DICTIONARY

OF

PHRASE AND FABLE.

GIVING THE

Derivation, Source, or Origin of Common Phrases, Allusions, and Words that have a Tale to Tell.

BY THE REV.

E. COBHAM BREWER, LL.D.,

OF TRINITY HALL, CAMBRIDGE;

Author of "Guide to Science," "History of France," "Theology in Science," "History of Germany," &c.

TWENTY-THIRD EDITION, REVISED AND CORRECTED.

TO WHICH IS ADDED

A CONCISE BIBLIOGRAPHY OF ENGLISH LITERATURE,

BASED UPON THE LARGER WORK OF REFERENCE ON THE SAME SUBJECT BY W. DAVENPORT ADAMS, WITH ADDITIONS.

CASSELL & COMPANY, LIMITED:

LONDON, PARIS, NEW YORK & MELBOURNE.

[ALL RIGHTS RESERVED.]

PREFACE.

"WHAT has this babbler to say?" is substantially the question of every one to whom a new book is offered. For ourselves, it will be difficult to furnish an answer in a sentence equally terse and explicit; yet our book has a definite scope and distinct speciality, which we will proceed to unfold. We call it a "Dictionary of Phrase and Fable," a title wide enough, no doubt, to satisfy a very lofty ambition, yet not sufficiently wide to describe the miscellaneous contents of this "alms-basket of words." As the Gargantuan course of studies included everything known to man and something more, so this sweep-net of a book encloses anything that comes within its reach. It draws in curious or novel etymologies, pseudonyms and popular titles, local traditions and literary blunders, biographical and historical trifles too insignificant to find a place in books of higher pretension, but not too worthless to be worth knowing. Sometimes a criticism is adventured, sometimes an exposition. Vulgar errors, of course, form an item; for the prescience of the ant in laying up a store for winter, the wisdom of the bee in the peculiar shape of its honey-comb, the disinterestedness of the jackal, the poisonous nature of the upas tree, and the striding of the Rhodian Colossos, if not of the nature of fable, are certainly "more strange than true."

In regard to etymology, it forms a staple of the book, which professes to give "the derivation, source, or origin of words that have a tale to tell." Thus, *abandon* is to "desert your colours;" *church* means "a circle," and not "God's house," as is usually given; *prevaricate* is "to go zig-zag," or "plough a crooked furrow;" *scrupulous* is to get a "stone in one's shoe;" *sir* is cousin german to the Greek "anax," a

king; *head*, to the Greek "kephalé;" *wig*, to the Latin "pilucca;" *tear* and the French *larme* are mere varieties of the Greek "dakru." A large number of such word-studies have been admitted as walnuts for after dinner. Many others will serve to show how strangely even wise men will sometimes err when they wander in Dreamland: witness the etymology given by Dr. Ash of the word *curmudgeon;* Crabbe's etymology of the word *doze*, noticed under the article SLEEP in this Dictionary; Isidor's derivation of the word *stipulate;* Blackstone's deduction of *parson* from "persona;" Pliny's *druid* from "drus," an oak; Scaliger's etymology of *satire;* Bescherelle's *bigot;* Ducange's *Saracen;* Bailey's *Dunstable;* the derivation given in the Anglo-Saxon Chronicle of the *Isle of Wight;* that of *barbarous* from "barba," a beard; of *Shoreditch* from "Jane Shore;" of *Stony Arabia;* Ptolemy's blunder about Arabia Felix (*see* YEMEN); Lloyd's etymology of *Ireland*, "the land of ire;" and Lord Coke's *Parliament* (*q.v.*). Pleasant fables these, which have a right to stand in this museum of odds and ends.

Fugitive matter of this sort makes up no small portion of our bulky volume; but, after all, the main substance of the book is "Phrase and Fable" proper. We have all met with a number of familiar phrases, some of them "as old as the hills," the meaning of which, though perfectly plain, it is difficult to connect with the words themselves. Why, for example, is *common sense* so called? and how can we be said to have *seven senses?* Why is kindliness of heart called *good-humour?* and one "gâté" said to be *killed with kindness?* What was the *cat* of the famous Whittington that made him a merchant prince? Why is it said *there is luck in odd numbers?* Why does Hamlet call the ghost old *True-penny?* Why is a parasite called a *Toad-eater?* or a hare *Wat?* What is the origin of such household phrases as *standing Sam, mare's-nest, shell out, kick the bucket, dishing the spurs, little urchin, layers-over for medlers, eau de vie, fagot votes, salted accounts, walls have ears*, the polite refusal expressed by the words *I'll think about it*, and why is a mismanaged concern called a *kettle of fish?* We talk of getting our *hand* or *foot in*, of the *crisis* of a disease, of a *pretext* (which, of course, is a sort of dress), with a thousand similar words and phrases; but where they come from, how they became naturalised, and what they refer to, is, for the most part, a mystery. One object of this

Abeceda'rian. One who teaches or is learning his A B C.

Abecedarian hymns. Hymns which began with the letter A, and each verse or clause following took up the letters of the alphabet in regular succession. (*See* ACROSTIC POETRY.)

Abeile, a white poplar.

> Six abeiles i' the kirkyard grow.
> Mrs B. Browning, *Duchess May.*

Abel Keene. A village schoolmaster, afterwards a merchant's clerk. He was led astray, lost his place, and hanged himself.—*Crabbe's "Borough" Letter,* xxi.

Abel Shufflebottom. (*See* p. 818.)

A'belites (3 syl.), *Abel'ians,* or *Abelo'nians.* A christian sect of the fourth century, chiefly found in Hippo (N. Africa). They married, but lived in continence, as they affirm Abel did. The sect was maintained by adopting the children of others. No children of Abel being mentioned in Scripture, the Abelites assume that he had none.

Abes'sa. The impersonation of Abbeys and Convents, represented by Spenser as a damsel. When Una asked if she had seen the Red Cross Knight, Abessa, frightened at the lion, ran to the cottage of blind Superstition, and shut the door. Una arrived, and the lion burst the door open. The meaning is, that at the Reformation, when Truth came, the abbeys and convents got alarmed, and would not let Truth enter, but England (the lion) broke down the door.—*Faëry Queen,* i. 3.

Abes'ta. The Commentary of the Zend.

Abey or *Alawy.* The Nile, so called by the Abyssinians. The word means "the giant."

Abey'ance really means something gaped after (French, *bager,* to gape). The allusion is to men standing with their mouths open, in expectation of some sight about to appear.

Abhor' (Latin, *ab,* "intensive," and *horreo,* "to set up the bristles," as a cat from *antipathy* to a dog). To abhor is to have a natural antipathy, and to show it by "bristling" in anger.

Abia'la. Wife of Makambi; African deities. She holds a pistol in her hand, and is greatly feared. Her aid is implored in sickness.

Abidhar'ma. The book of metaphysics in the Tripit'aka (*q.v.*).

Ab'igail. A lady's maid, or lady-maid. Abigail, who introduced herself to David, calls herself over and over again his handmaid (1 Sam. xxv. 3); hence the word became a synonym for a lady-maid, as *Goliath* for a giant, *Samson* a strong man, and *Job* a model of patience. Beaumont and Fletcher, in "The Scornful Lady," call the "waiting gentlewoman" Abigail, a name employed by Swift, Fielding, and others, in their novels. Probably "Abigail Hill," the birth-name of Mrs. Masham, waiting-woman to Queen Anne, popularised the name.

Abim'elech is no proper name, but a regal title of the Philistines, meaning *Father-king.*

Able. *An able seaman* is a skilled seaman. Such a man is termed an A.B. (Able-Bodied). Boys are *unskilled* seamen, without regard to age.

Aboard. *He fell aboard of me*—met me, abused me. A ship is said to fall aboard another when, both being in motion, one runs against the other and obstructs its progress.

To go aboard is to embark, to go on the board or deck.

Aboard main tack is to draw one of the lower corners of the main-sail down to the chess-tree. Figuratively, it means "to keep to the point."

Aboll'a. An ancient military garment worn by the Greeks and Romans, opposed to the *toga* or robe of peace. The abolla being worn by the lower orders, was affected by the philosophers in the vanity of humility.

Abom'inate (*ab o'mina,* ill-omened). As ill-omened things are disliked, so, by a simple figure of speech, what we dislike we consider ill-omened.

Abomina'tion. *The abomination of desolation.* The Roman standard is so called. (Matt. xxiv. 15.) As it was set up in the holy temple, it was an abomination; and, as it brought destruction, it was the "abomination of desolation."

Abon Hassan. A rich merchant, transferred during sleep to the bed and palace of the caliph Haroun-al-Raschid. Next morning he was treated as the caliph, and every effort was made to make him forget his identity. The same trick was played on *Christopher Sly*, in the Induction of Shakespeare's comedy of "Taming the Shrew;" and, according to Burton ("Anatomy of Melancholy," ii. 2, 4), by Philippe the Good, duke of Burgundy, on his marriage with Eleono'ra.—*Arabian Nights*, "*The Sleeper Awakened.*"

> Were I caliph for a day, as honest Abon Hassan, I would scourge me these jugglers out of the Commonwealth.—*Sir Walter Scott.*

Abor'tion. A work badly finished, especially a literary production. An abortion is a human fœtus born before the sixth month of pregnancy.

Abortive Flowers are those which have stamens but no pistils.

Abou ebn Sina, born at Shiraz. The great Persian physician, whose canons of medicine were those adopted by Hippoc'ratës and Aristotle. Died 1037.

Abou-Bekr, called *Father of the Virgin*, Mahomet's favourite wife. He was the first caliph, and was founder of the sect called the Sunnites. (571-634.)

Abou-Jahi'a. The angel of death. (*Mahom. Myth.*)

Above. In a previous part of the book, as *See above, p.* *. An expression derived from the ancient method of making books in the form of *scrolls*, when the writer began at the top and continued to the bottom, which was the end.

Above board. In a straightforward manner. Dr. Johnson says the expression is derived from gamesters, who place their hands above the table when they change cards, that their adversaries may see they play fairly.

Above your hook—i.e., beyond your comprehension; beyond your mark. The allusion is to hat-pegs placed in rows; the higher rows are above the reach of small statures.

Abracada'bra. A charm. Abracadabra was the supreme deity of the Assyrians. Sere'nus Samoni'cus recommended the use of the word as a powerful antidote against ague, flux, and toothache. The word was to be written on parchment, and suspended round the neck by a linen thread, in the form given below:—

A B R A C A D A B R A
A B R A C A D A B R
A B R A C A D A B
A B R A C A D A
A B R A C A D
A B R A C A
A B R A C
A B R A
A B R
A B
A

Abrac'alam. A Syrian deity. A cabalistic word, serving as a charm among the Jews.

Abrac'ax, also written *Abrax'as* or *Abras'ax*, in Persian mythology denotes the Supreme Being. In Greek notation it stands for 365. In Persian mythology Abracax presides over 365 impersonated virtues, one of which is supposed to prevail on each day of the year. In the second century the word was employed by the Basilid'ians for the deity; it was also the principle of the Gnostic hierarchy, and that from which sprang their numerous Æons.

A'braham. The Ghebers say that Abraham was thrown into the fire by Nimrod's order, but the flame turned into a bed of roses, on which the child Abraham went to sleep.—*Tavernier.*

> Sweet and welcome as the bed
> For their own infant prophet spread,
> When pitying Heaven to roses turned
> The death-flames that beneath him burned.
> *T. Moore, "Fire Worshippers."*

To Sham Abraham. To pretend illness or distress, in order to get off work. (*See* ABRAM-MAN.)

> I have heard people say *Sham Abram* you may,
> But must not sham Abraham Newland.
> *Upton.*

Abraham Newland was cashier of the Bank of England, and signed the notes.

Abraham's Bosom. The repose of the happy in death. (Luke xvi. 22.) The figure is taken from the ancient custom of allowing a dear friend to recline at dinner on your bosom. Thus the beloved John reclined on the bosom of Jesus.

There is no leaping from Deli'lah's lap into Abraham's bosom—i.e., those who live and die in notorious sin, must not expect to go to heaven at death.—*Baxton*, "*Crook in the Lot.*"

Abraham Newland, *An.* A bank-note; so called because, in the early part of the present century, none were genuine but those signed by this name.

Abraham'ic Covenant. The covenant made by God with Abraham, that Messiah should spring from his seed. This promise was given to Abraham, because he left his country and father's house to live in a strange land, as God told him.

Abrahamites (*A-braham-ites*). Certain Bohemian deists, so called because they professed to believe what Abraham believed before he was circumcised. The sect was forbidden by the emperor Joseph II. in 1783.

Abram-Man, or *Abraham Cove.* A Tom o' Bedlam; a naked vagabond; a begging impostor.

The Abraham Ward, in Bedlam, had for its inmates begging lunatics, who used to array themselves "with party-coloured ribbons, tape in their hats, a fox-tail hanging down, a long stick with streamers," and beg alms; but "for all their seeming madness, they had wit enough to steal as they went along." —*Canting Academy.*

See "King Lear," ii. 3.

In Beaumont and Fletcher we have several synonyms:—

> And these, what name or title e'er they bear,
> *Jackman* or *Pat'rico*, *Cranke* or *Clapper-dudgeon*,
> *Frater* or *Abram-man*, I speak to all.
> *Beggar's Bush*, ii. 1.

Abrax. One of the horses of Auro'ra.

Abrax'as Stones. Stones with the word *Abraxas* engraved on them, and used as a talisman. The word symbolises the mystic number 365, and the number of intelligences between earth and deity. (*See* ABRACAX.)

Abreast. Side by side, the breasts being all in a line.

The ships were all abreast—i.e., their heads were all equally advanced, as soldiers marching abreast.

Abridge has no connection with the word *bridge;* but "bridge" in this word is a corruption of the Greek *brachus*, or Latin *brevis* (short), through the French *abrēger* (to shorten).

Abroach. Afloat. *To set mischief abroach* is to set it on foot. The figure is from a tub of liquor, which is broached that the liquor may be drawn from it.

Abroad. *You are all abroad.* Wide of the mark; not at home with the subject. *Abroad*—in all directions.

> An elm displays her dusky arms abroad.
> *Dryden.*

Abroc'omas. The lover of Anthi'a, in Xenophon's romance called "Ephesi'aca." (*See* ANTHI'A.)

Ab'rogate. When the Roman senate wanted a law to be passed, they asked the people to give their votes in its favour. The Latin for this is *rogārë legem* (to solicit or propose a law). If they wanted a law repealed, they asked the people to vote against it; this was *abrogārë legem* (to solicit against the law).

Ab'salom. James, duke of Monmouth, the handsome but rebellious son of Charles II. in Dryden's "Absalom and Achitophel." (1649-1685.)

Abscond' means properly to *be in hiding;* but we generally use the word in the sense of stealing off secretly from an employer. (Latin, *abscondo.*)

Ab'sent, The. "Out of mind as soon as out of sight." Generally misquoted "Out of sight, out of mind."—*Lord Brooke.*

Ab'solute. *A Captain Absolute*, a bold, despotic man, determined to have his own way. The character is in Sheridan's play called "The Rivals."

Sir Anthony Absolute, a warm-hearted, testy, overbearing country squire, in the same play.

Absquat'ulate. To run away or abscond. An American word, compounded of *ab squat* (to go away from your squatting). A squatting is a tenement taken in some unclaimed part, without purchase or permission. The persons who take up their squatting are termed *squatters.*

Abste'mious, according to Fabius and Aulus Gellius, is compounded of *abs* and *teme'tum.* "Teme'tum" was a strong, intoxicating drink, allied to the Greek *methē* (strong drink).

Abstract Numbers are numbers considered abstractedly—1, 2, 3; but if we say 1 year, 2 feet, 3 men, &c., the numbers are no longer abstract, but *concrete.*

Taken in the abstract. Things are said

to be taken in the abstract when they are considered absolutely, that is, without reference to other matters or persons. Thus, in the abstract, one man is as good as another, but not so socially and politically.

Abstrac'tion. *An empty Abstraction*, a mere ideality, of no practical use. Every noun is an abstraction, but the narrower genuses may be raised to higher ones, till the common thread is so fine that hardly anything is left. These high abstractions, from which everything but one common cord is taken, are called *empty* abstractions:

For example, *man* is a genus, but may be raised to the genus *animal*, thence to *organised being*, thence to *created being*, thence to *matter* in the abstract, and so on, till everything but one is emptied out.

Absurd means deaf and dumb. (Latin, *ab*, "intensive," and *surdus*, "deaf and dumb.")

Reductio ad absurdum. "Reducing to absurdity" whatever contradicts your statement; or proving a proposition to be right, by showing that every supposable deviation from it would involve an absurdity.

Abu'dah. A merchant of Bagdad, haunted every night by an old hag; he finds at last that the way to rid himself of this torment is to "fear God, and keep his commandments."—*Tales of the Genii.*

Like Abudah, he is always looking out for the Fury, and knows that the night will come with the inevitable hag with it.—*Thackeray.*

Ab'yla. A mountain in Gibraltar. This, with Calpë in Spain, sixteen miles distant, forms the *two pillars of Hercules.*

Abyssin'ians. A sect of Christians in Abyssinia, who admit only one nature in Jesus Christ, and reject the Council of Chalce'don.

Aca'cians. Followers of Aca'cius, bishop of Cesare'a, and Aca'cius, patriarch of Constantinople.

Academ'ics. The followers of Plato were so called, because they attended his lectures in the Acad'emy, a garden planted by Acade'mos.

Acad'emy. Divided into—*Old*, the philosophic teaching of Plato and his immediate followers; *Middle*, a modification of the Platonic system, taught by Arcesila'os; *New*, the half-sceptical school of Car'neadës.

Plato taught that matter is eternal and infinite, but without form or order; and that there is an intelligent cause, the author of everything. He maintained that we could grasp truth only so far as we had elevated our mind by thought to its divine essence.

Arcesila'os was the great antagonist of the Stoics, and wholly denied man's capacity for grasping truth.

Car'neadës maintained that neither our senses nor our understanding could supply us with a sure criterion of truth.

The talent of the Academy, so Plato called Aristotle. (B.C. 384-322.)

Academy Figures. Drawings in black and white chalk, on tinted paper, from living models, used by artists. So called from the Royal Academy of Artists.

Aca'dia—*i.e.*, Nova Scotia, so called by the French from the river *Shuben-acadie.* The name was changed in 1621. In 1755 the old French inhabitants were driven into exile by order of George II.

Thus dwelt together in love those simple Acadian farmers.—*Longfellow*, "*Evangeline.*"

Acaire, *St.* Patron saint of madmen, by a play on the Greek word *acerias'tos*, meaning a "frantic bedlamite."

Acan'thus. The leafy ornament of Corinthian and composite columns. It is said that Callim'achos lost his daughter, and set a basket of flowers on her grave, with a tile to keep the wind from blowing it away. The next time he went to visit the grave an acanthus had sprung up around the basket, which so struck the fancy of the architect that he introduced the design in his buildings.

Accep'tance. A bill or note accepted. This is done by the drawee writing on it "accepted," and signing his name. The person who accepts it is called the "acceptor."

Ac'cessory. *Accessory before the fact* is one who prompts another to commit an offence, but is himself absent when the offence is perpetrated.

Accessory after the fact is one who screens a felon, aids him in eluding justice, or helps him in any way to profit by his crime. Thus, the receiver of stolen goods, knowing or even suspecting them to be stolen, is an accessory *ex post facto.*

Ac'cident. *A logical accident* is some property or quality which a thing pos-

sesses, but which does not essentially belong to it, as the tint of our skin, the height of our body, the redness of a brick, or the whiteness of paper. If any of these were changed, the substance would remain intact.

Accidental Colours. Those which depend on the state of our eye, and not those which the object really possesses. Thus, after looking at the bright sun, all objects appear dark; that dark colour is the accidental colour of the bright sun. When, again, we come from a dark room, all objects at first have a yellow tinge. This is especially the case if we wear blue glasses, for a minute or two after we have taken them off.

The accidental colour of *red* is bluish green, of *orange* dark blue, of *violet* yellow, of *black* white; and the converse.

Acciden'tals in music are those sharps and flats, &c., which do not properly belong to the key in which the music is set, but which the composer arbitrarily introduces.

Ac'cius Na'vius was the augur who cut the whetstone with a razor in the presence of Tarquin the Elder.

Ju short, 'twas his fate unemployed, or in place, sir,
To eat mutton cold, or cut blocks with a razor.
Goldsmith, *Retaliation.*

Accolade (3 syl.). The embrace given by the grand master when he receives a neophyte or new convert. (Latin, *ad collum*, round the neck.)

Accommoda'tion. A loan of money, which accommodates us, or fits a want.

Accommodation Note or *Bill.* An acceptance given on a Bill of Exchange for which value has not been received by the acceptor from the drawer, and which, not representing a commercial transaction, is so far fictitious.

Accommodation Ladder. The light ladder hung over the side of a ship at the gangway.

Accord' means "heart to heart." (Lat., *ad corda.*) If two persons like and dislike the same things, they are at "ac-cord," or heart to heart with each other.

Accost' means to "come to the side" of a person for the purpose of speaking to him. (Latin, *ad costam*, to the side.)

Account'. *To open an account*, to enter a customer's name on your ledger for the first time.

To keep open account is when merchants agree to honour each other's bills of exchange.

We will give a good account of them—i.e., we will give them a thorough good drubbing. An account is an entry made in a book of some transaction; and when an antagonist is "paid out in full" with blood and iron, the transaction may be posted as a good account.

If they come, see if we do not give a good account of them.—*The Times.*

Ac'curate means well and carefully done. (Latin, *ad-curo.*)

Accu'sative, *The.* Calvin was so called by his college companions.

Ace (1 syl.). The unit of cards or dice. The Romans called it *unus* (one); the Greeks, who borrowed the game of dice from the Romans, called unus *onos*, but *onos* in Greek means "an ass." The Teutons learnt the game from the Greeks, and translated the word into *ass*, Italian *asso*, French and Spanish *as*, English *ace.* (*See* BATE.)

Within an ace. Within a shave. An ace is the lowest numeral, and he who wins within an ace, wins within a single mark.

Acel'dama. A battle-field, a place where much blood has been shed. To the south of Jerusalem there was a field so called; it was purchased by the priests with the blood-money thrown down by Judas, and appropriated as a cemetery for strangers.

Aceph'alites (4 syl.) properly means men without a head. (1.) A faction among the Eutych'ians in the fifth century after the submission of Mongus their chief, by which they were "deprived of their head." (2.) Certain bishops exempt from the jurisdiction and discipline of their patriarch. (3.) A sect of levellers in the reign of Henry I., who acknowledged no leader. (4.) The fabulous Blemmyës of Africa, who are described as having no head, their eyes and mouth being placed in the breast. (Greek, *a-keph'alë*, without a head.)

Aces'tes (3 syl.). *The Arrow of Acestes.* In a trial of skill Acestës, the Sicilian, discharged his arrow with such force that it took fire. (Roman fable.)

Like Acestes' shaft of old,
The swift thought kindles as it flies.
Longfellow.

Achæ'an League. A confederacy of the twelve towns of Achæa. It was broken up by Alexander the Great, but was again re-organised B.C. 280, and dissolved by the Romans in 147 B.C.

Acha'tes (3 syl.). *A fidus Achatës.* A faithful companion, a bosom friend. The term *fidus Achates* repeatedly occurs in Virgil's "Æneid."

> He has chosen this fellow for his *fidus Achates.*
> *Sir Walter Scott.*

Ac'heron. The "River of Sorrows" (Greek, *achea roos*); one of the five rivers of the infernal regions.

> Sad Acheron of sorrow, black and deep.
> *Milton, "Paradise Lost,"* ii.

Acheron'tian books. The most celebrated books of augury in the world. They are the books which the Etruscans received from Tagës, grandson of Jupiter.

Acheru'sia. A cavern on the borders of Pontus, said to lead down to the infernal regions. It was through this cavern that Hercules dragged Cer'berus to earth.

Achilles (3 syl.). King of the Myr'midons (in Thessaly), the hero of Homer's epic poem called the "Iliad." He is represented as brave and relentless. The poem begins with a quarrel between him and Agamemnon, the commander-in-chief of the allied Greeks, in consequence of which Achilles refuses to go to battle. The Trojans prevail, and he sends forth his friend Patroc'los to oppose them. Patroc'los falls; and Achilles, in anger, rushes into the battle, and kills Hector, the commander of the Trojans. He himself falls in battle a few days afterwards, before Troy is taken.

Achilles of Rome: Sicin'ius Denta'tus. (B.C. 405.)

Of England: the Duke of Wellington. (1769-1852.)

Of Germany: Albert, Elector of Brandenburg. (1414-1486.)

Achilles' Tendon. A strong sinew running along the heel to the calf of the leg. The tale says that Thetis took her son Achilles by the heel, and dipped him in the river Styx to make him invulnerable. The water washed every part, except the heel covered with his mother's hand. It was on this vulnerable point the hero was slain; and the sinew of the heel is called, in consequence, *tendo Achillis.* A post-Homeric story.

The Heel of Achilles, the vulnerable or weak point in a man's character. (*See* above.)

Ireland is sometimes called the *Achilles' heel of England.*

Achit'ophel, in Dryden's satire of "Absalom and Achitophel," is designed for the earl of Shaftesbury. Achitophel was David's traitorous counsellor, who deserted to Absalom, but his advice being disregarded he hanged himself (2 Sam. xv.).

> Of these (*the rebels*) the false Achitophel was first;
> A name to all succeeding ages curst;
> For close designs and crooked counsels fit;
> Sagacious, bold, and turbulent of wit;
> Restless, unfixed in principles and place;
> In power unpleased, impatient in disgrace.—Pt. i.

A'chor. God of flies, worshipped by the Cyre'neans, that they might not be annoyed with these tiny tormentors. (*See* BEELZEBUB.)

Achte-qued'jams (4 syl.). The eight elephants, in Indian mythology, which sustain the world. (*See* AIRAPADAM.)

A'cis. The son of Faunus, in love with Galate'a. Polyphe'mos, his rival, crushed him under a huge rock.

Ac'më. The crisis of a disease. Old medical writers used to divide the progress of a disease into four periods: the *ar'-chë,* or beginning; the *anab'asis,* or increase; the *ac'me,* or term of its utmost violence; and the *pa-rac'-me,* or decline.

Ac'olyte (3 syl.). A subordinate officer in the Catholic Church, whose duty is to light the lamps, prepare the sacred elements, attend the officiating priests, &c. (Greek, *a follower.*)

Acoime'tæ. An order of monks in the fifth century who watched day and night. (Greek, *watchers.*)

Acra'sia (*Feebleness*). An enchantress who lived in the "Bower of Bliss," situate in "Wandering Island." She transformed her lovers into monstrous shapes, and kept them captives. Sir Guyon having crept up softly, threw a net over her, and bound her in chains of adamant; then broke down her bower and burnt it to ashes.—*Spenser, "Faëry Queen,"* ii. 12.

Acra'tes (3 syl.), *i.e., incontinence;* called by Spenser the father of Cymoch'lës and Pyroch'lës.—*Faëry Queen,* ii. 4.

A'cre-fight. A duel in the open field. The combats of the Scotch and English Borderers were so called. The word "acre" is the Latin *ager* (a field).

Acre-shot, a land tax. "Acre" is *ager* (land), and "shot" is *scot* or *sceat* (a tax).

A'cres. *A Bob Acres—i.e.,* a coward. From Sheridan's comedy called "The Rivals." His "courage always oozed out at his fingers' ends."

Acroamat'ics. Esoter'ical lectures; the lectures of Aristotle, which none but his chosen disciples were allowed to attend. Those given to the public generally were called *ex'oter'ic.* (Acroamatic is a Greek word, meaning *heard.*)

Acroat'ic. Same as *esoter'ic.* (*See* ACROAMATICS.)

Ac'robat means one who *goes on his extremities,* or uses only the tips of his fingers and toes in moving about. (It is from the two Greek words *akros baino,* to go on the extremities of one's limbs.)

Acros'tic means "first letter verse." (Greek, *akros stichos*). The term was first applied to the verses of the Erythræan sibyl, written on leaves. These prophecies were excessively obscure, but were so contrived that when the leaves were sorted and laid in order, their initial letters always made a word.—*Dionys.,* iv. 62.

Acrostic poetry among the Hebrews consisted of twenty-two lines or stanzas beginning with the letters of the alphabet in succession, as Psalm cxix., &c.

Act of Faith (*auto da fé*), in Roman Catholic countries, is a day set apart by the Inquisition for the punishment of heretics, and the absolution of those who renounce their heretical doctrines. The sentence of the Inquisition is also so called; and so is the ceremony of burning, or otherwise torturing the condemned.

Actæ'on. A hunter, a cuckold. In Grecian mythology Actæon was a huntsman, who surprised Diana bathing, was changed by her into a stag, and torn to pieces by his own hounds.

> Go thou, like Sir Actæon, with Ringwood at thy heel.
> *Shakespeare,* "*Merry Wives,*" &c., ii. 1.
> Divulge Page himself for a secure and wilful Actæon. Ditto, iii. 2.

Ac'tian Years. Years in which the Actian games were celebrated. Augustus instituted games at Actium to celebrate his naval victory over Antony. They were held every five years.

Ac'tive. *Active verbs,* verbs which act on the noun governed.

Active capital. Property in actual employment in a given concern.

Active commerce. Exports and imports carried to and fro in our own ships. *Passive commerce* is when they are carried in foreign vessels. The commerce of England is *active,* of China *passive.*

Activity. *The sphere of activity,* the whole field through which the influence of an object or person extends.

Acutia'tor. A person in the Middle Ages who attended armies and knights to sharpen their instruments of war. (Latin, *acuo,* to sharpen.)

Ad. *Argumentum ad hominem.* A personal or home-thrust argument.

Ad inquirendum. A judicial writ commanding an inquiry to be made into some complaint.

Ad lib'itum. Without restraint.

Ad valo'rem. According to the price charged. Some custom-duties vary according to the different values of the goods imported. Thus at one time teas paid duty *ad valorem,* the high-priced tea paying more duty than that of a lower price.

Adam. *The old Adam; Beat the offending Adam out of thee; The first Adam.* Adam, as the federal head of unredeemed man, stands for "original sin," or "man without regenerating grace."

The second Adam; the new Adam, &c.; I will give you the new Adam. Jesus Christ, as the covenant head, is so called; also the "new birth unto righteousness."

A faithful Adam. A faithful old servant. The character is taken from Shakespeare's comedy of "As You Like It," where a retainer of that name, who had served the family sixty-three years, offers to accompany Orlando in his flight, and to share with him his thrifty savings of 500 crowns.

Adam Bell. A northern outlaw, whose name has become a synonym for a good archer. (*See* CLYM OF THE CLOUGH.)

Adam Cupid—*i.e.,* Archer Cupid, so called from Adam Bell, the celebrated archer. (*See* "Percy's Reliques," vol. i., p. 7.)

Adam's Ale. Water as a beverage; from the supposition that Adam had nothing but water to drink. In Scotland water for a beverage is called *Adam's Wine.*

Adam's Apple. The protuberance in the fore-part of a man's throat; so called from the superstition that a piece of the forbidden fruit which Adam ate stuck in his throat, and occasioned the swelling.

Adam's Needle. The yucca, so called because it is sharp-pointed like a needle. If Adam ever sewed, the yucca would have served him for a needle.

Adam's Peak, in Ceylon, is where the Arabs say Adam bewailed his expulsion from Paradise, and stood on one foot till God forgave him. It was the Portuguese who first called it "Pico de Adam." (*See* KAABA.)

Adam's Profession. Gardening, agriculture. Adam was appointed by God to dress the garden of Eden, and to keep it (Gen. ii. 15); and after the fall he was sent out of the garden "to till the ground." (Gen. iii. 23.)

There is no ancient gentlemen, but gardeners, ditchers, and grave-makers; they hold up Adam's profession.—*The Clown in "Hamlet,"* v. 1.

Adams. *Parson Adams,* the ideal of a benevolent, simple-minded, eccentric country clergyman; ignorant of the world, bold as a lion for the truth, and modest as a girl. The character is in Fielding's novel of "Joseph Andrews."

Adamas'tor. The spirit of the stormy Cape (Good Hope), described by Camoëns in the "Lusiad" as a hideous phantom. According to Barre'to, he was one of the giants who invaded heaven.

Ad'amic. *Adamic Covenant,* the covenant made with God to Adam, that "the seed of the woman should bruise the serpent's head." (Gen. iii. 15.)

Adamic Earth. Common red clay, so called from the popular but erroneous notion that *adam* means "red earth." Adam really means "likeness" (Hebrew, *damah*), and refers to the words "Let us make man after our likeness," and "in the likeness of God made he him; male and female created he them, and called their name Adam." (Gen. v. 1, 2.)

Ad'amites (3 syl.). A sect of fanatics who spread themselves over Bohemia and Moravia in the fifteenth and sixteenth centuries. One Picard was the founder in 1400, and styled himself "Adam, son of God." He professed to recall his followers to the state of primitive innocence. No clothes were worn, wives were in common, and there was no such thing as good and evil, but all actions were indifferent.

Ad'aran', according to the Parsee superstition, is a sacred fire less holy than that called Behram (*q.v.*).

Ad'dison of the North—*i.e.,* Henry Mackenzie, the "Man of Feeling." (1745-1831.)

Addix'it, or *Addixe'runt* (Latin). All right. The word uttered by the augurs when the "birds" were favourable.

Ad'dle. *Addle-headed,* or *Addle-pated*—*i.e.,* empty-headed. (Saxon, *a-idlian,* to be empty.)

Addled egg, a rotten one; or, rather one that has lost the principle of vitality. (Welsh, *hadl,* rotten.) *See* PARLIAMENT.

Ad'elite, or *Almog'anen.* A Spanish fortune-teller, who predicts the fortune of a person by the flight and note of birds.

Ad'emar or *Adema'ro* (in "Jerusalem Delivered"). Archbishop of Pog'gio, an ecclesiastical warrior, who with William archbishop of Orange, besought pope Urban on his knees that he might be sent on the crusade. He took 400 armed men from Poggio, but they sneaked off during a drought, and left the crusade. (Book xiii.) Ademar was not alive at the time, he had been slain at the attack on Antioch, by Clorinda (Book xi.); but in the final attack on Jerusalem, his spirit came with three squadrons of angels to aid the besiegers. (Book xviii.)

Adephag'ia (5 syl.). Goddess of gluttony, who had a temple in Sicily.

Adept' properly means one who has found it out (from the Latin *adeptus*). The alchemists applied the term *verè adep'tus* to those persons who professed to have "found out" the elixir of life or philosopher's stone.

Ades'sena'rians. A sect who hold the real presence of Christ's body in the eucharist, but do not maintain that the bread and wine lose any of their original properties. (The word is from the Latin *adesse,* to be present.)

Ades'te Fide'lës. Composed by John Reading, who wrote "Dulcë Domum." It is called the "Portuguese Hymn," from being heard at the Portuguese Chapel by the duke of Leeds, who supposed it to be a part of the usual Portuguese service.

Adfil'iate, Adfilia'tion. The ancient Goths adopted the children of a former marriage, and put them on the same footing as those of the new family. (Latin, *ad-filius*, equal to a real son.)

Adha, *al (the slit-eared).* The swiftest of Mahomet's camels.

Ad'hab-al-Cabr. The first purgatory of the Mahometans.

Adiaph'orists. Followers of Melanchthon; moderate Lutherans, who hold that some of the dogmas of Luther are matters of indifference. (Greek, *adiaph'oros*, indifferent.)

Adieu, good-b'ye. *A dieu,* an elliptical form for *I commend you to God.* Good-b'ye is *God be with ye.*

Adis'sechen. The serpent with a thousand heads which sustains the universe. *(Ind. myth.)*

Adjective. *Adjective colours* are those which require a mordant before they can be used as dyes.

Adjourn'. A corruption of *Ajourn—i.e., à-journée* (from to-day's work), to put off from to-day to another time.

Ad'mirable, *The.* James Crichton *(kry-ton).* (1551-1573.)

Admirable Doctor. Roger Bacon. (1214-1292.)

Admiral, corruption of *Amir-al.* Milton, speaking of Satan, says:—

> His spear (to equal which the tallest pine
> Hewn on Norwegian hills, to be the mast
> Of some tall amiral, were but a wand)
> He walked with.—*Paradise Lost*, i. 292.

The word was introduced by the Turks or Genoese in the twelfth century, and is the Arabic *Amir* with the article *al* (the lord or commander); as, *Amir-al-ma* (commander of the water), *Amir-al-Omra* (commander of the forces), *Amir-al-Mumenim* (commander of the faithful).

English admirals were of three classes, according to the colour of their flag—

Admiral of the Red, held the centre in an engagement.

Admiral of the White, held the van.

Admiral of the Blue, held the rear.

Admirals are called *Flag Officers.*

Admiral of the Red. A cant, punning term applied to a wine-bibber, whose face and nose are very red.

Admittance. Licence. Shakespeare says, "Sir John, you are a gentleman of excellent breeding, of great admittance'—*i.e.*, to whom great freedom is allowed. ("Merry Wives," ii. 2). The allusion is to an obsolete custom called *admission,* by which a prince avowed another prince to be under his protection. Maximilian, emperor of Mexico, was the "admittant" of the emperor Napoleon III.

Admonitionists. Certain Puritans who in 1571 sent an *admonition* to the Parliament condemning everything in the Church of England which was not in accordance with the doctrines and practices of Gene'va.

Ado'nai. Son of the star-beam, and god of light among the Rosicru'cians.

Adona'is (4 syl.). The song about Ado'nis; Shelley's elegy on Keats is so called. See Bion's *Lament for Adonis.*

Ado'nis. A beautiful boy. The allusion is to Ado'nis, who was beloved by Venus, and was killed by a boar while hunting. See Shakespeare's *Venus & Adonis.*

The flower called Adonis is blood-red, and, according to fable, sprang from the blood of the gored hunter (Pheasant's-eye).

A garden of Adonis (Greek). A worthless toy; a very perishable good. The allusion is to the fennel and lettuce jars of the ancient Greeks, called "Adonis gardens," because these herbs were planted in them for the annual festival of the young huntsman, and thrown away the next morning.

Ado'nists. Those Jews who maintain that the proper vowels of the word Jehovah are unknown, and that the word is never to be pronounced. Every time they meet with the word Jehovah they call it *Ado'nai* instead. (Hebrew, *adon,* lord.)

Adop'tion. *Adoption by arms.* An ancient custom of giving arms to a person of merit, which laid him under the obligation of being your champion and defender.

Adoption by baptism. Being godfather or godmother to a child. The child by baptism is your god-child.

Adoption by hair. Cutting off your hair, and giving it to a person in proof that you receive him as your adopted father. Thus Bo'son, king of Arles, cut off his hair and gave it to pope John VIII., who adopted him.

Adoption Controversy. Elipand archbishop of Tole'do, and Felix bishop of Urgel, maintained that Jesus Christ in his *human* nature was the son of God by adoption only (Rom. viii. 29), though in his pre-existing state he was the "begotten Son of God" in the ordinary catholic acceptation. Duns Scotus, Durandus, Calixtus, and others supported this view.

Adop'tionist. A disciple of Elipand archbishop of Tole'do and Felix bishop of Urgel (in Spain) is so called.

Adoption Controversy. 8th cent. Whether Christ in his human nature was God's Son by adoption only.

Adore (2 syl.) means to "carry to one's mouth," "to kiss" (*ad-os, ad-ora're*). The Romans performed adoration by placing their right hand on their mouth and bowing. The Greeks paid adoration to kings by putting the royal robe to their lips. The Jews kissed in homage: thus God said to Elijah, he had 7,000 in Israel who had not bowed unto Baal, "every mouth which hath not kissed him." (1 Kings xix. 18; *see* also Hos. xiii. 2.) "Kiss the Son, lest he be angry" (Ps. ii. 12), means worship, reverence the Son. Even in England we do homage by kissing the hand of the sovereign.

Adram'melech. God of the people of Sepharva'im, to whom infants were burnt in sacrifice. Probably the sun.

Adroit' properly means "to the right." (French, *à droite.*) The French call a person who is not adroit *gauche* (left-handed), meaning awkward, boorish.

Adsidel'ta. The table at which the flamens sat during sacrifice.

Ad'ulator. Dacier derives this word from the Latin, *ad ollam itor, i.e.*, one who clings to you from cupboard love. This derivation has wit, but no worth. Nunez suggests the Greek, *adus lizo,* Doric for *edus-leicho* (to lick fondly), *i.e.*, like a dog. A more plausible suggestion is *ado'leo* (to treat like a god, to worship).

Adullamites (4 syl.). The adherents of Lowe and Horsman, seceders from the Reform party. John Bright said of these members that they retired to the cave of Adullam, and tried to gather round them all the discontented. The allusion is to David in his flight from Saul, who "escaped to the cave Adullam; and every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him." (1 Sam. xxii. 1, 2.)

Advent. Four weeks to commemorate the first and second coming of Christ; the first to redeem, and the second to judge the world. The season begins on St. Andrew's Day, or the Sunday nearest to it. (Latin, *ad-ventus,* the coming to.)

Ad'versary, *The.* Satan. (1 Pet. v. 8.)

Advocate means properly "one called to the patron or pleader," to assist him as his "junior counsel." (Liv. ii. 55.)

The Devil's Advocate. One who brings forward malicious accusations. When any name is proposed for canonisation in the Roman Catholic Church, two advocates are appointed, one to oppose the motion, and one to defend it. The former, called *Advoca'tus Diab'oli* (the Devil's Advocate), advances all he can rummage up against the person in question; the latter, called *Advoca'tus Dei* (God's Advocate), says all he can in support of the proposal.

Advocates' Library, in Edinburgh, founded 1682, containing about 165,000 volumes. It is one of the five libraries to which copyright books are sent. (*See* COPYRIGHT.)

Advow'son means the right of patronage to a church or ecclesiastical benefice.

A presentative advowson is when the patron presents to the bishop a person to whom he is willing to give the piece of preferment.

A colla'tive advowson is when the bishop himself is patron, and collates his client without any intermediate person.

A don'ative advowson is where the Crown gives a living to a clergyman without presentation, institution, or induction. This is done when a church or chapel has been founded by the Crown, and is not subject to the ordinary.

Advowson in gross is an advowson separated from the manor, and belonging wholly to the owner. While attached to the manor it is an advowson *appendant*. "Gross" (French) means absolute, entire; thus gross weight is the entire weight without deductions. A *villain in gross* was a villain the entire property of his master, and not attached to the land. A *common in gross* is one which is entirely your own, and which belongs to the manor.

Sale of Advowsons. When lords of manors built churches upon their own demesnes, and endowed them, they became private property, which the lord might give away or even sell, under certain limitations. These livings are called *Advowsons appen'dant*, being appended to the manor. After a time they became regular "commercial property," and we see daily the sale of some of them in the public journals.

Æ'diles (2 syl.). Those who have charge of the streets. The Roman officers were so called from *ædës* (buildings).

Ægine'tan Sculptures. Sculptures excavated by a company of Germans, Danes, and English (1811), in the little island of Ægi'na. They were purchased by Ludwig, Crown Prince of Bava'ria, and are now the most remarkable ornaments of the Glyptothek, at Munich.

Ae'ger. God of the ocean, whose wife is Rana. They had nine daughters, who wore white robes and veils. *(Scand. myth).* These daughters are the billows, &c.

Æ'gis. *I throw my ægis over you, i.e.,* my protection. The shield of Jupiter made by Vulcan was so called, and symbolised "Divine protection." The shield of Minerva was called an *ægis* also. The shield of Jupiter was covered with the skin of the goat Amalthæa, and the Greek for goat is *ægos*. That made by Vulcan was of brass.

A E I (*A—i*), a common motto on jewellery, means "for ever and for aye." (Greek.)

Æne'as. The hero of Virgil's epic. He carried his father Anchi'sës on his shoulders from the flames of Troy. After roaming about for many years, he came to Italy, where he founded a colony which the Romans claim as their origin.

Æne'id. The epic poem of Virgil, (in 12 books). So called from *Æne'as* and the suffix-*idës* (belonging to).

Æ'olus, in Roman mythology, was "god of the winds."

Æolian harp. The wind-harp. A box on which strings are stretched. Being placed where a draught gets to the strings, they utter musical sounds.

Æmo'nian Arts (*Ovid*). Magic; so called from Æmo'nia, an ancient name of Thessaly, noted for magic.

The Æmo'nian. Jason; so called, because his father was king of Thessaly. (*See above.*)

Æra. An epoch. Sepulve'da derives it from A. ER. A., *anno erat Augusti* (it was in the year of Augustus), because the Spanish method of computation was from the year when their country fell under the dominion of Augustus. Vossius favours the same derivation.

The chief æras are—

The Constantinopolitan, which began ...	A.M.	5509
The Alexandrine	B.C.	5492
The Jewish (A.M.)	,,	3760
The æra of Nabonassar	,,	747
Of the Olympiads	,,	776
Year of Rome (A.U.C.)	,,	753
The Julian æra (*Ju. cer.*)	,,	45
The Christian æra	A.D.	0
The æra of Sulwanah (*Saca*)	,,	78
Diocletian	,,	284
The Hegira (A.H.)	,,	622
The æra of Yezdegird (*Æ. Pers.*)	,,	632

Aërated. *Aërated Water.* Water impregnated with carbonic acid gas, called *fixed air.*

Aërated Bread. Bread made light by means of carbonic acid gas instead of leaven.

Ae'rians. Followers of Ae'rius, who maintained that there is no difference between bishops and priests.

Æs'chylus. *The Æschylus of France,* Prosper Jolyot de Crébillon. (1674-1762.)

Æ'sop's Fables were compiled by Bab'rios, a Greek, who lived in the Alexandrian age.

Æsop of Arabia. Lokman? Nasser. (In the fifth century.)

Æsop of England. John Gay. (1688-1732.)

Æsop of France. Jean de la Fontaine. (1621-1695.)

Æsop of Germany. Gotthold Ephraim Lessing. (1729-1781.)

Æsop of India. Bidpay or Pilpay. (About three centuries before the Christian era.)

Aë'ton (3 syl.). One of the horses of Pluto. (*See* ABATOS.)

Affable means "one easy to be spoken to." (Latin, *ad fari*, to speak to.)

Affect'. To love, to desire. (Latin, *affecto.*)

> Some affect the light, and some the shade.
> *Blair's "Grave."*

Affront' properly means to stand front to front. In savage nations opposing armies draw up front to front before they begin hostilities, and by grimaces, sounds, words, and all conceivable means, try to provoke and terrify their *vis-à-vis.* When this "affronting" is over, the adversaries rush against each other, and the fight begins in earnest.

Africa. *Teneo te, Africa* (I take possession of thee, O Africa). When Cæsar landed at Adrume'tum, in Africa, he tripped and fell—a bad omen; but, with wonderful presence of mind, he pretended that he had done so intentionally, and kissing the soil, exclaimed, "Thus do I take possession of thee, O Africa." Told also of Scipio.

After-cast. A throw of dice after the game is ended; anything done too late.

> Ever he playeth an after-cast
> Of all that he shall say or do.—*Gower.*

After-clap. *Beware of after-claps.* An after-clap is a catastrophe or threat after an affair is supposed to be over. It is very common in thunderstorms to hear a "clap" after the rain subsides, and the clouds break.

> What plaguy mischief and mishaps
> Do dog him still with after-claps.
> *Hudibras*, pt. i. 3.

Aft-meal. An extra meal; a meal taken after and in addition to the ordinary meals.

> At aft-meals who shall pay for the wine?
> *Thynne's "Debate."*

Agag, in Dryden's satire of "Absalom and Achit'ophel," is meant for Sir Edmondbury Godfrey, the magistrate before whom Titus Oates made his declaration, but was afterwards found barbarously murdered in a ditch near Primrose Hill. Agag was hewed to pieces by Samuel. (1 Sam. xv.)

> And Corah (*Titus Oates*) might for Agag's murder call,
> In terms as coarse as Samuel used to Saul. *Part I.*

Agamem'non. King of Argos, in Greece, and commander-in-chief of the allied Greeks who went to the siege of Troy. The fleet being delayed by adverse winds at Aulis, Agamemnon sacrificed his daughter Iph'igeni'a to Diana, and the winds became at once favourable. On his return home he was murdered by his wife.—*Homer's "Iliad."*

> Till Agamemnon's daughter's blood
> Appeased the gods that them withstood.
> *Earl of Surrey.*

Vixēre fortēs antē Agamem'nona ("there are hills beyond Pentland, and fields beyond Forth"), *i.e.*, we are not to suppose that our own age or locality monopolises all that is good.

Ag'apë (3 syl.). A love-feast. The early Christians held a love-feast before or after communion, when contributions were made for the poor. These feasts became a scandal, and were condemned at the Council of Carthage, 397. (Greek, *agapē*, love.)

Agapem'onë (5 syl.). An association of men and women living promiscuously on a common fund. There is one at Charlynche, near Bridgewater, in Somersetshire. (Greek, *agapē*, love.)

Agape'tæ. Women under vows of virginity, who undertook to attend the monks. (The word is Greek, and means *beloved.*)

Ag'ate (2 syl.). So called, says Pliny (xxxvii. 10), from Acha'tës or Gaga'tës, a river in Sicily, near which it is found in abundance; but Bochart deduces it from the Hebrew *okad* or *nakad* (spotted).

Agate is supposed to render a person invisible, and to turn the sword of foes against themselves.

Ag'atha. Daughter of Cuno, the ranger, in love with Max, to whom she is to be married, provided he carries off the prize in the annual trial-shot. She is in danger of being shot by Max unwittingly, but is rescued by a hermit, and becomes the bride of the young huntsman. —*Weber's Opera of "Der Freischütz."*

Agdistës (*self-indulgence*). The god who kept the porch of the "Bower of Bliss." He united in his own person the two sexes, and sprang from the stone Agdus, parts of which were taken by Deucalion and Pyrrha to cast over their

sheulders, after the flood, for re-peopling the world. — *Spenser, "Faëry Queen,"* book ii. 12.

Age of Animals. An old Celtic rhyme, put into modern English, says—

Thrice the age of a dog is that of a horse;
Thrice the age of a horse is that of a man;
Thrice the age of a man is that of a deer;
Thrice the age of a deer is that of an eagle.

Ages. Hesiod names five :—

The Golden or patriarchal, under the care of		Saturn.
The Silver or voluptuous,	,,	Jupiter.
The Brazen or warlike,	,,	Neptune.
The Heroic or renaissant	,,	Mars.
The Iron or present	,,	Pluto.

Fichtë names five ages also : the ante-diluvian, post-diluvian, christian, satanic, and millennian.

According to Lucre'tius, there are three ages, distinguished by the materials employed in implements (v. 1282), viz. :

(1) *The age of stone*, when celts or implements of stone were employed.

(2) *The age of bronze*, when implements were made of copper or brass.

(3) *The age of iron*, when implements were made of iron, as at present.

Ag'elas'ta. The stone on which Ce'rës rested when worn down by fatigue in searching for her daughter. (Greek, *joyless.*)

Agent. *Is man a free agent?* This is a question of theology, which has long been mooted. The point is this: If God foreordains all our actions, they must take place as he foreordains them, and man acts as a watch or clock; but if, on the other hand, man is responsible for his actions, he must be free to act as his inclination leads him. Those who hold the former view are called *necessitarians;* those who hold the latter, *libertarians.*

Agglu'tinate Languages. The Tura'nian family of languages are so called because the pronouns are *glued on* the verbs, and the case-prepositions on the nouns, and may be unglued so as to leave the roots distinct.

Aghast'. Frightened as by a ghost. The Saxon of ghost is *gast.*

A'gis. King of Sparta, who tried to deliver Greece from the Macedonian yoke, and was slain in the attempt.

To save a rotten state, Agis, who saw
E'en Sparta's self to servile avarice sink.
Thomson, "Winter."

Agist'. To take the cattle of another to graze at a certain sum. The feeding of these beasts is called *agistment.* The words are from the Norman *agiser* (to be levant and couchant), because, says Coke, beasts are levant and couchant whilst they are on the land.

Ag'la. A cabalistic name of God, formed from the initial letters of Attâh, Gibbor, Leholâm, Adonâi (*Thou art strong for ever, O Lord!*). (*See* NOTARICA.)

Ag'nes. The heroine of "David Copperfield," by Charles Dickens.

She is an Agnes (elle fait l'Agnès)—*i.e.*, she is a sort of female "Verdant Green," who is so unsophisticated that she does not even know what love means. It is a character in Molière's "L'École des Femmes."

Ag'noites (2 or 3 syl). (1.) Certain heretics in the fourth century who said "God did *not know* everything." (2.) Another sect, in the sixth century, who maintained that Christ "did *not know* the time of the day of judgment." (Greek, *a-gnomi*, not to know.)

Agnus-castus. One of the Vitex plants, called *agnos* (chaste) by the Greeks, because the Athenian ladies, at the feast of Cerës, used to strew their couches with vitex leaves, as a palladium of chastity. The monks, mistaking *agnos* (chaste) for *agnus* (a lamb), but knowing the use made of the plant, added *castus* to explain its character, making it chaste-lamb. (For another similar blunder, *see* I. H. S.)

Agnus Dei. A cake of wax or dough stamped with the figure of a lamb supporting the banner of the Cross, and distributed by the Pope on the Sunday after Easter as an amulet. Our Lord is called *Agnus Dei* (the Lamb of God.) There is also a prayer so called, because it begins with the words, *Agnus Dei, qui tollis pecca'ta mundi* (O Lamb of God, that takest away the sins of the world.)

Agog'. *He is all agog*, in nervous anxiety; on the *qui vive*, like a horse in clover. (French, *à gogo*, or *vivre à gogo*, to live in clover; Italian, *agogare*, to desire eagerly.)

Agonis'tes (3 syl.). *Samson Agonistes*

means Samson wrestling with adversity—Samson combating with trouble. (Greek, *agoni'zomai*, to combat, to struggle.)

Agonis'tics. The disciples of Dona'tus.

Ag'ony properly means contention in the athletic games; and to *agonise* is the act of contending. (Greek, *agōn*, a game of contest.) Our notion of "great pain" arises from the great corporal suffering these ath'letes had to endure.

Agra'rian Law, from the Latin *ager* (land), is a law for making land the common property of a nation, and not the particular property of individuals. In a modified form, it means a re-distribution of land, giving to each citizen a portion.

Ague-cheek. *Sir Andrew Ague-cheek*, a straight-haired country squire, stupid even to silliness, self-conceited, living to eat, and wholly unacquainted with the world of fashion. The character is in Shakespeare's "Twelfth Night."

Ahasue'rus, a title equivalent to *Cœur de Lion*, common to several Persian kings. Ezra styles Camby'sës so (iv. 6), but probably the Ahasuerus of Scripture is Gushtasp *darawesh* (Dari'us). (*See* JEW.)

Ahith'ophel, or *Achit'ophel*. A treacherous friend and adviser. Ahithophel was David's counsellor, but joined Absalom in revolt, and advised him "like the oracle of God." (2 Sam. xvi. 20—23.) (*See* ACHITOPHEL.)

Ah'med (Prince). Noted for the tent given him by the fairy Pari-ban'ou, which would cover a whole army, but might be carried in one's pocket; and for the apple of Samarcand', which would cure all diseases.—*Arabian Nights*, "*Prince Ahmed*," &c.

This tent coincides in a marvellous manner with the Norse ship called Skidbladnir (*q.v.*).

Aholiba'mah. A granddaughter of Cain, loved by the seraph Samia'sa. She is a proud, ambitious, queen-like beauty, a female type of Cain. When the flood comes, her angel-lover carries her under his wings to some other planet.—*Byron*, "*Heaven and Earth.*"

Ah'riman, or *Ahrima'nës*. The principle or angel of darkness and evil in the Magian system. (*See* ORMUSD.)

> I recognise the evil spirit, sir, and do honour to Ahriman'es in . . . this young man.—*Thackeray.*

Aide toi et le Ciel t'aidera (*God will help those who help themselves*). The party-motto of a political society of France, established in 1824. The object of the society was, by agitation and the press, to induce the middle classes to resist the Government. Guizot was at one time its president, and *Le Globe* and *Le National* its organs. This society, which doubtless aided in bringing about the Revolution of 1830, was dissolved in 1832.

Ai'grette (2 syl.). A lady's headdress, consisting of feathers or flowers. The French call the down of thistles and dandelions, as well as the tuft of birds, *aigrette*.

Aim. *To give aim*, to stand aloof. A term in archery, meaning to stand within a convenient distance from the butts, to *give* the archers information how near their arrows fall to the mark *aimed at*.

> But, gentle people, give me aim awhile,
> For nature puts me to a heavy task;
> Stand all aloof.
> *Shakespeare*, "*Titus Andronicus*," v. 3.

To cry aim. To applaud, encourage. In archery it was customary to appoint certain persons to cry *aim*, for the sake of encouraging those who were about to shoot.

> All my neighbours shall cry aim.
> *Merry Wives of Windsor*, iii. 2.

Aim-crier. An abettor, one who encourages. In archery, the person employed to "cry aim" (*q.v.*).

Air, *an Element*. Anaxag'oras held air to be the primary form of matter.

Aïrap'adam. The white elephant, one of the eight which, according to Indian mythology, sustain the earth.

Ajax, *the Greater*. King of Sal'amis, a man of giant stature, daring, and self-confident. Generally called Tel'amon Ajax, because he was the son of Tel'amon. When the armour of Hector was awarded to Ulysses instead of to himself, he turned mad from vexation and stabbed himself.—*Homer*, "*Iliad.*"

Ajax, the Less. Son of Cïleus, king of Locris, in Greece. The night Troy was taken, he offered violence to Cassandra,

the prophetic daughter of Priam; in consequence of which his ship was driven on a rock and he perished at sea.—*Homer*, "*Iliad.*"

Akbar. A title in Hindustan, meaning "Very Great," as Akbar-Khan.

Ak'uan. The giant which Rustan slew. (*Persian myth.*)

Ak'uman. The most malevolent of all the Persian gods.

Alabaster. A stone of great purity and whiteness, used for ornaments. So called from "Alabastron," in Upper Egypt, where it abounds.

Alad'din, in the "Arabian Nights' Tales," obtains a magic lamp, and has a splendid palace built by the genius of the lamp. He marries the daughter of the sultan of China, loses his lamp, and his palace is transported to Africa.

Vanished into air like the palace of Aladdin.
Sir Walter Scott.

Aladdin's Lamp. The source of wealth and good fortune. After Aladdin came to his wealth and was married, he suffered his lamp to hang up and get rusty.

It was impossible that a family, holding a document which gave them access to the most powerful noblemen in Scotland, should have suffered it to remain unemployed, like Aladdin's rusty lamp.—*Senior.*

Aladdin's Window. *To finish Aladdin's window—i.e.,* to attempt to complete something begun by a great genius, but left imperfect. *The Times* applied the illustration to earl Russell's attempt to patch up the vacancy made in the ministry by the death of lord Palmerston. The genius of the lamp built a palace with twenty-four windows, all but one being set in frames of precious stones; the last was left for the sultan to finish; but after exhausting his treasures, the sultan was obliged to abandon the task as hopeless.

Al'adine (3 syl.). The sagacious but cruel old king of Jerusalem in Tasso's epic. This is a fictitious character, inasmuch as the Holy Land was at the time under the dominion of the caliph of Egypt. Aladine is slain by Raymond. —"*Jerusalem Delivered,*" book xx.

Al'ako. Son of Baro-De'vel, the great god of the gipsies. The gipsies say that he will ultimately restore them to Assas in Assyria, their native country. The image of Alako has a pen in his left hand and a sword in his right.

Alar'con. King of Barca, who joined the armament of Egypt against the Crusaders. His men were only half armed.—*Jerusalem Delivered.*

Alarm. An outcry made to give notice of danger. (Danish and Swedish, *larm,* outcry; French, *alarme,* as *cloche d'alarme,* an alarum bell.)

Alar'um Bell. In feudal times a 'larum bell was rung in the castle in times of danger to summon the retainers to arms—*à l'armer* (to the arming); hence the bell was called the "*à larmer* bell," corrupted into alarum bell. Another etymology is *larrum,* Norman French for "robber." In cases of burglary the old Normans cried out *au larrum,* similar to the modern *au voleur* (thieves! thieves!). The bell that gave notice of the same molestation was called the "*au larum*" bell.

Alas'nam. *Alasnam's lady.* In the "Arabian Nights' Tales" Alasnam has eight diamond statues, but had to go in quest of a ninth more precious still, to fill the vacant pedestal. The prize was found in the lady who became his wife, at once the most beautiful and the most perfect of her race.

There is wanting one pure and perfect model, and that one, wherever it is to be found, is like Alasnam's lady, worth them all.
Sir Walter Scott.

Alas'tor. The evil genius of a house. Cicero says: "He meditated killing himself that he might become the *Alastor* of Augustus, whom he hated." Shelley has a poem entitled "Alastor; or, The Spirit of Solitude." The word is Greek, and means "not to forget" (*a la'thein*).

Alb. The white tunic (Latin, *albus,* white) originally bound round the waist with a zone. The dress is emblematical of purity and continence.

Alba'no Stone or Peperi'no, used by the Romans in building; a volcanic tufa quarried at Alba'no.

Al'bany. Scotland. (*See* ALBIN.)

Alba'ti. Certain Christian hermits of the fourteenth century, so called because they dressed in white. (Latin.)

Al'batross. The largest of web-footed birds, called by sailors the *Cape Sheep*, from its frequenting the Cape of Good Hope. It gorges itself, and then sits motionless upon the waves. It is said to sleep in the air, because its flight is a gliding without any apparent motion of its long wings. Sailors say it is fatal to shoot an albatross. Coleridge's "Ancient Mariner" is founded on this superstition.

Albertaz'zo (in "Orlando Furioso") married Alda, daughter of Otho, duke of Saxony. His sons were Hugh or Ugo, and Fulke or Fulco. From this family springs the Royal Family of England.

Albia'zar (in "Jerusalem Delivered"). One of the leaders of the Arab host which joined the Egyptian armament against the Crusaders. "A chief in rapine, not in knighthood bred." (Book xvii.)

Albigen'ses (4 syl.). A common name for *heretics* prior to the Reformation; so called from the Albigeois, inhabitants of Tarn, the capital of which was Albi. It was here the persecution of the Reformers began, under the direction of Pope Innocent III., in 1209. The Walden'sës rose after them, but are not unfrequently confounded with them.

Albin means "highlands," *i.e.*, Scotland. (Gaelic, *ailp;* Celtic, *alp;* our *Alps.*) Albin is either Ailp-ben (son of the hills, *i.e.*, hill-country), or *Ailp-inn* (hilly island). The land of the Picts.

> Woe to his kindred, and woe to his cause,
> When Albin her claymore indignantly draws.
> *Campbell, "Lochiel's Warning."*

Albi'no. A term originally applied by the Portuguese to those negroes who were mottled with white spots; but now applied to those who are born with red eyes and white hair. (Latin, *albus*, white.)

Al'bion. England, so named from the ancient inhabitants called Albio'nës. The usual etymology of *albus* (white), said to have been given by Julius Cæsar in allusion to the "white cliffs," is quite untenable, as Aristotle mentions the islands of Albion and Iërnë four hundred years before the invasion of Cæsar. Aristotle, *De Mundo* iii. (*See* ALBIN.)

Albion. Son of the king of this island when Oberon held his court in what we call Kensington Gardens. He was stolen by the elfin Milkah, and brought up in fairyland. When nineteen years of age, he fell in love with Kenna, daughter of king O'beron, but was driven from the empire by the indignant monarch. Albion invaded the territory, but was slain in the battle. When Kenna knew this, she poured the juice of moly over the dead body, and it changed into a snow-drop.—*T. Tickell.*

Albrac'ca's Damsel (in "Orlando Furioso") is Angel'ica. Albracca is the capital of Cathay (*q.v.*).

Album. A blank book for scraps. The Romans applied the word to certain tables overlaid with gypsum, on which were inscribed the annals of the chief priests, the edicts of the prætors, and rules relating to civil matters. In the Middle Ages, "album" was the general name of a register or list; so called from being kept either on a white board with black letters, or on a black board with white letters. For the same reason the boards in churches for notices, and the boards in universities containing the names of the college men, are called albums.

Alca'de or *Alca'di.* A judge is so called in Spain. The word is the Arabic *al cadi* (the judge).

Alca'ic Verse or *Alcaïcs.* A Greek and Latin metre, so called from *Alcæos*, a lyric poet, who invented it.

Alcan'tara. *The Order of Alcantara*, instituted in 1156, by Hadria II., king of Leon, at Alcantara, a town of Estramadu'ra. The sovereign of Spain is, *ex officio*, sovereign of the Order.

Alcastus (in "Jerusalem Delivered"). The Cap'aneus of the Crusaders, leader of 6,000 foot soldiers from Helvetia.

Al'ce (2 syl.). One of the dogs of Actæ'on.

Alces'te (2 syl.). The hero of Molière's "Misanthrope." Not unlike Shakespeare's character of Timon.

Alchemy is the Arabic *al kimia* (the secret art); so called not only because it was carried on in secret, but because its main objects were the two great secrets of science—the transmutation of baser metals into gold, and the elixir of life.

Alci'na. The personification of carnal pleasure in "Orlando Furioso;" the *Circë* of the Greeks, and *Labë* of the

Arabians. She enjoyed her lovers for a time, and then changed them into trees, stones, fountains, or beasts, as her fancy dictated.

Alcofribas. The pseudongm of Rabelais in his *Gargantua and Pantagruel.* Alcofribas Nasier is an anagram of "François Rabelais." The introduction runs thus: "The inestimable life of the Great Gargantua, father of Pantagruel, heretofore composed by M. Alcofribas, abstractor of the quintessence, a book full of pantagruelism."

Aldabella or *Aldabelle* (in "Orlando Furioso.") Sister of Olivie'ro and Brandimarte, daughter of Monodantës, and wife of Orlando.

Aldabella. A marchioness of Florence, who gave entertainment to the magnates of the city. She was veryhandsome,heartless, and arrogant. When Fazio became rich with Bartoldo's money, Aldabella inveigled him from his wife, and his wife, out of jealousy, accused her husband of being privy to Bartoldo's death. Fazio being condemned for murder and robbery, his wife Bianca accused Aldabella of inveigling him, and the marchioness was condemned by the duke of Florence to spend the rest of her life in a nunnery. —*Dean Milman,* "*Fazio.*"

Ald'ebaran. The sun in Arabian mythology. In astronomy, the star called the *Bull's eye* in the constellation Taurus.

Alderman. A cant term for a half-crown. An alderman, as a magistrate, may be termed half a king (or crown). Of course, the word means one of the "elders."

A *turkey* is called an alderman, both from its presence in aldermanic feasts, and also because of its red and purple colours, which make it a sort of poultry alderman.

An alderman in chains, by a simliar effort of wit, is a turkey hung with sausages.

Al'dibo-ron'te-phos'co-phor'nio A courtier in Henry Carey's farce called *Chro'non-ho'ton-thol'ogos.*

Al'diger (in "Orlando Furioso"). Buo'vo's son, of the house of Clarmont, who lived in Ag'rismont Castle. He was brother of Malagi'gi and Vivian; all Christians.

Aldine (2 syl.). Leader of the second squadron of Arabs who joined the Egyptian armament against the Crusaders. —*Tasso,* "*Jerusalem Delivered.*" (*See* SYPHAX.)

Aldine editions. Editions of the Greek and Latin classics, published and printed under the superintendence of Aldo Manuz'io and his son Paolo (1490-1597); most of them in duodecimo, and all noted for their accuracy. The father invented the type called *italics,* once called *Aldine,* and first used in printing "Virgil," 1501.

Al'dingar, *Sir.* Steward of queen Eleanor, wife of Henry II. He impeached her fidelity, and submitted to a combat to substantiate his charge, but an angel, in the shape of a child, established the queen's innocence.—*Percy's* "*Reliques.*"

Ale is the Scandinavian *öl,* a liquor made of the molte-beer, a large, red, three-lobed berry that grows wild in most parts of Scandina'via. Malt is the word *molte,* applied to the barley substitute of the Norwegian berry. Beer is ale with hops in it, called *Baiersk* (Bavarian). Even in England ale was made at one time of wheat, barley, and honey, without hops.

In some parts of the island ale means the stronger brew, and in others beer. The rule is this: wherever the Scandinavian element prevails, ale or öl is the strong drink; but where the German element predominates, it is beer or baiersk.

Ale-draper, a tapster. *Ale-drapery,* the selling of ale, &c.

> No other occupation have I but to be an ale-draper.—*H. Chettle,* "*Kind-harts' Dreame,*" 1592.

Ale-silver. A yearly tribute paid to the corporation of London, as a licence for selling ale.

Ale-stake. The pole set up before ale-houses by way of "sign." A bush was very often fixed to its top.

> A garland had he set upon his head
> As great as it were for an ale-stake.
> *Chaucer.*

Ale-wife. The landlady of an ale-house or ale-stand.

Alec'to. One of the Furies, whose head was covered with snakes.

> Then like Alecto, terrible to view,
> Like Medusa, the Circassian grew.
> *Hoole's* "*Jerusalem Delivered,*" b. vi.

Ale'ka. Wife of Pan'geo, idols of the Oroun'gou tribes in Africa, the special protectors of kings and governments.

Ale'ria (in "Orlando Furioso"). One of the Amazons, and the best beloved of the ten wives of Guido the Savage.

Alert. To be on the watch. (Greek, *orthos*, erect; Latin, *ortus*; Italian, *erto*, steep; French, *erte*, a watch-tower. Hence the Italian *starë all' êrta*, the Spanish *estar alerta*, and the French *estre à l' erta*, to be on the watch.

Alessio. The lover of Liza, in Bel-li'ni's opera of "La Sonnambula." (Scribe's libretto.)

Ale'thes (3 syl.). An ambassador from Egypt to king Al'adine. He is represented as a man of low birth raised to the highest rank, subtle, false, deceitful, and wily.—*Tasso*, "*Jerusalem Delivered.*"

Alexander. *You are thinking of Parmen'io, and I of Alexander—i.e.*, you are thinking what you ought to receive, and I what I ought to give; you are thinking of those castigated, rewarded, or gifted, but I of my own position, and what punishment, reward, or gift is consistent with my rank. The allusion is to the talo about Parmen'io and Alexander, when the king said, "I consider not what Parmenio should receive, but what Alexander should give."

Only two Alexanders. Alexander said, "There are but two Alexanders—the invincible son of Philip, and the inimitable painting of the hero by Apellës."

Alexander of the North. Charles XII. of Sweden, so called from his military achievements. He was conquered at Pultowa, in Russia (1709), by czar Peter the Great (1682-1718).

> Repressing here
> The frantic Alexander of the North.
> *Thomson*, "*Winter.*"

Alexander the Corrector. Alexander Cruden, author of the "Concordance to the Bible," who petitioned Parliament to constitute him "Corrector of the People," and went about constantly with a sponge to wipe out the licentious, coarse, and profane chalk scrawls which met his eye. (1701-1770.)

The Persian Alexander. Sandjar (1117-1158).

Alexandra (in "Orlando Furioso"). Oronthea's daughter; the Amazon queen.

Alexan'drian. Anything from the East was so called by the old chroniclers and romancers, because Alexandria was the depôt from which Eastern stores reached Europe.

> Reclined on Alexandrian carpets [*i.e. Persian*].
> *Rose*, "*Orlando Furioso*," x. 37.

Alexandrian Codex. A manuscript of the Scriptures in Greek, which belonged to the library of the patriarchs of Alexandria, in Africa, A.D. 1098. In 1628 it was sent as a present to Charles I., and is now in the British Museum.

Alexandrian Library. Founded by Ptolemy So'ter in Alexandria, in Egypt. The tale is that it was burnt and partly consumed in 391; but when the city fell into the hands of the calif Omar, in 642, the Arabs found books sufficient to "heat the baths of the city for six months."

Alexandrian School. An academy of literature by Ptolemy, son of La'gos, and especially famous for its grammarians and mathematicians. Of its *grammarians* the most noted are Aristarchos, Harpocra'tion, and Eratos'thenës; and of its mathematicians, Ptolemy and Euclid, the former an astronomer, and the latter the geometer whose "Elements" are still very generally used.

Alexandrine Age. From A.D. 323 to 640, when Alexandria, in Egypt, was the centre of science and literature.

Alexandrine Philosophy. The system of the Gnostics, or Platonised form of Christianity.

Alexan'drines (4 syl.). Verses of twelve or thirteen syllables, divided into two parts between the sixth and seventh syllable; so called because they were first employed in a metrical romance of Alexander *the Great*, commenced by Lambert-li-Cors, and continued by Alexandre de Bernay of Normandy. The final line of the Spenserian stanza is an Alexandrine.

> A needless Alexandrine ends the song
> Which, like a wounded snake | drags its slow length along.—*Pope.*

Alex'is, *St.* Patron saint of hermits. The story goes that he lived on his father's estate as a hermit till death, but was never recognised.

Alfa'der (*father of all*). The most ancient and chief of the Scandina'vian gods. Father of the Asen.

Alfa'na. The name of Gradasso's horse.—*Orlando Furioso.*

Alfar'. The good and bad genii of the Scandina'vians.

Alf'heim (*home of the genii*). A celestial city inhabited by the elves and fairies. (*Scand. myth.*)

Alfonso. While Tasso was at Ferra'ra he fell in love with Leonora d'Este, daughter of Alfonso, duke of Ferra'ra. Whereupon the duke shut him up in a madhouse for seven years, from which he was released by Clement VIII., who invited him to Rome.

> The miserable despot could not quell
> The insulted mind he sought to quench, and blend
> With the surrounding maniacs.
> *Byron,* "*Childe Harold,*" iv. 36.

Alfonso XI., *of Castile,* whose "favourite" was Leonora de Guzman. Being threatened with excommunication unless he put her away (as Leonora was in love with Ferdinando, a brave officer), the king creates Ferdinando marquess of Montreal, and gives him the hand of his "favourite." As soon as Ferdinando discovers who Leonora is, he restores his honours to the king, repudiates his bride, and retires to a monastery.—*Donizetti's Opera* "*La Favorita.*"

Alfred's Scholars. Werfrith bishop of Worcester, Ethelstan and Werwulf two Mercian priests, Plegmund (a Mercian) afterwards archbishop of Canterbury, Asser a Welshman, Grimbald a great French scholar, &c., invited over to England by king Alfred.

Al'garsife (3 syl.). Son of Cambus'can, and brother of Cam'balo, who "won Theod'ora to wife." It is in the "Squire's Tale," by Chaucer, but was never finished. (*See* CANACE.)

> Call up him that left half told
> The story of Cambuscan bold,
> Of Camball, and of Algarsife,
> And who had Canace to wife.
> *Milton,* "*Il Penseroso.*"

Al'gebra is the Arabic *al gebr* (*wal mokâbala*), "the supplementing and equalising (process);" so called because the problems are solved by equations, and the equations are made by supplementary terms.

Alham'bra. The palace of the ancient Moors in Grana'da. The word is the Arabic *al-hamra,* or at full length *kal'-at al hamra* (the red castle).

A'li. Cousin and son-in-law of Mahomet, the beauty of whose eyes is with the Persians proverbial, insomuch that the highest term they employ to express beauty is *Ayn Hali* (eyes of Ali).—*Chardin.*

Al'icant. A Spanish wine made at Alicant, in the province of Valencia.

Alice. The foster-sister of Robert le Diable, and bride of Rambaldo the Norman troubadour. She comes to Palermo to place in the duke's hand her mother's will, which he is enjoined not to read till he is a virtuous man. When Bertram, his fiend-father, tempts his son to evil, Alice proves his good genius; and when, at last, Bertram claims his soul as the price of his ill deeds, Alice reads the "will," and wins him from the evil one.—*Meyerbeer's Opera* "*Roberto il Diavolo.*"

Alichi'no. A devil, in "The Inferno" of Dantë.

Al'icon. The seventh heaven. (*Mahometan mythology.*)

Al'ilat. The name by which the Arabs adore Nature, which they represent by a crescent moon. All inferior gods are called by them *el ilahat* (the goddesses).

Alifan'faron, the giant. Don Quixote attacked a flock of sheep, which he declared to be the army of the giant Alifanfaron. Similarly Ajax, in a fit of madness, fell on a flock of sheep, which he mistook for Grecian princes.

Alipran'do (in "Jerusalem Delivered"). One of the Christian knights. Having discovered the armour of Rinaldo cast on one side, he took it to Godfrey, who very naturally inferred that Rinaldo had been slain.

Al'iris. Sultan of Lower Buchar'ia. Under the disguised name of Fer'amorz, he accompanies Lalla Rookh, his bride, from Delhi, and wins her heart by his ways, and the tales he tells on the journey. The lady falls in love with the poet, and is delighted to find, on the morning of the wedding, that Feramorz is, in fact, the sultan, her intended husband.—*T. Moore,* "*Lalla Rookh.*"

Al Ka'der (*the Divine decree*). A particular night in the month Ramadhan, when the Arabs say that angels descend to earth, and Gabriel reveals to man the decrees of God.—*Al Koran.*

Al Moshta'ri. The Arabian name of the planet Jupiter.

Al-Si'rat (Arab., *the path*). The bridge over hell, no wider than the edge of a sword, across which every one who enters heaven must pass. (*Mahom. Theol.*)

All Alive and Kicking. The allusion is to a child in the womb after "quickening."

All in the Wrong. A drama, by Murphy, borrowed from Destouches, the French dramatist.

All my Eye (and) **Betty Martin.** All nonsense. Joe Miller says that a Jack Tar went into a foreign church, where he heard some one uttering these words—*Ah! mihi, bea'të Marti'në* (Ah! [grant] me, Blessed Martin). On giving an account of his adventure, Jack said he could not make much out of it, but it seemed to him very like "All my eye and Betty Martin."

All Saints or *All Hallows.* In 610 the Pope of Rome ordered that the heathen pantheon should be converted into a Christian church, and dedicated to the honour of all martyrs. The festival of All Saints was first held on May 1, but in the year 834 it was changed to November 1. "Hallows" is from the Saxon *haligan* (to make or keep holy).

All Souls' Day. The 2nd of November, so called because the Roman Catholics on that day seek by prayer and almsgiving to alleviate the sufferings of souls in purgatory. It was first instituted in the monastery of Clugny, in 993.

According to tradition, a pilgrim, returning from the Holy Land, was compelled by a storm to land on a rocky island, where he found a hermit, who told him that among the cliffs of the island was an opening into the infernal regions through which huge flames ascended, and where the groans of the tormented were distinctly audible. The pilgrim told Odilo, abbot of Clugny, of this; and the abbot appointed the day following, which was November 2, to be set apart for the benefit of souls in purgatory.

All this for a Song. The exclamation of Burleigh, when queen Elizabeth ordered him to give £100 to Spenser for a royal gratuity.

All-overish. A familiar expression, meaning *all over ill at ease.* "I feel all-overish," not exactly ill, but by no means well. The precursor of a fever, influenza, ague, &c. The word is a corruption of *all awvish, i.e.,* all elfish, as if the elves or hobgoblins had bewitched me.

All-to. *Altogether.* As "all-to be-crossed;" "all-to bebatted." "A certain woman cast a piece of a millstone upon Abimelech's head, and all-to brake his skull." (Judges ix. 53.) (*See* The Parker Society's reprints.)

> Mercutio's icy hand had al-to frozen mine.—*Romeus and Juliet,* 1562.

Alls. *The five Alls.* A public-house sign. It has five human figures, with a motto to each:—

(1) A king, in his regalia...	... motto	*I govern all.*
(2) A bishop, in his pontificals	„	*I pray for all.*
(3) A lawyer, in his gown ...	„	*I plead for all.*
(4) A soldier, in regimentals	„	*I fight for all.*
(5) A labourer, with his tools	„	*I pay for all.*

One of these signs still exists in the town of Marlborough

Alls. Tap-droppings. The refuse of all sorts of spirits drained from the glasses, or spilt in drawing. The mixture is sold in gin-houses at a cheap rate.

Alla or *Allah* (that is, *al-ilâh*). "The adorable." The Arabic name of the Supreme Being.

Alla Akbar'. *Alla is most mighty.* The cry of the Arabs.—*Ockley.*

Allath. One of the three daughters of the supreme god of the ancient Arabians. The other two were Menach and Aluzzo.

Allen-a-Dale. A brave young man who was assisted by Robin Hood to carry off his bride, when on the point of being married against her will to a rich old knight.

Allick and Sandie. Contractions of Alexander; the one being Alex' and the other 'xander.

Al'ligator. When the Spaniards first saw this reptile in the New World, they called it *el lagarto* (the lizard). Sir Walter Raleigh called them *lagartos,* and Ben Jonson *alligartas.*

Allo'dials. Lands which are held by an absolute right, without even the burden of homage or fidelity. The word is Teutonic—*all-odh* (all property).

Allop'athy is in opposition to *Homœop'athy*. The latter word is from the Greek *homœos pathos*, similar disease; and the former is *allos pathos*, a different disease. In one case, "like is to cure like;" and in the latter, the disease is cured by its "antidote."

Allworth. In "A New Way to Pay Old Debts," by Massinger.

Allworthy, in Fielding's "Tom Jones," is designed for the author's friend Ralph Allen.

> Let humble Allen, with an awkward shame,
> Do good by stealth, and blush to find it fame.
> *Pope.*

Al'ma (*the human soul*), queen of "Body Castle," beset by enemies for seven years (*the Seven Ages of Man*). The besiegers are a rabble rout of evil desires, foul imaginations, and silly conceits. Alma conducted Arthur and Sir Guyon over her castle. "The *divine* part of a man," says Spenser, "is *circular*, a circle being the emblem of eternity; but the mortal part *triangular*, as it consists of three things—blood, flesh, and bones."

Alma Ma'ter. A collegian so calls the university of which he is a member. The words are Latin for "fostering mother."

> Expulsion from his Alma Mater.—*The Collegian and the Porter.*

Almack's. Aristocratic exclusiveness. A ball given by the highest nobility. Almack's means properly a suite of assembly rooms in King Street, St. James's (London), built in 1765 by a Scotchman named Macall, who inverted his name to obviate all prejudice and hide his origin. Balls, presided over by a committee of ladies of the highest rank, used to be given at these rooms; and to be admitted to them was as great a distinction as to be introduced at Court. The rooms are now called Willis's, from the present proprietor; but they no longer retain their original character.

Al'manac is the Arabic *al manac* (the diary). Verstegen says it is the Saxon *al-mon-aght* (all moon heed), and that it refers to the tallies of the full and new moons kept by our Saxon ancestors. One of these tallies may still be seen at St. John's College, Cambridge.

The Man i' the Almanac stuck with pins (Nat. Lee), is a man marked with points referring to signs of the zodiac, and intended to indicate the favourable and unfavourable times of letting blood.

I shan't consult your almanac (French), I shall not come to you to know what weather to expect. The reference is to the prognostications of weather in almanacs.

Alman'zor. A character in Dryden's "Conquest of Granada," a tragedy.

Almighty Dollar. Washington Irving first made use of this expression, in his sketch of a "Creole Village" (1837).

Almond Tree. Grey hairs. The Preacher thus describes old age:—

> In the day when the keepers of the house (*the hands*) shall tremble, and the strong men (*the legs*) bow themselves, and the grinders (*the teeth*) cease because they are few, and those that look out of the windows (*the eyes*) be darkened . . . and the almond-tree shall flourish (*grey hairs* on a bald pate), and the grasshopper be a burden, and desire shall fail . . . when the silver cord (*the spinal marrow*) shall be loosed, the golden bowl (*intellect*) broken, and the pitcher broken at the cistern (*the pulse of the heart stopped*).—*Eccles.* xii. 3–6.

Almonry. The place where the almoner resides. The almoner is the person whose duty it is to distribute alms, which, in ancient times, consisted of one-tenth of the entire income of a monastery. (*See* AMBRY.)

Alms. Gifts to the poor. (Old English *almesse*, Danish *almisse*, Norman *almoigns*, French *aumônes*, Latin *eleemosyna*, from the Greek *eleëo*, I pity.)

Alms-drink. Another's leavings; for alms consist of broken bread and the residue of drink. It is also applied to the liquor which a drinker finds too much, and therefore hands to another.

Alms-house. A house in which almsmen and women live free.

Alms-man. One who lives on alms.

Along-shore Men. The lower sort of men employed about our quays and docks.

Alonzo of A'guilar'. When Fernando, king of Ar'agon, was laying siege to Grana'da, after chasing Za'gal from the gates, he asked who would undertake to plant his banner on the heights. Alonzo, "the lowmost of the dons," undertook the task, but was cut down by

the Moors. His body was exposed in the wood of Oxije'ra, and the Moorish damsels, struck with its beauty, buried it near the brook of Alpuxarra.

Aloof. *Stand aloof*, away. A sea term. The loof is the after-part of a ship's bow, and the guns mounted therein are styled "loof-pieces."

A l'outrance. In spite of obstacles and objections. (French, *à l'outrance*, to the extreme.)

A champion has started up to maintain *à l'outrance* her innocence of the great offence.—*Standard.*

Alp. The Adrian renegade, a Venetian by extraction, who forswore the Christian faith to become a commander in the Turkish army. He led the host to the siege of Corinth, while that country was under the dominion of the Doge. He loved Francesca, daughter of Minotti, governor of Corinth, but she died of a broken heart because he deserted his country and was an apostate. The renegade was shot in the siege.—*Byron, "Siege of Corinth."*

Alph. A mythical "sacred river in Xanadu," which ran "through caverns measureless to man."—*Coleridge, "Kubla Khan."*

Al'pha. "*I am Alpha and Omega, the first and the last.*" (Rev. i. 8.) "Alpha" is the first, and "O-meg'a" the last letter of the Greek alphabet.

Alphe'os and Arethu'sa. The Greek fable says that Alphe'os, the river-god, fell in love with the nymph Arethu'sa, who fled from him in affright. The burly god pursued, but was changed into a river, and the nymph into a fountain.

We have seen a moustachiced Alpheos, at Ramsgate, pursue an affrighted Arethusa.—*London Review.*

Alphe'us (in "Orlando Furioso"). A magician and prophet in the army of Charlemagne, slain in sleep by Clorida'no.

Alphon'sin. An instrument for extracting balls; so called from Alphonso Ferri, a surgeon of Naples, who invented it.

Alphon'sine Tables. Astronomical tables constructed in 1252, by Isaac Hazan, a Jewish rabbi, who named them in honour of his patron, Alphonso X., king of Castille.

Alphonso, to whom Tasso dedicates his "Jerusalem Delivered," was Alphonso d'Este, duke of Ferra'ra.

Alpue (*Al-pu*). Continuing the bet on a particular card that has already won.

What pity 'tis those conquering eyes
Which all the world subdue,
Should, while the lover gazing dies,
Be only on alpue.—*Etherege, "Basset."*

Alquife (*al-ké-fy*). A famous enchanter, introduced into the romances of ancient times, especially those relating to Am'adis.

Alsa'tia. The Whitefriars' sanctuary for debtors and law-breakers. Cunningham thinks the name is borrowed from Alsace, in France, which, being a frontier of the Rhine, was everlastingly the seat of war and the refuge of the disaffected. Sir Walter Scott, in his "Fortunes of Nigel," has described the life and state of this rookery. (*See* PETAND.)

Als'vidur. One of the horses of the sun. (*Scand. myth.*)

Altamo'rus (in "Jerusalem Delivered"). King of Samarcand', who joined the Egyptian armament against the Crusaders. "He was supreme in courage as in might." (Book xvii.) He surrendered himself to Godfrey. (Book xx.)

Altan Kol or *Gold River* (Thibet). So called from the gold which abounds in its sands.

Altar. *Led to the altar, i.e.*, married. Said of a lady. The altar is the communion-table railed off from the body of the church, where marriages are solemnised. The bride is led up the aisle to the rail.

Alter eg'o. My double or counterpart. In "The Corsican Brothers," the same actor performs the two brothers, the one being the *alter ego* of the other. (Lat., "a second I.")

Altisido'ra (in the "Curious Impertinent"); an episode in "Don Quixote."

Altis. The plot of ground on which the Greeks held their public games.

Alto relievo. Italian for "high relief." A term used in sculpture for figures in wood, stone, marble, &c., so cut as to project at least one-half from the tablet. It should be *rilevo* or *riliev'o*.

Alzes (2 syl.). The Scandinavian god of fraternal love.

Alzir'do (in "Orlando Furioso). King of Trem'izen, in Africa. He was overthrown by Orlando on his way to join the allied army of Ag'ramant.

Am'adis of Gaul. The hero of a romance in prose of the same title, originally written in Portuguese in four books. These four were translated into Spanish by Montalvo, who added a fifth. Subsequent romancers added the exploits and adventures of other knights, so as to swell the romance to fourteen books. The French version is much larger still, one containing twenty-four books, and another running through seven volumes. The original author was Vasco de Lobeira, of Oporto, who died 1403.

The *hero*, called the "Lion-knight," from the device on his shield, and "Beltene'bros" (*darkly beautiful*), from his personal appearance, was a love-child of Per'ion, king of Gaul, and Elize'na, princess of Brittany. He is represented as a poet and musician, a linguist and a gallant, a knight-errant and a king, the very model of chivalry.

Other names by which Am'adis was called were the *Lovely Obscure*, the *Knight of the Burning Sword*, the *Knight of the Dwarf*, &c.

Am'adis of Greece. A supplemental part of the romance called "Am'adis of Gaul," added by Felicia'no de Silva.

Amai'mon (3 syl.). One of the chief devils whose dominion is on the north side of the infernal gulf. He might be bound or restrained from doing hurt from the third hour till noon, and from the ninth hour till evening.

> Amaimon sounds well; Lucifer well.
> "*Merry Wives of Windsor*," ii. 2.

Amain'. Forcibly, at once. (Saxon, *a-mægn.*) Let go *amain*, at once; *lower amain; strike amain, i.e.*, let fall at once, with a run.

Amal'fian Code. A compilation of maritime laws, compiled in the eleventh century by the Amalfians.

Amaliv'aca. An American spirit, who had seven daughters. He broke their legs to prevent their running away, and left them to people the forests.

Amalthe'a's Horn. The cornucopia or horn of plenty. The infant Zeus was fed with goats' milk by Amalthēa, one of the daughters of Melisseus, king of Crete. Zeus, in gratitude, broke off one of the goat's horns, and gave it Amalthēa, promising that the possessor should always have in abundance everything desired. (*See* ÆGIS.)

Aman'da, the impersonation of love in Thomson's "Spring," is Miss Young, afterwards married to Admiral Campbell.

Aman'ga. The Indian love-god.

Am'arant. A cruel giant slain by Guy of Warwick.—"*Guy and Amarant*," *Percy's Reliques.*

Am'aranth. Clement of Alexandria says—*Amarantus flos, sym'bolum est immortalita'tis.* The word is from the Greek *amaran'tos* (everlasting); so called because its flowers never fade like other flowers, but retain to the last their deep blood-red colour.

> Immortal amarant—a flower which once
> In Paradise, fast by the tree of life,
> Began to bloom; but soon, for man's offence,
> To heaven removed, where first it grew, there grows
> And flowers aloft, shading the fount of life. . . .
> With these, that never fade, the spirits elect
> Bind their resplendent locks.
> *Milton*, "*Paradise Lost*," iii.

Amaryl'lis. A pastoral sweetheart. The name is borrowed from the pastorals of Theoc'ritos and Virgil.

> To sport with Amaryllis in the shade.—*Milton.*

Amaryn'thos. One of the dogs of Actæon.

Ama'ti. A first-rate violin; properly, one made by Ama'ti of Cremo'na. (*See* CREMONA.)

Am'azon. A horsewoman, a fighting or masculine woman. The word means *without-breast*, or rather, "deprived of a pap." According to Grecian story, there was a nation of women in Africa of a very warlike character. There were no men in the nation; and if a boy was born, it was either killed or sent to his father, who lived in some neighbouring state. The girls had their right breasts singed off, that they might the better draw the bow.

Probably the fable is founded on a misconception of the Circassian word *mza* (the moon), the Amazons of Ther-

modoon, in Asia Minor, being worshippers of the moon.

A similar error was the origin of the name "Amazons of the North." Adam of Bremen mistook *Quanerland* (ice-land) for *Quinerland;* and as *Quiner* means "woman," he peopled his "Womanland" with a race of amazons.

Am'azon. In South America, originally called Mar'anōn'. The Spaniards first called it Orella'na; but after the women joined their husbands in attacking the invaders, the Spaniards called the people Am'azons and the country Amazo'nia.

Am'ber is said by some to be a concretion of birds' tears.—*Chambers.*

Around thee shall glisten the loveliest amber
That ever the sorrowing sea-bird hath wept.
T. Moore, "Fire Worshippers."

Amber, a repository. So called because insects and small leaves are preserved in amber.

You may be disposed to preserve it in your amber.
"Notes and Queries."—W. Dowe.

Amberabad'. Amber-city, one of the towns of Jinnistan, or Fairy Land.

Am'bes-as or *Ames-ace.* Two aces, the lowest throw in dice; figuratively, bad luck.

I had rather be in this choice than throw ames-ace for my life.—*"All's Well,"* &c., ii. 3.

Ambi-dexter properly means both hands right hands; a double dealer; a juror who takes money from both parties for his verdict.

Ambition, strictly speaking, means "the going from house to house" (Latin, *ambitio,* going about canvassing). In Rome it was customary, some time before an election came on, for the candidates to go round to the different dwellings to solicit votes, and those who did so were ambitious of office.

Ambro'sia. The food of the gods (Greek, *a brotos,* not mortal); so called because it made them not mortal, *i.e.,* it made them immortal. Anything delicious to the taste or fragrant in perfume is so called from the notion that whatever is used by the celestials must be excellent.

Ambro'sian Chant. The choral music introduced from the eastern to the western church by St. Ambrose, the bishop of Mil'an, in the fourth century. It was used till Gregory *the Great* changed it for the Gregorian.

Ambro'sian Library. A library in Mil'an, so called in compliment of St. Ambrose, the patron saint.

Am'bry. A corruption of *almonry,* the niche or recess cut in the wall, or (in large cathedrals and monasteries) that part of the cloisters where alms were deposited and out-door relief was distributed. Ambries are now used for holding the sacramental plate, consecrated oils, and so on. (*See* ALMONRY.)

Ambusca'de (3 syl.) is the Italian *imbosca'ta* (concealed in a wood).

Amedieu (3 syl.). "Friends of God;" a religious body in the Church of Rome, founded in 1400. They wore no breeches, but a grey cloak girded with a cord, and were shod with wooden shoes.

Ame'lia. A model of conjugal affection, in Fielding's novel so called. It is said that the character is intended for his own wife.

Amende honorable, in France, was a degrading punishment inflicted on traitors, parricides, and sacrilegious persons, who were brought into court with a rope round their neck, and made to beg pardon of God, the king, and the court. Now, the public acknowledgment of the offence is all that is required.

Amen'thes (3 syl.). The Egyptian Ha'dēs. The word means *hiding-place.*

American Flag. The American Congress resolved (June 14, 1777), that the flag of the United States should have thirteen stripes, alternately red and white, to represent the thirteen States of the Union, together with thirteen white stars, on a blue ground. General Washington's escutcheon contained three bars and three stars, and, like the American stars, those of the General had only five points instead of six. A new star is now added for each new State, but the stripes remain the same.

American Peculiarities:—

Natives of New England	... ...	say *Guess.*
" N. York and Middle States		" *Expect.*
" Southern States	... ...	" *Reckon.*
" Western States	... ...	" *Calculate.*

Ameth'ea. One of the horses of Pluto. (*See* ABASTER.)

Am'ethyst. A species of rock crystal; so called from the ancient notion of its being an antidote to the effects of wine. (Greek, *a methusko*, to de-intoxicate.)

Ami'cus cu'riæ (Latin, *a friend to the court*). One in the court who informs the judge of some error he has detected.

Ami'cus Plato, sed magis ami'ca Ver'itas (Plato I love, but I love Truth more). A noble dictum attributed to Aristotle, but certainly a very free translation of a line in the "Nicomache'an Ethics."

Am'iel (3 syl.). A form of the name Eliam (*friend of God*). In Dryden's satire of "Absalom and Achitophel," it is meant for Sir Edward Seymour, speaker of the House of Commons. (2 Sam. xxii. 34.)

> Who can Amiel's praise refuse?
> Of ancient race by birth, but nobler yet
> In his own worth, and without title great.
> The Sanhedrim long time as chief he ruled,
> Their reason guided, and their passion cooled.
> *Dryden, "Absalom and Achitophel."*

Am'iens (3 syl.). *The Peace of Amiens*, March 27, 1802, a treaty signed by Joseph Bonaparte, the marquis of Cornwallis, Azara, and Schimmelpenninck, to settle the disputed points between France, England, Spain, and Holland. It was dissolved in 1803.

Ami'na. An orphan adopted by a miller, and beloved by Elvi'no, a rich farmer. The night before her espousals she is found in the bed of count Rodolpho, and is renounced by her betrothed husband. The count explains to the young farmer and his friends that Ami'na is innocent, and has wandered in her sleep. While he is still talking, the orphan is seen getting out of the window of the mill, and walking in her sleep along the edge of the roof under which the mill-wheel is rapidly revolving. She crosses a crazy bridge, and comes among the spectators. In a few minutes she awakes, flies to Elvi'no, and is claimed by him as his beloved and innocent bride.—*Belli'ni's best opera*, "*La Sonnambula.*"

Amin'adab. A Quaker. The Scripture name has a double *m*, but in old comedies, where the character represents a Quaker, the name has generally only one. *Obadiah* is used, also, to signify a Quaker, and *Rachel* a Quakeress.

Am'ine' (3 syl.). Wife of Sidi Nouman, who ate her rice with a bodkin, and was in fact a ghoul.—*Arabian Nights.*

Am'iral or *Ammiral.* A Miltonic form of the word "admiral." (French, *amiral*; Italian, *ammiraglio.*) (*See* ADMIRAL.)

Am'let, *Richard.* The gamester in Vanbrugh's drama called "The Confederacy."

Am'mon. The Libyan Jupiter; so called from the Greek *ammos* (sand), because his temple was in the desert. Herodotus calls it an Egyptian word, ii. 42.

Son of Jupiter Ammon. Alexander the Great. His father, Philip, claimed to be a descendant of Hercules, and therefore of Jupiter; and the son was saluted by the priests of the Libyan temple as son of Ammon. Hence was he called the son or descendant both of Jupiter and of Ammon.

Am'monites (3 syl.). Fossil *molluscs;* so called because they resemble the horn upon the ancient statues of Jupiter Ammon. (*See above.*)

A'mon's Son (in "Orlando Furioso") is Rinaldo. He was the eldest son of Amon or Aymon, marquis d'Este, and nephew of Charlemagne.

Am'oret, brought up by Venus in the courts of love. She is the type of female loveliness—young, handsome, gay, witty, and good; soft as a rose, sweet as a violet, chaste as a lily, gentle as a dove, loving everybody and by all beloved. She is no Diana to make "gods and men fear her stern frown;" no Minerva to "freeze her foes into congealed stone with rigid looks of chaste austerity;" but a living, breathing virgin, with a warm heart, and beaming eye, and passions strong, and all that man can wish and woman want. She becomes the loving, tender wife of Sir Scu'damore. Tim'ias finds her in the arms of Corflambo (*sensual passion*); combats the monster unsuccessfully, but wounds the lady.—*Spenser*, "*Faëry Queen,*" book iii.

Amorous, *The.* Philippe I. of France; so called because he divorced his wife Berthe to espouse Bertrade, who was already married to Foulques, comte d'Anjou. (1061-1108.)

Amour propre. One's self-love, vanity, or opinion of what is due to self. *To make an appeal to one's amour propre*, is to put a person on his metal. *To wound one's amour propre*, is to gall his good opinion of himself—to wound his vanity.

Ampa'ro de Pobres. A book exposing the begging impostors of Madrid, written by Herrera, physician to Felipe III.

Amphictyon'ic Council. A council of confederate Greeks from twelve of their tribes, each of which had two deputies. The council met twice a year—in the spring at Delphi, and in the autumn at Thermop'ylæ. According to fable, it was so called from Amphic'tyon, son of Deuca'lion, its supposed founder. (Greek, *amphictionës*, dwellers round about.)

Amphi'on is said to have built Thebes by the music of his lute, which was so melodious that the stones danced into walls and houses of their own accord. Tennyson has a poem so called.

Amphitri'te (either 3 or 4 syl.). The sea. In classic mythology, the wife of Neptune (Greek, *amphi-trētos*, bored on both sides, *i.e.* thro'; so called from the notion that the sea encompasses the earth like a ditch.

> His weary chariot sought the bowers
> Of Amphitrité and her tending nymphs.
> *Thomson, "Summer."*

Amphit'ryon *Le véritable Amphitryon est l'Amphitryon où l'on dine* (Molière). That is, the person who *provides the feast* (whether master of the house or not) is the real host. The tale is that Jupiter assumed the likeness of Amphit'ryon, and gave a banquet; but Amphitryon himself came home, and claimed the honour of being the master of the house. As far as the servants and guests were concerned, the dispute was soon decided—"he who gave the feast was to them the host."

Amphrys'ian Prophetess (*Amphrysia Vatës*). The Cumæan sibyl; so called from Amphrys'os, a river of Thessaly, on the banks of which Apollo fed the herds of Adme'tos; consequently Amphrys'ian means Apollo'nian.

Amram's Son. Moses. (Exod. vi. 20.)

> As when the potent rod
> Of Amram's son, in Egypt's evil day,
> Waved round the coast.—*"Paradise Lost,"* i.

Amri, in the satire of "Absalom and Achitophel," by Dryden and Tate, is designed for Heneage Finch, earl of Nottingham and lord chancellor.

> Our list of nobles next let Amri grace,
> Whose merits claimed the Abethdin's (*Lord Chancellor's*) high place—
> To whom the double blessing does belong,
> With Moses' inspiration, Aaron's tongue.
> Pt. ii.

Amri'ta. The elixir of immortality, made by churning the milk-sea (*Hindu mythology*). Sir Wm. Jones speaks of an apple so called, because it bestows immortality on those who partake of it. The word means *immortal*.

Amsanc'tus. A lake in Italy, in the territory of Hirpi'num, said to lead down to the infernal regions. The word means *sacred water*.

Amuck'. *To run amuck.* To talk or write on a subject of which you are wholly ignorant; to run foul of. The Malays, under the influence of opium, become so excited, that they sometimes rush forth with daggers, yelling "*Amuck! amuck!*" (Kill! kill!), and fall foul of any one they chance to meet.

> Satire's my weapon, but I'm too discreet
> To run amuck and tilt at all I meet.—*Pope.*

Am'ulet. Something worn round the neck as a charm. (Arabic, *hamulet*, that which is suspended.)

The early Christians used to wear amulets called *Ichthus* (fish); the word is composed of the initial letters of Ie'sos Christos THeou Uios Sotēr (Jesus Christ, Son of God, our Saviour). (*See* NOTARICA.)

Amun'deville. *Lady Adeline Amundeville*, a lady who "had a twilight tinge of blue," could make epigrams, give delightful soirées, and was fond of making matches.—*Byron, "Don Juan,"* xv., xvi.

Amyclæ'an Silence. *More silent than Amyc'læ.* The inhabitants of Amyclæ were so often alarmed by false rumours of the approach of the Spartans, that they made a decree no one should ever again mention the subject. When the Spartans actually came against the town, no one durst mention it, and the town was taken.

The Amyclæan Brothers. Castor and Pollux, who were born at Amyclæ.

A'mys and Amyl'ion. The Pyl'adës and Ores'tës of feudal story.—*Ellis's "Specimens."*

Anabaptists. A nickname of the Baptist Dissenters; so called because, in the first instances, they had been baptised in infancy, and were again baptised on a confession of faith in adult age. The word means the *twice-baptised.*

Anachar'sis. *Anacharsis among the Scythians.* A wise man amongst fools; "Good out of Nazareth;" "A Sir Sidney Smith on Salisbury Plain." The opposite proverb is "Saul amongst the Prophets," *i.e.*, a fool amongst wise men. Anacharsis was a Scythian by birth, and the Scythians were proverbial for their uncultivated state and great ignorance.

Anacharsis Clootz. Baron Jean Baptiste Clootz, a Prussian by birth, but brought up in Paris, where he adopted the Revolutionary principles, and called himself *The Orator of the Human Race.* (1755-1794.)

Anacleth'ra. The stone on which Cerës rested after searching in vain for her daughter. It was kept as a sacred deposit in the Prytane'um of Athens.

Anac'reon. A Greek poet, who wrote chiefly in praise of love and wine. (B.C. 563-478.)

Anacreon of the Twelfth Century. Walter Mapes, also called "The Jovial Toper." (1150-1196.) His best-known piece is the famous drinking-song, "Meum est propos'itum in taber'na mo'ri," translated by Leigh Hunt.

Anacreon Moore. Thomas Moore, who not only translated Anacreon into English, but also wrote original poems in the same style. (1779-1852.)

Anacreon of the Guillotine. Bertrand Barère de Vieuzac, president of the National Convention; so called from the flowery language and convivial jests made by him towards his miserable victims. (1755-1841).

Anacreon of the Temple. Guillaume Amfrye, abbé de Chaulieu; the "Tom Moore" of France. (1639-1720.)

The French Anacreon. Pontus de Thiard, one of the Pleiad poets. (1521-1605.)

The Persian Anacreon. Mohammed Hafiz. (Fourteenth century.)

The Sicilian Anacreon. Giovanni Meli. (1740-1815.)

Anacreon of Painters. Francesco Alba'no, a famous painter of lovely females. (1578-1660.)

Anacreon'tic. In imitation of Anac'reon (*q.v.*).

Anach'ronism. An event placed at a wrong date; as if one were to talk of Magna Charta as existing in the reign of William the Conqueror. (Greek, *ana chronos*, out of time.)

Anag'nostës (Greek). A domestic servant employed by the wealthy Romans to read to them at meals. Charlemagne had his reader; and the monks were read to at meals. (Greek, *anaginosko*, to read.)

Anah, a tender-hearted, pious, meek, and loving creature, granddaughter of Cain, and sister of Aholiba'mah. Japhet loved her, but she had set her heart on the seraph Aza'ziel, who carried her off to some other planet when the flood came.—*Byron, "Heaven and Earth."*

Ana'na. The pine-apple (the Brazilian *ananas*). In Ethiopian hieroglyphics, says A. Tuder, it is the symbol of "knowledge."

> Witness thou, best Anana! thou the pride
> Of vegetable life.—*Thomson, "Summer."*

Anath'ema. A denunciation or curse. The word is Greek, and means to *place*, or *set up*, in allusion to the mythological custom of hanging in the temple of a patron god something devoted to him. Thus Gordius hung up his yoke and beam; the shipwrecked hung up their wet clothes; workmen retired from business hung up their tools, &c. Hence to *set apart;* and in the Roman Catholic Church, to set apart from the Church as under a curse.

Anat'omy. *He was like an anatomy—i.e.*, a mere skeleton, very thin, like one whose flesh had been anatomised or cut off. Shakespeare uses atomy as a synonym. Thus the hostess *Quickly* says to the *Beadle:* "Thou atomy, thou!" and *Doll Tearsheet* caps the phrase with, "Come, you thin thing; come, you rascal."—2 *Hen. IV.*, v. 4.

Anaxar'etë, of Sal'amis, was changed into stone for despising the love of Iphis, who hung himself.—*Ovid.*

Anaxar'të. A knight whose adventures and exploits form a supplemental part of the Spanish romance called "Am'adis of Gaul." This part was added by Feliciano de Silva.

Ancæ'os. Helmsman of the ship *Argo*, after the death of Ti'phys. He was told by a slave that he would never live to taste the wine of his vineyards. When a bottle made from his own grapes was set before him, he sent for the slave to laugh at his prognostications; but the slave made answer, "There's many a slip 'twixt the cup and the lip." At this instant a messenger came in, and told Ancæos that a wild boar was laying his vineyard waste, whereupon he set down his cup, went out against the boar, and was killed in the encounter.

Ancal'ites. Inhabitants of parts of Berkshire and Wiltshire, referred to by Cæsar in his "Commentaries."

An'chor. *That was my sheet anchor—i.e.*, my best hope, my last refuge. The sheet anchor is the largest anchor of a ship, which, in stress of weather, is the sailor's chief dependence. The word *sheet* is a corruption of the word *shote* (thrown out), meaning the anchor "thrown out" in foul weather. The Greeks and Romans said, "my *sacred* anchor," referring to the sheet anchor, which was always dedicated to some god.

The anchor is apeck—that is, the cable of the anchor is so tight that the ship is drawn completely over it. (*See* BOWER SHEET.)

Ancient. A corruption of *ensign*.

> My whole charge consists of ancients, corporals, lieutenants, gentlemen of companies, ...—*Shakespeare*, "*1 Henry IV.*," iv. 2.

Ancient Mariner. Having shot an albatross, he and his companions were subjected to fearful penalties. On repentance he was forgiven, and on reaching land told his story to a hermit. At times, however, distress of mind drove him from land to land, and wherever he abode he told his tale of woe, to warn from cruelty and persuade men to love God's creatures.—*Coleridge.*

Ancient Regime. An antiquated system of government. This phrase, in the French Revolution, meant the monarchical form of government, or the system of government, with all its evils, which existed prior to that great change.

Ancile (3 syl.). The Palladium of Rome. It was the sacred buckler which Numa said fell from heaven. To prevent its being stolen, he caused eleven others to be made precisely like it, and confided them to twelve priests called Salii, who bore them in procession through the city every year at the beginning of March.

And. The sign '&,' called *Anders, Ampers*, or *Amprus, and.* A corruption of X Y Z, and "& as and"—*i.e.*, '&' for the word "and." And-as "And."

Another derivation is this: it is said that the ancient hornbooks used to place after the alphabet "&c. (*et cetera*), and & (*per se*) and;" the last being called 'And-per-see And,' contracted into 'An'pers And.'

The martyr Bradford, says Lord Russell, was "A per se A" with them, "to their comfort," &c.—*i.e.*, stood alone in their defence.

And'rea Ferra'ra. A sword. So called from a famous sword-maker of the name.

Andrew, *St.* The symbol of this apostle is a X, in allusion to the cross, made in an X shape, to which he was bound in Patræ. (A.D. 70.) (*See* ST. RULE.)

A Merry Andrew. A buffoon or clown. (*See* MERRY.)

St. Andrew's Cross is represented in the form of an X (white on a blue field). The cross, however, on which the apostle suffered was of the ordinary shape, if we may believe the relic in the convent of St. Victor, near Marseilles. The error rose from the way in which that cross is exhibited, resting on the end of the cross-beam and point of the foot.

According to J. Leslie ("History of Scotland"), this sort of cross appeared in the heavens to Achaius, king of the Scots, and Hungus, king of the Picts, the night before their engagement with Athelstane. As they were the victors, they went barefoot to the kirk of St. Andrew, and vowed to adopt his cross as their national emblem. (*See* CONSTANTINE'S CROSS.)

Andrews. *A Joseph Andrews.* A man too good to be tempted to what is wrong, whether in love or money. Though decidedly "soft," Joseph is brave and ingenuous. Fielding's novel so called.

Android (properly pronounced *An'dro-id*, but more generally *An'droid*) An automaton figure of a human being

(Greek, *andros-eidos*, a man's likeness.) One of the most famous of these machines is that by M. Vaucanson, called the flute-player. The chess-player by Kempil is also celebrated. (*See* AUTOMATON.)

Androni'ca (in "Orlando Furioso"). One of Logistilla's handmaids, famous for her beauty. She was sent with Sophros'ynë to conduct Astolpho from India to Arabia.

Angel. Half a sovereign in gold; so called because, at one time, it bore the figure of the archangel Michael slaying the dragon.

Angel. To write like an angel (French). The angel referred to was Angel Verge'cios, a Greek of the fifteenth century, noted for his caligraphy.

Angel (*a public-house sign*), in compliment to Richard II., who placed an angel above his shield, holding it up in his hands.

Angels, say the Arabs, were created from pure, bright gems; the genii, of *fire*; and man, of *clay*.

Angels, according to Dionysius the Areop'agite, were divided into nine orders:—

(1) Seraphim, and (2) Cherubim, in the first circle.
(3) Thrones, and (4) Dominions, in the second circle.
(5) Virtues, (6) Powers, (7) Principalities, (8) Archangels, and (9) Angels, the third circle.

In heaven above,
The effulgent bands in triple circles move.
"*Jerusalem Delivered*," xi. 13.

Angels. The seven holy angels are—Michael, Gabriel, Raphael, Oriph'iel, Zacha'riel, Samuel, and An'ael. The first three the Scripture, including the Apocrypha, affords.

Angel-beast. A favourite round game of cards, which enabled gentlemen to let the ladies win small stakes. Five cards are dealt to each player, and three heaps formed—one for the king, one for play, and the third for Tri'olet. The name of the game was *la bête* (beast). Angel was the stake. Thus we say, Shilling-whist.

This gentleman offers to play at Angel-beast, though he scarce knows the cards.—"*Mulberry Garden*."

Angel'ic Doctor. Thomas Aqui'nas was so called, because he discussed the knotty point of "how many angels can dance on the point of a needle," or, more strictly speaking, "*Utrum An'gelus possit move'ri de extre'mo ad extre'mum non transeundo per me'dium?*" (If an angel passes from one point to another, does he pass over the intervening space?) The Doctor says *No*.

Angelic Hymn. The hymn beginning with "Glory be to God on high," &c.; so called because the former part of it was sung by the angel host that appeared to the shepherds of Bethlehem.

Angel'ica. Daughter of Gal'aphron, king of Cathay, the capital of which was Albrac'ca. Orlando greatly loved her, but she married Medo'ro, a young Moor, and returned to India, where Medo'ro succeeded to the crown in right of his wife.—*Orlando Furioso*.

Angel'ical Stone. The speculum of Dr. Dee. He asserted that it was given him by the angels Raphael and Gabriel. It passed into the possession of the earl of Peterborough, thence to lady Betty Germaine, by whom it was given to the duke of Argyle, whose son presented it to Horace Walpole. It was sold in 1842, at the dispersion of the curiosities of Strawberry Hill.

Angel'ici. Certain heretics of the second century, who advocated the worship of angels.

An'gelites (3 syl.). A branch of the Sabellian heretics; so called from Angel'ius, in Alexandria, where they used to meet.

An'gelo. (*See* MICHAEL.)

An'gelus, *The.* A prayer to the Virgin, instituted by Urban II. It begins with the words *An'gelus Dom'ini nuntia'vit Mari'æ* (the angel of the Lord announced to Mary); then follows the salutation of Gabriel—*Avë Maria*, &c. (Hail, Mary, &c.). The prayer contains three verses, and each verse ends with the salutation, *Avë Mari'a*.

The prayer is recited three times a day, at the sound of a bell called the *Angëlus*.

Sweetly over the village the bell of the Angelus sounded.—*Longfellow*, "*Evangeline*."

Anger. Athenodo'rus, the Stoic, told Augustus the best way to restrain unruly anger, was to repeat the alphabet before giving way to it. (*See* DANDER.)

The sacred line he did but once repeat,
And laid the storm, and cooled the raging heat
Tickell, "*The Horn Book*."

Angioli'na (4 syl.). The young wife of Mari'no Falie'ro, the doge. She was the daughter of Loreda'no.—*Byron, "Marino Faliero."*

Anglant'ë's Lord—*i. e.*, Orlando, who was lord of Anglant and knight of Brava.

An'gle. *A dead angle.* A term in fortification applied to the plot of earth before an angle in a wall which can neither be seen nor defended from the parapet.

To angle with a silver hook—*i.e.*, to buy fish at market.

An'gling. *The father of angling.* Izaak Walton. (1593-1683.)

Angry, *The.* Christian II. of Denmark, Norway, and Sweden was so called, on account of his ungovernable temper. (1513-1559.)

Anguar'aguen (4 syl.). The planet Mars. (*Indian myth.*)

An'gular. Cross-grained; of a patchy temper; one full of angles, whose temper is not smooth.

Angurva'del. Frithiof's sword, inscribed with Runic letters, which blazed in time of war, but gleamed with a dim light in time of peace.

An'ima Mundi (*the soul of the world*), with the oldest of the ancient philosophers, meant "the source of life;" with Plato, it meant "the animating principle of matter," inferior to pure spirit; with the Stoics, it meant "the whole vital force of the universe."

Animals. *Animals sacred to special deities.* To Apollo, the *wolf*, the *griffon*, and the *crow*; to Bacchus, the *dragon* and the *tiger*; to Diana, the *stag*; to Esculapios, the *serpent*; to Hercules, the *deer*; to Isis, the *heifer*; to Jupiter, the *eagle*; to Juno, the *peacock* and the *lamb*; to the Larës, the *dog*; to Mars, the *horse* and the *vulture*; to Mercury, the *cock*; to Minerva, the *owl*; to Neptune, the *bull*; to Tethys, the *halcyon*; to Venus, the *dove*, the *swan*, and the *sparrow*; to Vulcan, the *lion*, &c.

Animals symbolical. The ant, *frugality* and *prevision*; ape, *uncleanness*; ass, *stupidity*; Bantum cock, *pluckiness*, *priggishness*; bat (*blind* as a bat); bear, *ill-temper*, *uncouthness*; bee, *industry*; beetle (*blind* as a beetle); bull, *straightforwardness*; bull-dog, *pertinacity*; butterfly, *sportiveness*, *living in pleasure*; cat, *slyness*, *deceit*; calf, *lumpishness*; cicada, *gift of poetry*; cock, *vigilance*, *overbearing insolence*; crow, *longevity*; crocodile, *hypocrisy*; cuckoo, *cuckoldom*; dog, *fidelity*, *dirty habits*; dove, *innocence*, *harmlessness*; duck (French, *canard*); eagle, *majesty*, *inspiration*; elephant, *sagacity*, *ponderosity*; fly, *feebleness*, *insignificance*; fox, *cunning*, *artifice*; frog and toad, *inspiration*; goat, *lasciviousness*; goose, *conceit*, *folly*; gull, *gullibility*; grasshopper, *old age*; hare, *timidity*; hawk, *penetration*; hen, *maternal care*; horse, *speed*, *grace*; jackdaw, *vain assumption*, *empty conceit*; jay, *senseless chatter*; kitten, *playfulness*; lamb, *innocence*, *sacrifice*; lark, *cheerfulness*; lion, *noble courage*; lynx, *suspicious vigilance*; magpie, *garrulity*; mole, *obtuseness*; monkey, *tricks*; mule, *obstinacy*; nightingale, *forlornness*; ostrich, *stupidity*; ox, *patience*, *strength*; owl, *wisdom*; parrot, *mocking verbosity*; peacock, *pride*; pigeon, *cowardice* (pigeon-livered); pig, *obstinacy*, *dirtiness*; puppy, *empty-headed conceit*; rabbit, *timidity*; raven, *ill luck*; robin red-breast, *confiding trust*; serpent, *wisdom*; sheep, *silliness*, *timidity*; sparrow, *lasciviousness*; spider, *wiliness*; stag, *cuckoldom*; swallow, *a sunshine friend*; swan, *grace*; swine, *filthiness*, *greed*; tiger, *ferocity*; tortoise, *chastity*; turkey-cock, *official insolence*; turtle-dove, *conjugal fidelity*; vulture, *rapine*; wolf, *cruelty*; worm, *cringing*, &c.

The cry of animals. Apes *gibber*; asses *bray*; bees *hum*; beetles *drone*; bears *growl*; bitterns *boom*; blackbirds *whistle*; black-caps—we speak of the "chick-chick" of the black-cap; bulls *bellow*; canaries *sing* or *quaver*; cats *mew*, *purr*, *swear*, and *caterwaul*; calves *bleat* and *blear*; chaffinches *chirp* or *pink*; chickens *pip*; cicadæ *sing*; cocks *crow*; cows *moo* or *low*; crows *caw*; cuckoos cry *cuckoo*; dogs *bark*, *bay*, *howl*, and *yelp*; doves *coo*; ducks *quack*; eagles *scream*; falcons *chant*; flies *buzz*; foxes *bark* and *yelp*; frogs *croak*; geese *cackle* and *hiss*; goldfinch—we speak of the "merry twinkle" of the female; grasshoppers *chirp*; grouse—we speak of the "drumming" of the grouse; guinea-fowls cry "*come-back*;" guinea-pigs *squeak*; hares *squeak*; hawks *scream*; hens *cackle* and *cluck*; horses *neigh* and *whinny*; hyenas *laugh*; jays *chatter*; kittens *mew*; lambs *baa* and *bleat*; larks *sing*; linnets *chuckle* in their call; lions *roar*; magpies

chatter; mice *squeak* and *squeal;* monkeys *chatter* and *gibber;* nightingales *pipe* and *warble*—we also speak of its "jug-jug;" owls *hoot* and *screech;* oxen *low* and *bellow;* parrots *talk;* peacocks *scream;* pee-wits cry *pee-wit;* pigeons *coo;* pigs *grunt, squeak,* and *squeal;* ravens *croak;* red-starts *whistle;* rooks *caw;* screech-owls *screech* or *shriek;* sheep *baa* or *bleat;* snakes *hiss;* sparrows *chirp* or *yelp;* swallows *twitter;* swans *cry*—we also speak of the "bombilation" of the swan; thrushes *whistle;* tigers *growl;* tits—we speak of the "twit twit" of the bottle-tit; turkey-cocks *gobble;* vultures *scream;* white-throats *chirr;* wolves *howl.* (*See* PARADISE.)

Animosity means animation, spirit, as the fire of a horse, called in Latin *equi animosi'tas.* Its exclusive use in a bad sense shows that hate stirs the blood more than amiable emotions.

Anna, *Donna.* A lady beloved by Don Otta'vio, but seduced by Don Giovanni, who also killed her father, the "Commandant of the City," in a duel.—*Mozart's opera of "Don Giovanni."*

An'nabel, in Dryden's satire of "Absalom and Achitophel," is designed for the duchess of Monmouth. Her maiden name and title were Anne Scott, countess of Buccleuch, the richest heiress in Europe. The duke was faithless to her, and after his death, the widow, still handsome, married again.

An'nates (2 syl.). The claim of the pope to a *year's income* of any living or ecclesiastical office, at the death of a bishop or incumbent. This is called the "first fruits." (Latin, *annus,* a year.) By the Statute of Recusants (25 Hen. viii. c. 20, and confirming Act) the right to English Annates and Tenths was vested in the Crown.

Anne. *Sister Anne.* Sister of Fat'ima, the seventh and last of Bluebeard's wives.

Anne's Fan *(Queen.)* Your thumb to your nose, and your fingers spread.

Annuncia'tion. *Day of the Annunciation.* The 25th of March, also called *Lady Day,* on which the angel announced to the Virgin Mary that she would be the mother of the Messiah.

Annus Mirab'ilis. The year of wonders, 1666, memorable for the great fire of London and the successes of our arms over the Dutch. Dryden has written a poem with this title, in which he describes both these events.

Anomœ'ans or *Unlikists.* A sect in the fourth century which maintained that the essence of the Son is wholly unlike that of the Father. (Greek, *an'omoios,* unlike.)

Anon is the Anglo-Saxon *onon* or *onone* (by and by, immediately), sometimes written *anone.*

They knewye hym in brekyng of brede, and onone he vanyste awaye fro hem.—*MS. Lincoln,* A 1, 17.

Spek the lion . . .
To the fox anone his wille.
Wright's "Political Songs."

Anon-rightes. Right quickly.

He had in town five hundred knightes,
He hem (*them*) of (*of*) sent anon-rightes.

Anon'yma. A lady of the demi-monde, called by the *Times* "a pretty horse-breaker," because the first Anonyma was a famous equestrian.

The word means *without a name,* or with a *name unknown,* ladies of this class being unrecognised in society. They are also called *Incog'nita* (unrecognised). Miss Berry called this class of ladies *la mauvaise compagnie.*

Ansa'rian. The Moslems of Medi'na were called Ansarians (*auxiliaries*) by Mahomet, because they received him and took his part when he was driven from house and home by the Koreishites (*Kore-ish'-ites*).

An'swer. *To answer the bell* is to go and see what it was rung for.

To answer the door is to go and open it, when a knock or ring has been given.

In both these instances the word is "answering to a summons." To *swear* means literally "to affirm something," and to *an-swear* is to "say something by way of rejoinder; but figuratively both the "swer" and the "an-swer" may be made without words. (*See* SWEAR.)

Ants. "*Go to the ant, thou sluggard... which provideth her meat in the summer.*" (Prov. vi. 6—8; and xxx. 25.) The notion that ants in general gather food in harvest for a winter's store is quite an error: in the first place, they do not live on grain, but chiefly on animal food; and, in the next place, they are torpid in winter, and do not require food. Colonel Sykes, however, says there is in Poonah

a grain-feeding species, which stores up millet-seed; but certainly our ants have no claim to the following stanza:—

> Who taught the little ant the way
> Its narrow hole to bore,
> And labour all the summer day
> To gather winter store?
> *Jane Taylor.*

Ants never sleep. Emerson mentions this as "a recently-observed fact."—"*Nature*," ch. iv.

Antæ'os, in Greek mythology, was a gigantic wrestler, whose strength was invincible so long as he touched the earth; and every time he was lifted from it, was renewed by touching it again. (*See* MALE'GAR.)

> As once Antæos, on the Libyan strand,
> More fierce recovered when he reached the sand.
> *Hoole's "Ariosto," book iv.*

It was Hercules who succeeded in killing this charmed giant. He

> Lifts proud Antæos from his mother's plains,
> And with strong grasp the struggling giant strains;
> Back falls his panting head and clammy hair,
> Writhe his weak limbs and flits his life in air.
> *Darwin, "Economy of Vegetation."*

Antece'dents. *I know nothing of his antecedents*—his previous life, character, or conduct. (Latin, *ante-cedens*, 'fore-goings on.)

Antedilu'vian. Before the Deluge, meaning the Scripture Deluge; but the word is used sometimes in geology for ante-Ad'amite (before Adam was created).

Anthi'a. The lady-love of Abroc'omas in Xenophon's romance, called "Ephesi'aca." Shakespeare has borrowed from this Greek novel the leading incidents of his "Romeo and Juliet," especially that of the potion and mock entombment. N.B. This is not the historian, but a Xenophon who lived in the fourth Christian era.

Anthony. *St. Anthony's Cross.* T or Y.

Anthony, St. Patron saint of swineherds, because he always lived in woods and forests. (*See* PIG.)

Anthony Absolute, Sir. A testy, dogmatical, but kind-hearted gentleman in Sheridan's "Rivals."

St. Anthony's Fire. Erysip'elas is so called from the tradition that those who sought the intercession of St. Anthony recovered from the pestilential erysipelas called the *sacred fire*, which proved extremely fatal in 1089.

An Anthony Pig. A pet pig, the smallest of the whole litter. St. Anthony was originally a swineherd, and, therefore, the patron saint of pigs.

Anthropos'ophus. The nickname of Dr. Vaughan, rector of St Bride's, in Bedfordshire; so called from his "Anthroposoph'ia Teomag'ica," to show the condition of man after death.

Anti-Christ or the *Man of Sin*, expected by some to precede the second coming of Christ. St. John so calls every one who denies the incarnation of the eternal Son of God.

Anti-Eras'tian Party. Those who wish the church to have the power of punishing ecclesiastical offenders. (*See* ERASTIAN.)

Anti-pope is a pope elected by a *king* in opposition to the pope elected by the cardinals; or one who usurps the popedom in opposition to the rightful pope. Geddes gives a list of twenty-four anti-popes, three of whom were deposed by the council of Constance.

Antig'onë. *The Modern Antigone.* Marie Thérèse Charlotte duchesse d'Angoulême, daughter of Louis XVI.; so called for her attachment to Louis XVIII., whose companion she was. (1778-1851.)

An'timony. Said to be derived from the Greek *anti mon'achos* (bad for monks). It is said that Valentine once gave some of this mineral to his convent pigs, who thrived upon it, and became very fat. He next tried it on the monks, who died from its effects; so Valentine said, "tho' good for pigs, it was bad for monks." This fable is given by Furetière. The more probable derivation is *anti-monos* (averse to be alone), so called because it is never found except in combination with sulphur or some other substance.

Antino'mian (Greek *anti-nomos*, exempt from the law). One who believes that Christians are not bound to observe the "law of God," but "may continue in sin that grace may abound." The term was first applied to John Agricola by Martin Luther.

Antin'ous (4 syl.). A model of manly beauty. He was the page of Hadrian, the Roman Emperor.

> The polished grace of Antinous.—*Daily Telegraph.*

Antip'athy. According to tradition,

wolves have a mortal antipathy to scilla-roots; geese to the soil of Whitby; cats to dogs; witches to running water. (*See* CAT, PIG.)

Antis'thenës. Founder of the Cynic School in Athens. He wore a ragged cloak, and carried a wallet and staff like a beggar. Soc'ratës wittily said he could "see rank pride peering through the holes of Antis'thenës' rags."

Antoni'nus. *The Wall of Antonine.* A turf entrenchment raised by the Romans from Dunglass Castle, on the Clyde, to Caer Ridden Kirk, near the Frith of Forth, under the direction of Lollius Urb'icus, legate of Antoni'nus Pius, A.D. 140.

An'tony. (*See* ANTHONY.)

Antrus'tions. The vassals of the Frankish kings, who held land in *trust.* These lands were subsequently hereditary.

Anu'bis. In Egyptian mythology, similar to the Hermës of Greece, whose office it was to take the souls of the dead before the judge of the infernal regions. Anu'bis is represented with a human body and jackal's head.

Any-how; *i.e.,* in an irregular manner. "He did it any-how," in a careless, slovenly manner. "He went on any-how," in a wild, reckless manner. *Any-how, you must manage it for me;* by hook or crook; at all events.

Aön'ian. Poetical, pertaining to the Muses. The Muses, according to Grecian mythology, dwelt in Aön'ia, that part of Bœo'tia which contains Mount Hel'icon and the Muses' Fountain. Thomson calls the fraternity of poets

> The Aonian hive
> Who prais'd are, and starve right merrily.
> "*Castle of Indolence,*" ii.

Ape. *The buf'foon ape,* in Dryden's poem called "The Hind and the Panther," means the Free-thinkers.

> Next her (*the bear*) the buffoon ape, as atheists use,
> Mimicked all sects, and had his own to choose.
> Pt. i.

He keeps them, like an ape, in the corner of his jaw; first mouthed, to be last swallowed ("Hamlet" iv. 2). Hanmer says—Monkeys in eating throw into a pouch on the side of their jaw that part of their food which they take up first, and there keep it till they have finished eating.

To put an ape into your hood (or) *cap*—*i.e.,* to make a fool of you. Apes were formerly carried on the shoulders of fools and simpletons.

To say an ape's paternoster, is to chatter with fright or cold, like an ape.

Ape. The pseudonym of M. Pellegrini, the caricaturist of *Vanity Fair.* Dr. Johnson says, "To ape is to imitate ludicrously."

Apel'lës. A famous Grecian painter, contemporary with Alexander the Great.

> There comelier forms embroidered rose to view
> Than e'er Apelles' wondrous pencil drew.
> "*Orlando Furioso,*" bk. xxiv.

Ap'eman'tus. A churlish philosopher, in Shakespeare's "Timon of Athens."

> The cynicism of Apemantus contrasted with the real misanthropy of Timon.—*Sir Walter Scott.*

A-per-se. An A 1; a person or thing of unusual merit. "A" all alone, with no one who can follow, *nemo proximus aut secundus.*

> London, thou art of townës *A-per-se.*—*MS. Lansd.*

Apex originally meant the woollen tassel suspended from the top of the flamens' cap. In time the word was applied to the cap, and now means the summit or tip.

Aph'rodite (4 syl.). The Greek Venus; so called because she sprang from the foam of the sea.

Aph'rodite's Girdle. Whoever wore Aphrodite's magic girdle, immediately became the object of love. (*Greek myth.*)

Apic'ius. A gourmand. Apicius was a Roman gourmand, whose income being reduced by his luxurious living to £80,000, put an end to his life, to avoid the misery of being obliged to live on plain diet.

A-pigga-back. (*See* PIG-BACK.)

A'pis, in Egyptian mythology, is the bull symbolical of the god Apis. It was not suffered to live more than twenty-five years, when it was sacrificed and buried in great pomp. The madness of Cambysës is said to have been in retribution for his killing a sacred bull.

Aplomb means true to the plumb-line, but is generally used to express that self-possession which arises from perfect self-confidence. We also talk of a dancer's aplomb, meaning that he is a perfect master of his art.

Apocalyp'tic Number. The mystic number 666. (Rev. xiii. 18.) *v.* p. 625.

Apoc'rypha means things wholly concealed (Greek, *apo*, intensitive, and *krupto*, to conceal). The canonical books were *published*, or made public, by the Jews; but the doubtful books were *not* made public, *i.e.*, they were held back or concealed. An *apocryphal* narrative is one that is not true, or not authentic; the two causes that decided the rejection of the uncanonical Scriptures.

Apollina'rians. An ancient sect founded in the middle of the fourth century by Apollina'ris, bishop of Laodice'a. They denied that Christ had a human soul, and asserted that the *Logos* supplied the place of the reasonable soul. The Athanasian creed condemns this heresy.

Apollo. The sun, the god of music. (*Roman mythology.*)

Apollo's angry, and the heavens themselves
Do strike at my injustice.—"*Winter's Tale*," iii. 2.

A perfect Apollo. A model of manly beauty, referring to the Apollo Belvidere (*q.v.*).

The Apollo of Portugal. Luis Camoëns, author of the "Lusiad," so called, not for his beauty, but for his poetry. He was god of poetry in Portugal, but was allowed to die in the streets of Lisbon like a dog, literally of starvation. Poor fellow! he would have gladly exchanged for solid pudding some of his empty praise. (1527-1579.)

Apollo Belvidere (*Bel'-ve-dear'*). A marble statue, supposed to be from the chisel of the Greek sculptor Cal'amis, who flourished in the fifth ante-Christian era. It represents the god holding a bow in his left hand, and is called Belvidere from the Belvidere Gallery of the Vat'ican, in Rome, where it stands. It was discovered in 1503, amidst the ruins of An'tium, and purchased by pope Julius II.

Apollo'nius. Master of the Rosicrucians. He is said to have had the power of raising the dead, of making himself invisible, and of being in two places at the same time.

Apollodo'ros. Plato says: "Who would not rather be a man of sorrows than Apollodoros, envied by all for his enormous wealth, yet nourishing in his heart the scorpions of a guilty conscience?" (*The Repub.*) This Apollodoros was the tyrant of Cassan'drea (formerly *Potide'a*). He obtained the supreme power B.C. 379, exercised it with the utmost cruelty, and was put to death by Antig'onos Gon'atas.

Apoll'yon. King of the bottomless pit (Rev. ix. 11). His contest with Pilgrim, in Bunyan's allegory, has made his name familiar. (Greek, *the destroyer.*)

Apos'tate, *The.* Julian, the Roman emperor. So called because he forsook the Christian faith and returned to Paganism again. (331, 361-363.)

A poster'io'ri (*Latin*, from the latter.) An *a posteriori* argument is proving the cause from the effect. Thus, if we see a watch, we conclude there was a watch-maker. Robinson Crusoe inferred there was another human being on the desert island, because he saw human foot-prints in the wet sand. It is thus we infer the existence and character of deity from his works. (*See* A PRIORI.)

Apos'tles. The badges or symbols of the fourteen apostles.

Andrew, *a cross*, because he was crucified on a cross shaped like the letter X.

Bartholomew, *a knife*, because he was flayed with a knife.

James the Greater, *a scallop-shell, a pilgrim's staff*, or *a gourd bottle*, because he is the patron saint of pilgrims. (*See* SCALLOP-SHELL.)

James the Less, *a fuller's pole*, because he was killed by a blow on the head with a pole, dealt him by Simeon the fuller.

John, *a cup with a winged serpent flying out of it*, in allusion to the tradition about Aristode'mos, priest of Diana, who challenged John to drink a cup of poison. John made the sign of the cross on the cup, Satan like a dragon flew from it, and John then drank the cup, which was quite innocuous.

Judas Iscariot, *a bag*, because he had the bag, and "bare what was put therein." (John xii. 6.)

Jude, *a club*, because he was martyred by a club.

Matthew, *a hatchet* or *halbert*, because he was slain at Nad'abar with a halbert.

Matthias, *a battle-axe*, because he was first stoned, and then beheaded with a battle-axe.

Paul, *a sword*, because his head was cut off with a sword. The convent of La Lisla, in Spain, boasts of possessing the very instrument.

Peter, *a bunch of keys*, because Christ gave him the "keys of the kingdom of heaven." *A cock*, because he went out and wept bitterly when he heard the cock crow.

Philip, *a long staff surmounted with a cross*, because he suffered death by being suspended by the neck to a tall pillar.

Simon, *a saw*, because he was sawn to death, according to tradition.

Thomas, *a lance*, because he was pierced through the body, at Mel'iapour, with a lance.

(*See* EVANGELISTS.)

Apostles of
Abyssinians, St. Frumentius. (Fourth century.)

Alps. Felix Neff. (1798-1829.)
Ardennes, St. Hubert. (656-730.)
Armenians, Gregory of Armenia. (256-331.)
English, St. Augustin. (Died 607.) St. George.
Ethiopia. (*See* ABYSSINIANS.)
Free Trade, Richard Cobden. (1804-1865.)
French, St. Denis. (Third century.)
Frisians, St. Wilbrod. (657-738.)
Gauls, St. Irenæus (130-200); St. Martin (316-397).
Gentiles, St. Paul.
Germany, St. Boniface. (680-755.)
Highlanders, St. Columb. (521-597.)
Hungary, St. Anastasius. (954-1044.)
Indians, Bartolomé de Las Casas (1474-1522); Rev. John Eliot (1603-1690).
Indies, St. Francis Xavier. (1506-1552.)
Infidelity, Voltaire. (1694-1778.)
Ireland, St. Patrick. (372-493.)
Netherlands. St. Armand, bishop of Maestricht. (589-679.)
North, St. Ansgar or Anscarius (801-864); Bernard Gilpin (1517-1583).
Picts, St. Ninian.
Scottish Reformers, John Knox. (1505-1572.)
Slaves, St. Cyril. (Died 868.)
Spain, St. James the Greater. (Died 44.)
Temperance, Father Mathew. (1790-1856.)
Yorkshire, Paulinus, bishop of York and Rochester. (597-644.)
Wales, St. David. (490-544.)

The Twelve Apostles. The last twelve names on the poll or list of ordinary degrees were so called, when the list was arranged in order of merit, and not alphabetically, as now; they were also called the *Chosen Twelve.* The last of the twelve was designated *St. Paul* from a play on the verse 1 Cor. xv. 9.

Apostle of the Sword. So Mahomet was called, because he enforced his creed at the point of the sword. (570-632.)

Prince of the Apostles. St. Peter. (Matt. xvi. 18, 19.)

Apos'tle-spoons. Spoons given at christenings; so called because one of the apostles figured at the top of the handle. Sometimes twelve spoons, representing the twelve apostles; sometimes four, representing the four evangelists; and sometimes only one, was presented. We still give at christenings a silver spoon, though the apostolic handle is no longer retained.

Apostles' Creed. The creed which contains a brief summary of what the Apostles taught. It was first introduced into the daily service by Tullo, bishop of Antioch, in 471.

Apostol'ic Fathers. Five advocates of the Christian religion contemporary with the apostles, viz., Clement of Rome, Bar'nabas, Hermas, Igna'tius, and Pol'ycarp.

Apostol'ic Majesty. A title borne by the emperor of Austria, as king of Hungary. It was conferred by pope Sylvester II. on the king of Hungary in 1000.

Appar'el. Dress. Properly speaking, the apparels are the ornamental parts of the alb at the lower edge and wrists. The alb was called the apparel by a figure of speech, and the catechu'mens used to talk of putting on their apparels or fine white surplice for the feast of Pentecost.

Ap'piades (4 syl.). Five divinities whose temple stood near the fountains of Ap'pius, in Rome. Their names are Venus, Pallas, Concord, Peace, and Vesta. They were represented on horseback, like Amazons.

Ap'pian Way. The oldest and best of all the Roman roads, leading from the *Porta Cape'na* of Rome to Cap'ua. This "queen of roads" was commenced by Appius Claudius, the decemvir, B. C. 313.

Apple. The apple that gave Newton the hint about gravitation, stood in the garden of Mrs. Conduitt, at Woolsthorpe.

The apple of discord. A moot point. At the marriage of Thetis and Pe'leus, where all the gods and goddesses met together, Discord threw on the table a golden apple "for the most beautiful." Juno, Pallas, and Venus put in their separate claims; and not being able to settle the point, referred the question to Paris, who gave judgment in favour of Venus. This brought upon him the vengeance of Juno and Pallas, to whose spite the fall of Troy is to be attributed.

Apples of Istkahar' are "all sweetness on one side, and all bitterness on the other."

Apples of Paradise, according to tradition, had a bite on one side, to commemorate the gripe given by Eve.

The apple of perpetual youth. This is the apple of Idun, daughter of the dwarf Svald, and wife of Bragi. It is by tasting this apple that the gods preserve their perpetual youth. (*Scand. myth.*)

Apples of Pyban, says Sir John Mandeville, fed the pigmies with their odour only.

Apples of Sodom. Thevenot says—"There are apple-trees on the sides of the Dead Sea which bear lovely fruit, but within are full of ashes." Witman

says the same is asserted of the oranges there. (See Tacitus, "Hist.," v. 7.)

> Like to the apples on the Dead Sea's shore,
> All ashes to the taste.
> *Byron, "Childe Harold," iii. 34.*

The apple of the eye. Probably a corruption of pupil.

The singing apple had the power of persuading any one to anything.—"*Chery and Fairstar*," *Countess D'Anois.*

Prince Ahmed's apple — a cure for every disorder. This apple the prince purchased at Samarcand'.—"*Arabian Nights*," *Prince Ahmed*, &c.

Apple-pie bed. A bed in which the sheets are so folded that a person cannot get his legs down it; from the *apple turnover;* or far more probably, a corruption of the French *à plis* (folded); a plié bed.

Apple-pie order. Prim and precise order, probably a corruption of *cap à pied*, said of a knight when armed from head to foot in perfect order. A still more probable derivation is the French *à plis*, in plaits, or folded in regular plaits.

April. The opening month, when the trees unfold, and the womb of nature opens with young life. (Latin, *aperi're*, to open.)

April Fool. Called in France *un poisson d'Avril*, and in Scotland a *gowk* (cuckoo). In Hindustan similar tricks are played at the Huli Festival (31st March). So that it cannot refer to the uncertainty of the weather, nor yet to the mockery trial of our Redeemer, the two most popular explanations. A better solution is this:—As March 25th used to be New Year's Day, April 1st was its octave, when its festivities culminated and ended.

My April Morn—i.e., my wedding-day; the day when I was made a fool of. The allusion is to the custom of making fools of each other on the 1st of April.

A prio'ri (Latin, from an antecedent). An *a priori* argument is when we deduce a fact from something antecedent, as when we infer certain effects from given causes. All mathematical proofs are of the *a priori* kind, whereas judgments in the law courts are of the *a posteriori* evidence; we infer the *animus* from the act. (*See* A POSTERIORI.)

Apron. This is a strange blunder. *A napperon*, converted into *An apperon.* "Napperon" is French for a napkin, from *nappe* (cloth in general). Some English counties still employ the word *apperon.*

Aqua Re'gia (*royal water*). So called because it dissolves gold, *the king of metals.* It consists of one part of nitric acid, with from two to four of hydrochloric acid.

Aqua Tofa'na or *Tofa'nia.* A poisonous liquid much used in Italy in the seventeenth century by young wives who wanted to get rid of their husbands. It was invented by a woman named Tofa'ni, who called it the *Manna of St. Nicholas of Bari*, from the wide-spread notion that an oil of miraculous efficacy flowed from the tomb of that saint.

Aqua Vitæ (*water of life*). Certain ardent spirits used by the alchemists. Ben Jonson terms a seller of ardent spirits an "aqua-vitæ man."—*Alchemist*, i. 1. The "elixir of life" was made from distilled spirits, which were thought to have the power of prolonging life. (*See* EAU-DE-VIE.)

Aqua'rians. A sect in the early Christian church which insisted on the use of water instead of wine in the Lord's Supper.

Aqua'rius (*the water bearer*). One of the signs of the zodiac (Jan. 20 to Feb. 18); so called because it appears when the Nile begins to overflow.

A'queous Rocks. Rocks produced by the agency of water, such as bedded limestones, sandstones, and clays; in short, all the geological rocks which are arranged in layers or strata.

Aq'uilant (in "Orlando Furioso"). A knight in Charlemagne's army, son of Olive'ro and Sigismunda. He was called *black* from his armour, and his brother Gryphon *white.* While Aquilant was searching for his brother he met Marta'no in Gryphon's armour, and took him bound to Damascus, where his brother was.

Aq'uiline (3 syl.). Raymond's matchless steed, bred on the banks of the Tagus. (*See* HORSE.)

> There the fair mother. . . .
> With open mouth, against the breezes held,
> Received the gales with warmth prolific filled;
> And (strange to tell), inspired with genial seed,
> Her swelling womb produced this wondrous steed.—"*Jerusalem Delivered*," book vii.

N.B.—Virgil has an exactly parallel passage.—"*Georgics*," iii. 271-277.

Aquin'ian Sage. Ju'venal is so called because he lived at Aqui'num, a town of the Volscians.

Arabesque (*Arra-besk'*). The gorgeous Moorish patterns, like those in the Alhambra, especially employed in architectural decoration. During the Spanish wars, in the reign of Louis XIV., arabesque decorations were profusely introduced into France. (French, "Arab-like.")

Arabian Nights. First made known in Europe by Antoine Galland, a French Oriental scholar, who translated them and called them *The Thousand and One Nights* (from the number of nights occupied in their recital). They are of Indian, Persian, and Arabian origin.

N.B.—"The Tales of the Genii," by Sir Charles Morell, [*i.e.*, Rev. James Ridley] are an excellent imitation.

Common English translations—

4 vols., 12mo, 1792, by R. Heron, published in Edinburgh and London.
2 vols., 12mo, 1794, by Mr. Beloe, London.
1798, by Richard Gough, enlarged Paris edition.
5 vols., 8vo, 1802, by Rev. Edward Foster.
1839, by Edw. Wm. Lane.

Arabians. A class of Arabian heretics of the third century, who maintained that the soul dies with the body.

Ar'abic Figures. So called because they were introduced into Europe (Spain) by the Moors or Arabs, who learnt them from the Hindus.

Ar'abs. *Street Arabs.* The houseless poor; street children. So called because, like the Arabs, they are nomads or wanderers with no settled home.

Arach'në's Labours. Spinning and weaving. Arachnë was so skilful a needlewoman, that she challenged Minerva to a trial of skill, and hanged herself because the goddess beat her. Minerva then changed her into a spider.

Arachnë's labours ne'er her hours divide,
Her noble hands nor looms nor spindles guide.
Hoole's "Jerusalem Delivered," bk. ii.

A'raf, *Al* (*the partition*). A region, according to the Koran, between Paradise and Jehennam, for those who are neither morally good nor bad, such as infants, lunatics, and idiots. The inmates of Al Araf will be allowed to converse with the blessed and the cursed; to the former this region will appear a hell, to the latter a heaven. (*See* LIMBO.)

Aras'pës (in "Jerusalem Delivered"). King of Alexandria, more famed for devices than courage. He joined the Egyptian armament against the Crusaders.

Ara'tos of Achæa, in Greece, murdered Nic'oclës, the tyrant, in order to restore his country to liberty, and would not allow even a picture of a king to exist. He was poisoned by Philip of Macedon.

Aratus, who awhile relumed the soul
Of fondly-lingering liberty in Greece.
Thomson, "Winter."

Arba'ces (3 syl.). A Mede and Assyrian satrap, who conspired against Sardanapa'lus, and founded the empire of Me'dia on the ruins of the Assyrian kingdom.—*Byron, "Sardanapalus."*

Arbor Judæ. Said to be so called because Judas Iscariot hanged himself thereon. This is one of those word-resemblances so delusive to etymologists. Judæ is the Spanish judi'a (a French bean), and Arbor Judæ is a corruption of *Arbol Judia* (the bean-tree), so called from its bean-like pods.

Ar'cades. *Ar'cadës ambo*, both alike eccentric. From Virgil's "Eclogues," where Cor'ydon and Thyrsis are described as *both Arcadians.* (*Ecl.* vii.)

Arca'dian. A shepherd, a fancy farmer; so called because the Arcadians were a pastoral people, and hence pastoral poetry is called *Arca'dic.*

An Arcadian youth. A dunce or blockhead; so called because the Arcadians were the least intellectual of all the Greeks.

Archangels. According to the Koran, there are four archangels. *Ga'briël*, the angel of revelations, who writes down the divine decrees; *Mi'chael*, the champion, who fights the battles of faith; *Az'raël*, the angel of death; and *Az'rafil*, who is commissioned to sound the trumpet of the resurrection.

Arch-monarch of the World. Napoleon III. of France.

Arche'gosaurus or *Arche'gosaur* (Greek, "the first type of the saurians"). A fossil reptile found in the coalfields of Bavaria and Westphalia.

Ar'chers. Domitian, the Roman Emperor, could shoot his arrows with

precision between the fingers of a man at a considerable distance. The tale of William Tell is a mere repetition of the Scandinavian fable of Egil, who was commanded by King Nidung to perform the very same exploit. Robin Hood, Little John, and many others, have been equally skilful with the bow.

Ar'ches. *The Court of Arches*, the most ancient consistory court of England, the dean of which anciently held his court under the arches of Bow Church. Of course we refer to the old church, which was arched from pillar to pillar; the present structure was the work of Sir Christopher Wren.

Archicar'nifex. Thomas Norton, persecutor. (1532-1584.)

Archiloch'ian Bitterness. Ill-natured satire, so named from Archil'ochos, the Grecian satirist. (B.C. 714-676.)

Ar'chimage (3 syl.). The name given by Thomson to the "demon Indolence." Archima'gus is the title borne by the High Priest of the Persian Magi.

> I will (he cried), so help me God! destroy
> That villain Archimage.
> *Thomson, "Castle of Indolence," c. ii.*

Archima'go (*Hypocrisy*). In Spenser's "Faëry Queen." He assumes the guise of the Red Cross Knight, and deceives Una; but Sansloy sets upon him, and reveals his true character. When the Red Cross Knight is about to be married to Una, he presents himself before the king of Eden, and tells him that the Knight is betrothed to Duessa. The falsehood being exposed, Archimago is cast into a vile dungeon (book i.). In book ii. the arch-hypocrite is loosed again for a season, and employs Braggadoccio to attack the Red Cross Knight. These allegories are pretty obvious: thus the first incident means that Truth (*Una*), when Piety (the *Red Cross Knight*) is absent, is in danger of being led astray by Hypocrisy, but any Infidel (*Sansloy*) can lay bare religious hypocrisy.

Archime'dës Principle. The quantity of water removed by any body immersed therein will equal in bulk the bulk of the body immersed. This scientific fact was noted by the philosopher Archime'dës

Archime'dës Screw. An endless screw, used for raising water, propelling ships, &c., invented by Archime'dës of Syracuse.

Ar'chitect of his own Fortune. Appius says, "*Fabrum suæ esse quemque fortunæ.*"

Archon'idës of Argos, says Aristotle, could eat salt beef for a week or more without ever caring for drink.

Archon'tics. Heretics of the second century, who held a number of idle stories about creation, which they attributed to a number of agents called "archons." (Greek, *archon*, a prince or ruler.)

Ar'cite (2 syl.). A young Theban knight, made captive by duke Theseus, and shut up with Pal'amon in a prison at Athens. Here both the captives fell in love with Emily, the duke's sister-in-law. After a time both captives gained their liberty, and Emily was promised by the duke to the victor in a tournament. Arcite was the victor, but, as he was riding to receive the prize of his prowess, he was thrown from his horse, and died. So Emily became the bride of Pal'amon. —*Chaucer, "The Knight's Tale."*

Ar'cos Barbs. War-steeds of Arcos, in Andalu'sia, very famous in Spanish ballads.

Arctic Region means the region of *Arctu'ros* (the Bear stars). *Ark* in Sanskrit means "to be bright," applied to stars or anything bright. The Greeks translated *ark* into *arkt(os)*, "a bear;" hence Arctu'rus (*the Bear Stars*), and Arctic region, the region where the north star is found.

Arctoph'onos. One of Ori'on's dogs.

Arctoph'ylax. The constellation Boö'tës, near Ursa Major.

Arden, *Enoch.* Mr. G. R. Emerson, in a letter to the *Athenæum* (Aug. 18, 1866), points out the resemblance of this tale by Alfred Tennyson to one entitled "Homeward Bound," by Adelaide Anne Procter, in a volume of "Legends and Lyrics," 1858. Mr. Emerson concludes his letter thus—"At this point (*i.e.*, when the hero sees his wife 'seated by the fire, whispering baby words and

smiling on the father of her child') Tennyson departs from the story. Enoch departs broken-hearted to die, without revealing his secret; but Miss Procter makes the three recognise each other, and the hero having blessed his wife, leaves her, to roam 'over the restless ocean.'"

Area-sneak. A boy or girl who sneaks about areas to commit petty thefts.

Areop'agos or *Mars' Hill.* The seat of a famous tribunal in Athens; so called because the first cause tried there was that of Mars or Arës, accused by Neptune of the death of his son Allyro'thius.

Then Paul stood in the midst of Mars' Hill.
Acts xvii. 22.

Ar'etine (3 syl.), or rather Piëtro Areti'no, patronised by François I. of France. A poet noted for his disreputable life and licentious verses. (1492-1557.)

(Shakespeare) tried his hand with Aretine on a licentious subject.—*Steevens.*

Aretin'ian Syllables. *Ut, re, mi, fa, sol, la,* used by Guido d'Arezzo for his system of hexachords. (*See* Do.)

Argan, a miserly hypochondriac. He reduced himself to this dilemma: If his apothecary would not charge less, he could not afford to be sick; but if he swallowed fewer drugs, he would suffer in health.—*Molière's "Le Malade Imaginaire."*

Argand' Lamp. A lamp with a circular wick, through which a current of air flows, to supply oxygen to the flame, and increase its brilliancy. Invented by M. Argand, 1789.

Argan'te. A giantess of unbridled licentiousness, in Spenser's "Faëry Queen." iii. 7.

Argan'tes (3 syl.). A Circassian of high rank and matchless courage, but fierce to brutality, and an ultra-despiser of the sect of the Nazarenes. He was sent as an ambassador from Egypt to king Al'adine. He and Solyman were by far the most doughty of the Pagan knights. The former was slain by Rinaldo, and the other by Tancred.—*Tasso, "Jerusalem Delivered."*

Bonaparte stood before the deputies like the Argantês of Italy's heroic poet, and gave them the choice of peace and war, with the air of a superior being, capable at once of dictating their fate.—*Sir Walter Scott.*

Arge'nis. A political allegory by John Barclay, containing allusions to the state of Europe, and more especially to France, during the time of the league. (1582-1621.) (*See* UTOPIA.)

Argenk. A famous giant in Persian mythology.

Ar'gentile and Cur'an. Argentile was the daughter of king Ad'elbright, who, on his deathbed, committed her in charge to king Edel. Edel kept her a close prisoner, under hope of getting into his possession her lands and dominion. Curan, the son of a Danske king, in order to woo her, became a kitchen drudge in Edel's household, and Edel resolved to marry Argentile to this drudge, but she fled away. Curan now turned shepherd, and fell in love with a neatherd's maid, who turned out to be Argentile. The two were married, and Curan claiming his wife's dominions, became king of Northumberland, and put Edel to death.—*Percy's "Reliques."*

Argent'ine Republic. The Republic of the Argentine, or Silver River; in other words, the Confederation of the Rio de la Plata.

Arge'o (in "Orlando Furioso"). Baron of Servia, and husband of Gabri'na. He is a sort of Potiphar. His wife tries to seduce Philander, a young Dutch knight, and failing in her effort, she accuses him to her husband of adultery; whereupon Arge'o throws the "faithless guest" into durance. In the course of time Gabri'na implores the young captive to defend her against a wicked knight who has assailed her virtue. He consents to be her champion, and is placed in concealment. Presently a knight draws near, and Philander, rushing on him, dispatches him; but the supposed "adulterer" is, in reality, Arge'o himself; and Gabri'na, being now a widow, is free to marry her Dutch "Joseph."

Ar'gillan (in "Jerus. Delivered"). A haughty, turbulent knight, born on the banks of the Trent. Accusing Godfrey and his brother of having murdered Rinaldo, he induces the Latians to revolt. The revolt spreads to the Swiss and English, but Godfrey succeeds in restoring order. Argillan is arrested, but makes his escape, and is slain in battle by Solyman (bks. viii. ix.).

Ar'go. A ship sailing on an adventure. The galley of Jason that went in search of the Golden Fleece was so called, from the Greek *argos* (swift).

Ar'gonauts. The sailors of the ship Argo. Apollo'nios of Rhodes wrote an epic poem on the subject. (Greek, *argo naus.*)

Ar'gosie. A merchant's freight; so called from the ship Argo, which went to Colchis to fetch away the Golden Fleece.

> He hath an argosy bound to Tripolis, another to the Indies, . . a third to Mexico, a fourth to England.—"*Merchant of Venice,*" i. 3.

Argot (*Ar'go*). Slang or flash language; a corruption of *narquois* (jargon). Thus, *parler le narquois* (to talk gibberish), or to talk the language of a *narquin* (beggar or thief). The French *ergoter* (to quibble), is quite another word, being from the Latin *ergo*, and meaning to "ergo" or make a puzzling inference.

Argus. The pseudonym of a turf writer named Irwin Willes, who died 1871.

Ar'gus-eyed. Jealously watchful. According to Grecian fable, Argos had 100 eyes, and Juno set him to watch Io, of whom she was jealous.

Argyle (2 syl.)—of whom Thomson says, in his "Autumn"—

> On thee, Argyle,
> Her hope, her stay, her darling, and her boast,
> Thy fond, imploring country turns her eye—

was John, the *great duke*, who lived only two years after he succeeded to the dukedom. Pope says—

> Argyle the state's whole thunder born to wield,
> And shake alike the senate and the field.

Aria'na. An ancient name of Khorassan in Persia.

A'rians. The followers of Arius, a presbyter of the church of Alexandria, in the fourth century. He maintained (1) that the Father and Son are distinct beings; (2) that the Son, though divine, is not equal to the Father; (3) that the Son had a state of existence previous to his appearance on earth, but not from eternity; and (4) that the Messiah was not real man, but a divine being in a case of flesh.

Arideus (*A-ree'-de-us*) In "Jerusalem Delivered," herald in the Christian army. The other herald is Pindo'rus.

A'riel. A spirit of the air and guardian of innocence. He was enslaved to the witch Syc'orax, who overtasked him, and in punishment for not doing what was beyond his power, shut him up in a pine-rift for twelve years. On the death of Sycorax, Ariel became the slave of Cal'iban, who tortured him most cruelly. Pros'pero liberated him from the pine-rift, and the grateful fairy served him for sixteen years, when he was set free.—*Shakespeare, "Tempest."*

A'riel. The sylph that watched over Belinda.—*Pope, "Rape of the Lock,"* i.

A'riel. One of the angels cast out of heaven. The word means *lion of God.*—*Milton, "Paradise Lost,"* bk. vi. 371.

A'riës. One of the spring constellations (March 21 to April 20).

> At last from Aries rolls the bounteous sun.
> *Thomson, "Winter."*

Ariman'es (4 syl.). "The prince of earth and air," and the fountain-head of evil. It is a personage in Persian mythology, introduced into Grecian fable under the name of Ariman'nis. Byron introduces him in his drama called "Manfred."

Arimas'pians. A one-eyed people of Scythia, who adorned their hair with gold. They were constantly at war with the gryphons who guarded the gold mines.

> As when a gryphon, through the wilderness . . .
> Pursues the Arimaspian, who by stealth
> Had from his wakeful custody purloined
> The guarded gold.—"*Paradise Lost,*" ii.

Ari'och. One of the fallen angels cast out of heaven. The word means *a fierce lion.—Milton, "Paradise Lost,"* vi. 371.

Ari'on. A Greek musician, cast into the sea by mariners, but carried to Tæ'naros on the back of a dolphin.

Ari'on. The wonderful horse which Hercules gave to Adras'tos. It sprang from Cerës and Neptune, had the power of speech, and its feet on the right side were the feet of a man.

Arios'to was privately married to Alessandra Benucci, widow of Tito Strozzi; she is generally called his mistress.

Ariosto of the North. So Lord Byron calls Sir Walter Scott.—*"Childe Harold,"* iv. 40.

Ariste'as. The wandering Jew of Grecian fable. (*See* JEW.)

Aristi'des (4 syl.). Surnamed *The Just.* An Athenian general.

> Then Aristides lifts his honest front,
> Spotless of heart; to whom the unflattering voice
> Of Freedom gave the noblest name of "Just."
> *Thomson, "Winter."*

The British Aristides. Andrew Marvell. (1620-1678.)

Aristoc'racy. *The cold shade of the aristocracy; i.e.,* the unsympathising patronage of the great. The expression first occurs in Sir W. F. P. Napier's "History of the Peninsular War."

The word "aristocracy" is the Greek *aristo-cratia* (rule of the best-born).

Aristoph'anës. *The English* or *modern Aristophanes.* Samuel Foote. (1722-1777.)

The French Aristophanes. J. Baptiste Poquelin de Molière. (1622-1673.)

Aristotle loved a woman named Pyth'ias, and at death paid her divine honours.

Aristotle of China. Tehuhe, who died A.D. 1200, called the "Prince of Science."

Aristotle of the nineteenth Century. George Cuvier, the great naturalist. (1769-1832.)

Aristote'lian Philosophy. Aristotle maintained that four separate causes are necessary before anything exists; the material cause, the formal, the final, and the moving cause. The first is that which gives matter its individuality; the moving cause is that which causes matter to assume its individual forms; and the final cause is that which makes matter retain the form imposed upon it by the moving cause. According to Aristotle, matter is eternal.

Aristote'lian Unities. Aristotle, the Greek philosopher, laid it down as a rule that every tragedy, properly constructed, should contain but one catastrophe; should be limited to only one scene; and be circumscribed to the action of one single day. These are called the *Aristotel'ic* or *Dramatic unities.* To these the French have added a fourth, the unity of *uniformity, i.e.,* in tragedy all the "dramatis personæ" should be *tragic* in style, in comedy *comic,* and in farce *farcical.*

Ark. *You must have come out of the ark,* or *you were born in the ark;* because you are so old-fashioned, and ignorant of current events.

Arma'da. *The Spanish armada.* The fleet assembled by Felipe II. of Spain, in 1588, for the conquest of England. Used for any fleet.

Arme'nians. A religious sect so called from Arme'nia, where Christianity was introduced in the second century. They attribute only one nature to Christ and hold that the Spirit proceeds from the Father only. They enjoin the adoration of saints, have some peculiar ways of administering baptism and the Lord's supper, but do not maintain the doctrine of purgatory.

Armi'da. One of the prominent female characters in Tasso's "Jerusalem Delivered." She was a beautiful sorceress, with whom Rinaldo fell in love, and wasted his time in voluptuous pleasure. Two messengers were sent from the Christian army with a talisman to disenchant him. After his escape, Armida followed him in distraction, but not being able to allure him back, set fire to her palace, rushed into the midst of a combat, and was slain.

In 1806, Frederick William of Prussia declared war against Napoleon, and his young queen rode about in military costume to arouse the enthusiasm of the people. When Napoleon was told of it, he wittily said of her: "She is Armi'da, in her distraction setting fire to her own palace."

Armin'ians (Anti-Calvinists); so called from James Harmensen, of Holland, whose name, Latinised, is Jaco'bus Armin'ius. He asserted that God bestows forgiveness and eternal life on all who repent and believe; that he wills all men to be saved; and that his predestination is founded on his foreknowledge.

Ar'mory. Heraldry is so called, because it first found its special use in direct connection with military equipments, knightly exercises, and the *mêlée* of actual battle.

Arms. In the Bayeux tapestry, the Saxons fight on foot with javelin and battle-axe, and bear shields with the British characteristic of a boss in the centre. The men were moustached.

The Normans are on horseback, with

long shields and pennoned lances. The men are not only shaven, but most of them have a complete tonsure on the back of the head, whence the spies said to Harold, "There are more priests in the Norman army than men in Harold's."

Royal Arms of England. The three lions leopardised were the cognisance of William the Conqueror; the lion rampant in the second quarter is from the arms of Scotland; and the harp in the third quarter represents Ireland. The lion supporter is in honour of England, and the unicorn in honour of Scotland. These two supporters were introduced by James I.

William I. had only two lions *passant guardant;* the third was introduced by Henry II. The lion rampant first appeared on Scotch seals in the reign of Alexander II. (1214-1249.) The harp was assigned to Ireland in the time of Henry VII.; before that time the arms of Ireland were *three crowns.* The unicorn was not a supporter of the royal arms of Scotland before the reign of Mary Stuart.

Arn-monat. Ang.-Sax. *ærnmonath,* barn month. The Anglo-Saxon name for August, because it was the month for garnering the corn.

Arnauts (*brave men*). Albanian mountaineers.

> Stained with the best of Arnaut's blood.
> *Byron, "The Giaour."*

Arnold. Son of Melch'tal, patriarch of the forest cantons of Switzerland. He was in love with Matilda, a sister of Gessler, the Austrian governor of the district. When the tyranny of Gessler drove the people into rebellion, Arnold gave up Matilda and joined the insurgents, but when Gessler was shot by William Tell, he became united to her in marriage.—*Rossini's opera of "Guglielmo Tell."*

Arnol'dists. The partisans of Arnold of Brescia, who raised his voice against the abuses and vices of the papacy in the twelfth century. He was burnt alive by pope Adrian IV.

Arod, in the satire of "Absalom and Achitophel," by Dryden and Tate, is designed for Sir William Waller. (Part ii.)

Aron'teus (4 syl.), in "Jerusalem Delivered." An Asiatic king, who joined the Egyptian armament against the Crusaders, "not by virtue fired, but vain of his titles and ambitious of fame."

Ar'oundight. The sword of Sir Launcelot of the Lake.

> It is the sword of a good knight,
> Though homespun was his mail.
> What matter if it be not hight,
> Joyeuse, Cola'da, Durindale,
> Excalibar, or Aroundight?—*Longfellow.*

Aroint thee. Get ye gone, be off. In Cheshire they say, *rynt ye, witch;* and milk-maids say to their cows when they have done milking them, *rynt ye, my beauties.* (Saxon *a-rennan,* run off; Gothic *a-rinnan;* Welsh *rhin,* a channel for water; whence Rhine.)

Arras tapestry. So called from Arras, in the French Netherlands, where it was manufactured. When rooms were hung with tapestry it was a common thing for persons to hide behind it, especially the arras curtain before the door. Hubert concealed the two villains who were to put out Arthur's eyes behind the arras. Polo'nius was slain by Hamlet while concealed behind the arras. Falstaff proposed to hide behind the arras at Windsor, &c.

Arrot, the weasel, in the tale of "Reynard the Fox."

Arrow. *The broad arrow,* used as a Government mark, is made thus ↑, the broad *a* of the Druids. This letter was typical of rank and authority. It occurs on coins and precious stones as the symbol of Mithras; the Germans used it to symbolise the moon; and in churches it is employed as the symbol of the "Sun of Righteousness." (*See* A 1.)

Arsch. The throne of deity. (*Mahom. myth.*)

Arse'tës (in "Jerusalem Delivered"). The aged eunuch who brought up Clorin'da, and attended her steps.

Artaxerx'es, called by the Persians Kai-Ardeshir, and surnamed *diraz-dest* (long-handed), because his right hand was longer than his left. The Romans translated *diraz-dest* into *longi-manus;* the Greek *Arta* into *Arde* ("noble").

Art'egal, *Sir* (in Spenser's "Faëry Queen"), is the hero of the fifth book, and impersonates Justice, the foster-child of Astræa. In the previous books he occasionally appears, and is called Sir Arthegal. It is said that Arthur lord Grey of Wilton was the "Academy Figure" of this character. He was sent

to Ireland as Lord Lieutenant in 1580, and the poet was his secretary. In book iv., canto 6, Sir Art'egal is married to Brit'omart, and proceeds to succour Ire'na (Ireland), whose heritage had been withheld by the tyrant Grantorto. (*See* ARTHEGAL.)

Ar'temus Ward. A showman, very cute, very American, and very vain. The hypothetical writer of the essays or papers so called, the real author being Charles F. Browne.

Arte'sian Wells. So called from *Arte'sium* (the Latin for Artois), in France, where they were first perforated.

Artful Dodger. A young thief, a most perfect adept in villany, up to every sort of wicked dodge.—*Dickens, "Oliver Twist."*

Ar'thegal. Uterine brother of prince Arthur. Spenser, in his "Faëry Queen" (book iii.), makes Brit'omart see his person and name in the magic glass. She falls in love with the looking-glass hero, and is told by Merlin that she will marry him, and become the mother of a line of kings that would supersede both the Saxons and Normans. He referred, of course, to the Tudors, who were descendants of Cadwallador. (*See* ARTEGAL.)

Arthur. King of the Sil'urës, a tribe of ancient Britons, was mortally wounded in the battle of Camlan, in Cornwall, raised by the revolt of his nephew, Modred. He was taken to Glastonbury, where he died.

His wife was Guinever, who committed adultery with Sir Launcelot of the Lake, one of the Knights of the Round Table.

He was the natural son of Uther and Igerna (wife of Gorlois, duke of Cornwall), and was brought up by Sir Ector.

He was born at Tintad'gel or Tintagel, a castle in Cornwall.

His habitual residence was Caerleon, in Wales; and he was buried at Av'alon.

His sword was called *Excal'ibar* or *Excal'ibor;* his spear, *Rone* (one syl.), and his shield, *Pridwin.* His dog was named Cavall. (*See* ROUND TABLE, KNIGHTS.)

Arthur. The romance of King Arthur may be divided into six parts.

(1) The romance of the "San Graal." By Robert Borron.

(2) "The Merlin," which celebrates the birth and exploits of King Arthur. By Walter Mapes.

(3) "The Launcelot." By Thomas à Becket.

(4) The search or "Quest of the San Graal." It is found by Sir Gal'ahad, a knight of pure heart and great courage; but no sooner does he find it than he is taken up to heaven. By Thomas à Becket.

(5) The "Mort d'Artus," or Death of Arthur. By Thomas à Becket.

(6) "Sundry Tales," but especially the adventures of Sir Tristan. By Luke Gast, of Salisbury.

Arthur's Seat, a hill near Edinburgh, is *A'rd Seir* (hill of arrows), where people shot at a mark.

Articles of Roup (*Scotch*). Conditions of sale at an auction announced by a crier. (Roup is the Teutonic *re-open,* to cry out.)

Artists. *The Prince of Artists,* Albert Dürer; so called by his countrymen. (1471-1528.)

Ar'totyrites (4 syl.). Certain heretics from among the Mont'anists; so called because they offered bread and cheese to God. They admitted women to the priesthood. (Greek, *artos,* barley-bread, and *turos,* cheese.)

Arts. *Degrees in Arts.* In the mediæval ages the full course consisted of the three subjects which constituted the *Tri'vium,* and the four subjects which constituted the *Quadriv'ium:*—

The *Tri'vium* was grammar, logic, and rhetoric.

The *Quadriv'ium* was music, arithmetic, geometry, and astronomy.

The Master of Arts was the person qualified to teach or be the master of students in arts; as the Doctor was the person qualified to teach theology.

Aruna'. The Phaëton of Indian mythology.

Ar'undel. The heraldic device of the family is six swallows (*hirondelles*), a pun upon the name.

Arundel. The charger of Bevis of Southampton.

Arunde'lian Marbles. A collection of ancient sculptures collected at great expense by Thomas Howard earl of Arundel, and presented to the Univer-

sity of Oxford in 1667 by his grandson, Henry Howard, afterwards duke of Norfolk. They contain tables of ancient chronology, especially that of Athens, from B.C. 1582 to 264, engraved in old Greek capitals. Date of the tables, B.C. 263.

Arvakur'. One of the horses of the sun. (*Scand. myth.*) (*See* ASLO.)

A'ryans. The parent stock of what is called the Indo-European family of nations. They lived probably in Bactria, *i.e.*, between the river Oxus and the Hindu-koosh mountains. The Aryan family of languages are the Teutonic, Celtic, Slavon'ic, Helle'nic, Italian, Ira'nian, and Indian.

Arzi'na. A river that flows into the North Sea, near Wardhus, where Sir Willoughby's three ships were frozen, and the whole crew perished of starvation.

> In these fell regions in Arzina caught,
> And to the stony deep his idle ship
> Immediate sealed, he with his hapless crew . . .
> Froze into statues.—*Thomson, "Winter."*

As you were, in military drilling, means, Return to the position in which you were before the last exercise. As you were before.

Asa-Lok or *Lokë*. Descended from the giants and received among the celestials. He is represented as a treacherous malignant power, fond of assuming disguises, and plotting evil. One of his progeny is Hela (*q.v.*). (*Scandinavian mythology.*)

Asa-Thor. The first-born of mortals. (*Scand. myth.*)

A'saph. A famous musician in David's time (1 Chron. xxv. 1, 2). Mr. Tate, who wrote the second part of "Absalom and Achitophel," lauds Dryden under this name.

> While Judah's throne and Sion's rock stand fast,
> The song of Asaph and the fame shall last.
> "*Absalom and Achitophel*," pt. ii.

As'bolos. One of Actæon's dogs. The word means *soot-coloured*. (*See* AMARYNTHOS.)

Ascal'aphos. Turned by Proserpine, for mischief-making, into an owl. *Gk. Fab.*

As'capart. A giant conquered by Sir Bevis of Southampton. He was thirty feet high, and the space between his eyes was twelve inches. This mighty giant, whose effigy figures on the city gates of Southampton, could carry under his arm without feeling distressed Sir Bevis with his wife and horse.

> As Bevis of Southampton fell upon Ascapart.
> *2 Henry* VI., Act ii. 3.

Ascendant. In casting a horoscope the easternmost star, representing the house of life, is called the ascendant, because it is in the act of ascending. This is a man's strongest star, and so long as it is above the horizon his fortune is said to be in the ascendant. When a man's circumstances begin to improve, and things look brighter, we say *his star is in the ascendant*. (*See* HOUSES, STARS.)

Ascension Day *or Holy Thursday*. The day which commemorates our Lord's ascension. It is the day for *beating the bounds* or *riding the marches*.

Asch'moun. The Tyrian Escula'pios.

Ascod'rogites (4 syl.). Certain heretics who said "they were vessels full of new wine" (Greek, *askos*). By new wine they meant the Gospel. (Matt. ix. 17.)

Ascræ'an Poet or *Sage*. Hesiod, the Greek didactic poet, born at Ascra, in Bœotia. Virgil calls him the "Old Ascræon." (*Ecl.* vii. 70.)

As'en. The three gods next in rank to the twelve male Asir (*q.v.*).

As'gard. The fortress of the *Asir* or Northern gods, the Olympos of Scandina'vian mythology. It is said to be situate in the centre of the universe, and accessible only by the rainbow-bridge (*Bifrost*). The word *As* means a "god," and *gard* an "enclosure," our "yard." Odin was priest of Asgard before he migrated to the lake Logur or Mœlar Sea.

Ash-tree, or "Tree of the Universe." (*See* YGGDRASIL.)

Ash Wednesday. The first day in Lent, when the undistributed branches of consecrated palm are burnt; and the officiating priests sign the sign of the cross with the ashes on the forehead of their congregations, saying, "Remember thou art but dust and ashes, and to dust thou shalt return."

Ashford, *Isaac.* "A wise, good man, contented to be poor."—*Crabbe, "Parish Register."*

Ashmo'lean Museum. Presented to the University of Oxford in 1682 by Elias Ashmole. Sometimes called the Trades'cant, because it belonged to the Tradescant family.

Ash'taroth. The goddess-moon in Syrian mythology, called by Jeremiah "the queen of heaven."

Moonëd Ashtaroth,
Heaven's queen and mother both.—*Milton.*

As'inus *As'inus as'inum fricat* (Latin, "one ass rubs another"), that is, we fraternise with persons like ourselves; or, in other words, "Birds of a feather flock together." The allusion needs no explanation.

A'sir. The twelve gods and twelve goddesses of Scandinavian mythology. The *gods* are: Odin, Thor, Baldur, Niord, Frey, Tyr, Bragi, Heimdall, Vidar, Vali, Ullur, and Forseti. The four chief *goddesses* are Frigga, Freyja, Idu'na, and Saga.

Ask. The vulgar *Ax* is the more correct (Saxon *axian*, to ask.) In assenting to bills, the king used to reply, "Be it as it is axed." Chaucer says in the "Doctor of Medicine's Tale," "For my werke, nothing will I axe." Launfal, 1027, has, "Ho that wyll there axsy justus." Other quotations could easily be added.

Ask and Embla. The Adam and Eve made by Odin, one from ash-wood and the other from elm.

Aslo. One of the horses of the sun. (*Scandinavian myth.*) (*See* ARVAKUR.)

Asmode'us (*the destroyer*). The demon of vanity and dress, called in the Talmud "the king of devils."

The Asmode'us of domestic peace (in the Book of Tobit). Asmode'us falls in love with Sara, daughter of Rag'uel, and causes the successive death of seven husbands, each on his bridal night. After her marriage to Tobit, he was driven into Egypt by a charm, made by Tobias of the heart and liver of a fish burnt on perfumed ashes, and being pursued was taken prisoner and bound.

Better pleased
Than Asmode'us with the fishy fume
That drove him, though enamoured, from the spouse
Of Tobit's son, and with a vengeance sent
From Media post to Egypt, there fast bound.
Milton, "Paradise Lost," iv.

Asmode'us. The companion of Don Cle'ofas in "The Devil on Two Sticks."

Asmode'us flight. Don Cle'ofas, catching hold of his companion's cloak, is perched on the steeple of St. Salva'dor. Here the foul fiend stretches out his hand, and the roofs of all the houses open in a moment, to show the Don what is going on privately in each respective dwelling.

Could the reader take an Asmodeus-flight, and, waving open all roofs and privacies, look down from the roof of Notre-Dame, what a Paris were it!—*Carlyle.*

As'oka of Magad'ha. In the third century the "nursing father" of Buddhism, as Constantine was of Christianity. He is called "the king beloved of the gods."

Aso'ors. Evil genii of the Indians.

Aspa'sia, a courtesan. She was the most celebrated of the Greek Hetæræ, to whom Per'iclës attached himself. On the death of Pericles, she lived with Lysi'clës, a cattle-dealer.

Aspa'tia, in the "Maid's Tragedy," of Beaumont and Fletcher, is noted for her deep sorrows, her great resignation, and the pathos of her speeches. Amyn'tor deserts her, women point at her with scorn, she is the jest and bye-word of every one, but she bears it all with patience.

As'pen. The aspen leaf is said to tremble, from shame and horror, because our Lord's cross was made of this wood. The fact is this: the leaf is broad, and placed on a long leaf-stalk so flexible as scarcely to be able to support it in an upright position. The upper part of the stalk, on which the play mainly depends, is flattened; and, being at right angles with the leaf, is peculiarly liable to be acted on by the least breath of air.

Aspen Leaf. Metaphorically, a chattering tongue, never quiet.

Those aspen leaves of theirs never leave wagging.
Sir T. More.

Asper'sions properly means "sprinklings" or "scatterings." The word was applied by the Romans to libations or offerings to the infernal gods, in contradistinction to *oblations*, which were always to celestial deities. Its present meaning is base insinuations or slanders.

No sweet aspersions (rain) shall the heavens let fall
To make this contract grow.
Shakespeare, "Tempest," iv. 1.

Asphal'tic Lake. The Dead Sea, where asphalt abounds both on the surface of the water and on the banks. Asphalt is a bitumen, from the Greek *asphaltos*.

As'rael. The Angel of Death. Mahomet describes him as being of immeasurable height, and says his eyes "are 70,000 days' journey apart." His dwelling is in the third heaven. (*See* AZRAEL.)

Ass. The ass on which Mahomet went to heaven to learn the will of God was called *Al Borak* (the lightning).

Ass. There is a dark stripe running down the back of an ass, crossed by another at the shoulders. The tradition is that this cross was communicated to the creature when our Lord rode on the back of an ass in his triumphant entry into Jerusalem.

Ass, deaf to music. This tradition arose from the hideous noise made by "Sir Balaam" in braying. Because Midas had no power to appreciate music, Apollo gave him the ears of an ass. (*See* ASS-EARED.)

Avarice is as deaf to the voice of virtue, as the ass to the voice of Apollo.—"*Orlando Furioso*," xvii.

To mount the ass (French). To become bankrupt. The allusion is to a custom very common in the sixteenth century of mounting a bankrupt on an ass, with his face to its tail. Thus mounted, the defaulter was made to ride through the principal thoroughfares of the town.

The ass waggeth his ears. This proverb is applied to those who lack learning, and yet talk as if they were very wise; men wise in their own conceit. The ass, proverbial for having no "taste for music," will nevertheless wag its ears at a "concord of sweet sounds," just as if it could well appreciate it.

An ass in a lion's skin. A coward who hectors, a fool that apes the wise man. The allusion is to the fable of an ass that put on a lion's hide, but was betrayed when he began to bray.

An ass with two panniers. A man walking the streets with a lady on each arm. This occupies the whole pavement, and is therefore bad manners well meriting the reproach. In Italy they call such a simpleton a *pitcher* with two handles, his two arms akimbo forming the two handles. In London we call it walking *bodkin*, because the man is sheathed like a bodkin and powerless. Our expression is probably a corruption of the French *Faire le panier à deux anses* ("put your arms akimbo" or "make yourself a basket with two handles").

Till the ass ascends the ladder—*i.e.*, never. A rabbinical expression. The Romans had a similar one, *Cum as'inus in teg'ulis ascen'derit* (when the ass climbs to the tiles). And Buxtorf has *Si ascen'derit as'inus per scalas.* What would the ancients say, if they could hear our street acrobats promising to perform their impossibility for the small charge of twopence more?

Asses that carry the mysteries (as'inus portat myste'ria). A classical knock at the Roman clergy. The allusion is to the custom of employing asses to carry the cista which contained the sacred symbols, when processions were made through the streets.—"*Divine Legation*," ii. 4.

Ass. (*See* GOLDEN ASS.)

Asses' Bridge. Prop. 5, Book I. of Euclid. This is the first difficult proposition in geometry, and stupid boys rarely get over it the first time without tripping.

Asses, Feast of. (*See* FOOLS.)

Ass-eared. Midas had the ears of an ass. The tale says Apollo and Pan had a contest, and chose Midas to decide which was the better musician. Midas gave sentence in favour of Pan, and Apollo, in disgust, changed his ears into those of an ass.

Assabi'nus. The name given by the Ethiopians to the sun-god.

Assas'sins. A band of Carmathians, collected by Hassan, subah of Nish'apour, called the *Old Man of the Mountains*, because he made Mount Leb'anon his stronghold. This band was the terror of the world for two centuries, when it was put down by sultan Bib'aris. The assassins stupefied their victims with *haschisch* (bang), an intoxicating drink, and either from this liquor or from the founder, received their name (A.D. 1090).

M. Volney derives the word from *hassa* (to be in ambush, to kill), and Lane from *hashishen* (hemp-eaters).

Assay' or **Essay'** To *take the assay* is to taste wine to prove it is not poisoned. Hence to *try*, to *taste*; a *savour*, *trial*, or *sample*. Holinshed says, "Wol-

sey made dukes and earls serve him of wine with a *say* taken" (p. 847).

Edmund, in "King Lear," says to Edgar, "Thy tongue, some *say* of breeding breathes;" *i.e.*, thy speech gives indication of good breeding—it savours of it. Hence the expressions, *I make my first assay* (trial).

(He) makes vow before his uncle, never more
To give the assay of arms against your majesty.
Shakespeare, "Hamlet," ii. 2.

Assaye Regiment, The 74th Foot, so called because they first distinguished themselves in the battle of Assaye, where 2,000 British and 2,500 Sepoy troops under Wellington defeated 50,000 Mahrattas, commanded by French officers, in 1803.

Assien'to Treaties (Spanish *agreement treaties*). Contracts entered into by Spain with Portugal, France, and England, to supply her South American colonies with negro slaves. England joined in 1713, after the peace of Utrecht.

Ass'ine'go. A young ass, a simpleton (a Portuguese word).

Thou hast no more brain than I have in mine elbows; an assinego may tutor thee.
"Troilus and Cressida," ii. 1.

Assumption Day. The 15th of August, so called in honour of the Virgin Mary, who (according to the Roman and Greek Churches) was taken to heaven that day (A.D. 45), in her corporeal form, being at the time seventy-five years of age.

Astag'oras (in "Jerusalem Delivered"). A female fiend, who had the power of raising storms, and whose partners were the three Furies: Tisiph'onë, Meg'ara, and Alec'to.

Astar'të. Goddess of the Moon, in Phœnician mythology.

With these in troops
Came Astoreth, whom the Phœnicians called
Astartë, queen of heaven, with crescent horns.
Milton, "Paradise Lost."

As'tarte (2 or 3 syl.). The lady beloved by Manfred. In order to see and speak to her, the magician, entered the hall of Arima'nës, and the spirits called up the phantom of the young lady, which told the count that "to-morrow would end his earthly ills." When Manfred asked her if she loved him, she sighed, "Manfred," and vanished.—*Byron, "Manfred."*

As'terism. That branch of astrology which is limited to the fixed stars, as in India and Arabia. (*Astra*, fixed stars.)

As'tolat. Guildford, in Surrey.

Astol'pho (in "Orlando Furioso"). An English duke (son of Otho), who joined Charlemagne against the Saracens. He was carried on the back of a whale to Alci'na's isle; but when Alcina tired of him, she turned him into a myrtle. He was disenchanted by Melissa. Astolpho descended into the infernal regions, and his flight to the moon (bk. xviii.) is one of the best parts of the whole poem. (*See* INFERNO.)

It came upon them like a blast from Astolpho's horn; i.e., it produced a panic. Logistilla gave Astolpho a magic horn, and whatever man or beast heard its blast was seized with panic, and became an easy captive.—*"Orlando Furioso,"* bk. viii.

Like Astolpho's book it told you everything. The same fairy gave Astolpho a book, which would not only direct him aright in his journeys, but would tell him anything he desired to know.—*"Orlando Furioso,"* bk. viii.

As'toreth or *Ashtaroth.* A Phœnician goddess-moon, sometimes called "the queen of heaven" (Jer. vii. 18), sometimes "goddess of the Zidonians."

Astræ'a. Equity, innocence. During the Golden Age this goddess dwelt on earth, but when sin began to prevail, she reluctantly left it, and was metamorphosed into the constellation *Virgo.*

When hard-hearted interest first began
To poison earth, Astræa left the plain.
Thomson, "Castle of Indolence," canto 1.

Astral Spirits. The spirits of the stars. According to the mythology of the Persians, Greeks, Jews, &c., each star has its special spirit, which may be termed its soul or vital principle. Paracelsus maintained that every man had his attendant star, which received him at death, and took charge of him till the great resurrection.

Astre'a. A poetical name of Mrs. Aphra Behn, born of good family in the reign of Charles I. Her works are very numerous, including seventeen dramatic pieces. Died 1689, and was buried in Westminster Abbey.

The stage how loosely does Astrea tread.—*Pope.*

Astrology. (*See* DIAPASON, MICROCOSM.)

As'trophel. Sir Philip Sidney, "Phil. Sid.," being a contraction of Philos Sidus, and the Latin *sidus* being changed to the Greek *astron*, we get *astron-philos* (star-lover). The "star" that he loved was Penelope Devereux, whom he called *Stella* (star), and to whom he was betrothed. Edmund Spenser wrote a pastoral called "Astrophel," to the memory of his friend and patron, who fell at the battle of Zutphen. (1554-1586.)

Astu'te (2 syl.). Literally, city-like (Greek, *astu*, a city), the opposite of rustic. The word means that mixture of acuteness and cunning which persons living in large cities generally acquire.

Asy'lum means, literally, a place where pillage is forbidden (Greek, *a sylaō*, not to pillage). The ancients set apart certain places of refuge, where the vilest criminals were protected, both from private and public assaults.

At. Ang.-Sax., *out, away:* as "strain at a gnat." *Matt.* xxiii. 24. *At-berstan*, to burst out.

Atë. Goddess of vengeance and mischief. This goddess was driven out of heaven, and took refuge among the sons of men.

> With Atë by his side come hot from hell, . . .
> Cry "havoc" and let slip the dogs of war.
> *Shakespeare, "Julius Cæsar,"* iii. 1.

Atella'næ. Interludes in the Roman theatres, introduced from Atella, in Campa'nia. The characters of Macchus and Bucco are the foundations of our harlequin, punch, and clown. (*See* p. 720.)

Ater'gata. A deity with the upper part like a woman, and the lower part like a fish. She had a temple at As'calon. (*See* DAGON.)

Athana'sian Creed, so called because it embodies the opinions of Athana'sius respecting the Trinity. It was compiled in the fifth century by Hil'ary, bishop of Arles.

Ath'elstane (3 syl.), surnamed "The Unready," thane of Coningsburgh.—*Sir W. Scott, "Ivanhoe."*

Athenæum (the review so called) was founded by James Silk Buckingham in 1829.

Athe'nian Bee. Plato, a native of Athens, was so called because his words flowed with the sweetness of honey.

Athens. *The Modern Athens—i. e.*, Edinburgh. Willis says that its singular resemblance to Athens, approached from the Piræus, is very striking.

> An imitation Acrop'olis is commenced on the Calton Hill, and has the effect of the Parthenon. Hymettus is rather more lofty than the Pentland hills, and Pentel'icus is farther off and grander than Arthur's Seat; but the old Castle of Edinburgh is a noble feature, superbly magnificent. —*Pencillings.*

Athens of Ireland. Belfast.

Athens of the New World. Boston, noted for its literary merit and institutions.

Athens of the West. Cor'dova, in Spain, was so called in the Middle Ages.

A'thor. The Venus of Egyptian mythology.

Atin. *Strife.* The squire of Pyrochlës, and stirrer up of contention.—*Spenser, "Faëry Queen,"* bk. ii.

Atlan'tës. Figures of men used in architecture instead of pillars. So called from Atlas, who in Greek mythology supported the world on his shoulders. Female figures are called Caryat'idës (*q.v.*). (*See* TELAMONES.)

Atlan'tës (in "Orlando Furioso"). A sage and a magician who lived in an enchanted palace, and brought up Roge'ro to all manly virtues.

Atlan'tian or *Atlante'an Shoulders.* Shoulders able to bear a great weight, like those of Atlas, which, according to heathen mythology, supported the whole world.

> Sage he stood,
> With Atlantean shoulders fit to bear
> The weight of mightiest monarchies.
> *Milton, "Paradise Lost,"* bk. ii.

Atlan'tic Ocean. The ocean that washes the base of the Atlas mountains.

Atlant'is. A mythological island which contained the Elysian Fields.

The New Atlantis. An island imagined by Lord Bacon, where was established a philosophical commonwealth bent on the cultivation of the natural sciences. (*See* UTOPIA, CITY OF THE SUN.)

Atlas. King of Maurita'nia in Africa, fabled to have supported the world upon his shoulders. Of course, the tale is merely a poetical way of saying that the Atlas mountains prop up the heavens,

because they are so lofty. We call a book of maps an "Atlas," because it contains or holds the world. The word was first employed in this sense by Mercа'tor, and the title-page of his collection of maps had the figure of Atlas, with the world on his back.

> But Atlas, propping heaven, as poets feign,
> His subterranean wonders spread.
> *Thomson, "Autumn."*

Atom'ic theory is, that every material substance is made up of congeriës of atoms, not united fortuitously, but according to fixed laws. The four laws of Dalton are—constant proportion, reciprocal proportion, multiple proportion, and compound proportion.

Atomic volume. The proportion by *bulk* in which atoms unite or have united in any given substance.

Atomic weights. The proportion by *weight* in which atoms unite, or have united in any given substance.

Atos'sa. Sarah, duchess of Marlborough; so called by Pope, because she was the friend of Lady Wortley Montague whom he calls *Sappho*. Herod'otos says that Atossa, the mother of Xerxes, was a follower of Sappho.

Atrip. The anchor is *atrip* when it has just been drawn from the ground in a perpendicular direction. A top-sail is *atrip* which has just started from the cap. The word is from *trip*.

Attaint. A term in chivalry, meaning to strike the helmet and shield of an antagonist so firmly with the lance, held in a direct line, as either to break the lance or overthrow the person struck. Hence to "attaint of treason," &c.

At'tercop. All ill-tempered persons, who mars all sociability. Strictly speaking, the attercop is the poison-spider. (Anglo-Saxon, *atter*, poison; *cop*, spider. Our cob-web should be cop-web, *i.e.*, spider-web). Also called ettercap.

Attic. *The Attic Bee.* Soph'oclës, the tragic poet, a native of Athens; so called from the great sweetness of his compositions. (B.C. 495-405.)

The Attic Bird. The nightingale; so called because Philomel was the daughter of the king of Athens.

> Where the Attic bird
> Thrills her thick-warbled notes the summer long.
> *Milton, "Paradise Regained," iv.*

The Attic Muse. Xenophon, the historian, a native of Athens; so called because the style of his composition is a model of elegance. (B.C. 444-359.)

Attic salt. Elegant and delicate wit. Salt, both in Latin and Greek, was a common term for *wit*, or sparkling thought well expressed: thus Cicero says, "*Scipio omnes salē superabat*" (Scipio surpassed all in wit). The Athenians were noted for their wit and elegant "turns of thought," and hence Attic salt means wit as pointed and delicately expressed as by the Athenians. "Attic point,' wit.

Attic storey. The head: the body being compared to a house, the head is the highest, or attic storey. Professor Goldstücker refers the word "attic" in this sense to the Sanskrit *attaka*, a room on the top of a house.

Queer in the attic storey. Fuddled, partially intoxicated.

Ill furnished in the attic storey. Not clever, dull.

At'ticus. The most elegant and finished scholar of the Romans. His admirable taste and sound judgment were so highly thought of that even Cicero submitted to him several of his treatises.

The English Atticus. Joseph Addison; so called by Pope, on account of his refined taste and philosophical mind. (1672-1719.)

The Christian Atticus. Reginald Heber, Bishop of Calcutta. (1783-1826.)

The Irish Atticus. George Faulkner; so called by Lord Chesterfield. (1700-1775.)

Attin'gians. Heretics of the eighth century, who solemnised baptism with the words, "I am the living water"

Attire originally meant a head-dress. (French *atour*, a *tour de tête*.) Subsequently extended to the dress generally.

> With a linen mitre shall he (the high priest) be attired—*i.e.*, *dressed as to the head* (Lev. xvi. 4).
> (Aholah and Aholibah) exceeded in dyed attire upon their heads (Ezek. xxiii. 15).

Attock. The forbidden river, beyond which no pure Hindu can pass.

Attorney means a substitute (French, *ad tourner*, to turn-to, to substitute for), meaning one substituted for another, one who has deputed power to act on his client's behalf. Hence the deed which formally assigns to another the power of acting on our behalf is

called *power of attorney*. A *solicitor* is one who solicits or petitions in the Court of Chancery on behalf of his clients. Properly speaking, solicitors belong to the Chancery Court, and attorneys to the other courts.

A'tys. Metamorphosed into a fir-tree by Cyb'elë.

Au Courant (French), "acquainted with." *To keep one au courant of everything that passes*, is to keep one familiar with, or informed of, passing events.

Au Fait (French). Skilful, thorough master of; as *He is quite au fait in those matters, i.e.*, quite master of them or conversant with them.

Au Revoir. (French.) "Good by'e for the present." Literally, *till seeing you again.*

Aubry's Dog. (*See* Dog.)

Au'deanism. The doctrine of Au'deus of Mesopotamia, who lived in the fourth century. He maintained that the Old Testament justifies the belief that God has a sensible form (Gen. i. 26).

Audhum'la (*the nourishing-power*), in Scandinavian mythology, is the cow created by Surt to nourish Ymir. She supplied him with four rivers of milk, and was herself nourished by licking the rocks. (*See* Ymir.)

Audley. *We will John Audley it*—*i.e.*, abridge it. A theatrical phrase. In the eighteenth century one Shuter had a travelling company which visited different fairs. It was his custom to lengthen out his performance till a goodly number of new comers had collected on the open stage of his theatre, when a boy called out *John Audley*, and the play which was going on inside was brought to an end as soon as possible. 1759.

Aud'rey. A country wench, who jilted William for Touchstone.—*Shakespeare, "As You Like It."*

Au'gean Stables. An accumulation of corruption or filth almost beyond the power of man to remedy. Au'geas, king of Elis, in Greece, had never cleansed his stalls for thirty years, though he kept in them a herd of 3,000 oxen. One of the tasks assigned to Hercules was to cleanse this stew, which he did by causing two rivers to run through it.

Augsburg Confession. The chief standard of faith in the Lutheran church; so called because, while the diet of the German empire was sitting at Augsburg, in 1530, the confession of faith drawn up by Melancthon and Luther was presented to Charles V.

Au'gury means properly the science of bird-talk (*avium garritus*). St. Pierre says: "The first navigators, when out of sight of land, watched the seed and the flight of birds, as indications of the shore, and with no other guidance discovered many new islands." From this custom (he says) arose the practice of consulting the flight of birds before entering on any important enterprise.—*Studies.*

August. The eighth month; so called in compliment to Augustus Cæsar of Rome, whose "lucky month" it was, in which occurred many of his most fortunate events.

Augusta. London; so called by the Romans.

> Oft let me wander o'er the dewy fields,
> . . . . . or ascend
> Some eminence, Augusta, in thy plains,
> And see the country far diffused around.
> *Thomson, "Spring."*

Augustan. *Augustan Age of English Literature*—*i.e.*, its best period. Beginning in the reign of Elizabeth and ending with the Restoration. The term Augustan is from Augustus, the emperor of Rome, the most palmy time of Latin literature.

The Augustan Age of French Literature The age of Louis XIV. (1610-1740.)

Augustine. A monk or nun of the Augustine order, established in the eleventh century in commemoration of St. Augustine, and in imitation of the ancient order founded by him in the fourth century.

The Second Augustine. Thomas Aquinas, also called *the Angelic Doctor.* (1224-1275.)

Augustin'ians. Divines who maintained, on the authority of St. Augustine, that grace is effectual absolutely, quite independent of the person who receives it.

Augustus. No proper name, but a mere title given to Octa'vian, because

he was head of the priesthood. In the reign of Diocle'tian, the two emperors were each styled *Augustus* (sacred majesty), and the two viceroys *Cæsar*. Prior to that time Ha'drian limited the title of *Cæsar* to the heir presumptive.

Augustus. Philippe II. of France; so called because he was born in the month of August. (1165, 1180-1223.)

Sigismund II. of Poland. (1520, 1548-1572.)

Auld Brig and New Brig, of Robert Burns, refers to the bridges over the river Ayr, in Scotland.

Auld Hornie. After the establishment of Christianity, the heathen deities were degraded by the Church into fallen angels, and Pan, with his horns, crooked nose, goat's beard, pointed ears, and goat's feet, was transformed to his Satanic majesty, and called Old Horny.

> O thou, whatever title suit thee,
> Auld Hornie, Sātan, Nick, or Clootie.
> *Burns.*

Auld Reekie. Edinburgh old town, so called because it generally appears to be capped by a cloud of "reek" or smoke.

Au'lic Council, from the Latin *aula* (a court), was one of the highest courts of the old German empire, from which there was no appeal. (1495-1806.)

Aunt Sally. A game in which a wooden head is mounted on a pole. The fun of the game is to knock the nose of the figure, or break the pipe stuck in its mouth. This is to be done by throwing at it, from a stated distance, a short club. The word *aunt* was anciently applied to any old woman: thus in Shakespeare, Puck speaks of

> The wisest aunt telling the saddest tale.
> "*Midsummer Night's Dream*," ii. 1.

Sally is a play upon the common name, and the verb *sally* (to dart or shoot at something).

Aure'ola. A circle of light, emblematical of glory, placed by the old painters round the heads of martyrs and saints. The notion was derived from Exod. xxv. 25. *Facies coro'nam aure'olam* (thou shalt make *another* crown of gold), besides the crown of gold which God promised to the faithful. — *Donne's "Sermons."*

Au'ri. *Auri sacra famës* (the cursed hunger for wealth), applied to that restless craving for money which is almost a monomania.

Auro'ra. Early morning. According to Grecian mythology, the goddess Aurora, called by Homer "rosy-fingered," sets out before the sun, and is the pioneer of his rising.

> You cannot shut the windows of the sky,
> Through which Aurora shows her brightening face.
> *Thomson, "Castle of Indolence,"* canto 11.

Auro'ra Borea'lis (Latin). The electrical lights occasionally seen in the northern part of the sky; also called "Merry Dancers." *See* DERWENTWATER.

Auro'ra Raby. A rich, noble English orphan; left to the care of guardians; a Catholic in religion; and in person

> A rose with all its sweetest leaves yet folded.
> *Byron, "Don Juan,"* canto 15.

Auso'nia. An ancient name of Italy, so called from Auson, son of Ulysses, and father of the Auso'nës.

> All the green delights Ausonia pours.
> *Thomson, "Summer."*

Aus'picës. *Under your good auspices, i.e.*, through your influence, or the influence of your good name. In Rome only the commander-in-chief was allowed to take the auspicës of war. If a legate gained a victory, he was said to win it under the good auspicës of his superior in command.

Aus'ter. A wind pernicious to flowers and health. In Italy one of the *South* winds was so called; its modern name is the *Sirocco*. (Greek, *auste'ros*, hot, dry.) In England it is a damp wind, generally bringing wet weather.

> Naught but putrid streams and noisome fogs,
> For ever hung on drizzly Auster's beard.
> *Thomson, "Castle of Indolence,"* canto 11.

Austin Friars. Friars of the order of St. Augustine. (*See* BEGGING.)

Austrian Lip. The thick under-lip, characteristic of the house of Haps'burg. Derived from Cymburgis, daughter of Ziemovitz, duke of Maso'via, and niece of the then king of Poland. Cymburgis was noted for her beauty and unusual strength.

Aut Cæsar aut nullus (Latin *Either Cæsar or no one*), everything or nothing; all or not at all. Cæsar used to say, "he would sooner be first in a

village than second at Rome." Milton makes Satan say, "Better to reign in Hell than serve in Heaven." (*See* SIX.)

Authen'tic Doctor. Gregory of Rimi'ni. (Fourteenth century.)

Auto da Fé (Portuguese, and *Auto de Fé*, Spanish), "an act of faith." A day set apart by the Inquisition for the examination of "heretics." Those not acquitted were burnt. The reason why inquisitors *burnt* their victims was, because they are forbidden "to shed blood;" an axiom of the Roman Catholic Church being, "*Eccle'sia non novit san'guinem*" (the church is untainted with blood).

Autol'ycos. The craftiest of thieves. He stole the flocks of his neighbours, and changed their marks. Si'syphos outwitted him by marking his sheep under their feet, a device which so tickled the rogue that he instantly "cottoned" to him. Shakespeare introduces him in "The Winter's Tale" as a pedlar, and says he was called the son of Mercury, because he was born under that "thieving planet."

> Autolycus is no lapidary, though he drives a roaring trade in flash jewellery.—*Pall Mall Gazette.*

Autom'aton—plural, *automatons* or *automata*. Machines which imitate the actions, &c., of living creatures. The most famous are the following:—(1) The *pigeon* that could fly, made, B.C. 400, by Archy'tas, of Tarentum; (2) the wooden *eagle* of Regiomonta'nus, the German, which flew from the city of Kœnigsberg to meet the emperor, saluted him, and returned, 1436-1476; (3) the *duck* of Vaucanson of Grenoble, which could eat and drink, and even in a way digest food; its wings, viscera, bones, &c., minutely resembled those of a living animal. (Greek, *autos-mao*, I self-move). (*See* ANDROID.)

Autom'edon. A coachman. He was the charioteer of Achilles.

Autumn. *He is come to his autumn*—*i. e.*, to be hanged, to "his fall." A pun on the plan of "turning a man off" by dropping the plank on which he stands. The drop is the "leaf," and autumn is called the "fall," or "fall of the leaf."

A'va, in Birmah, has marble quarries of which idols are made, and only priests are allowed to trade there.—*Symes*, vol. ii., p. 376.

> As on Ava's shore,
> Where none but priests are privileged to trade
> In that best marble of which gods are made.
> *T. Moore*, "*Lalla Rookh*," part i.

Av'alanche (3 syl.) means properly a "gulp," something swallowed (French, *avaler*, to swallow). The word is applied to land-slips and snow-slips, which swallow up or overwhelm forests, villages, and all they fall upon. Metaphorically, we speak of an "avalanche of applause," an "avalanche of bouquets" showered on the stage, &c.

Av'alon. An ocean island, where king Arthur resided and was buried. The word means "Apple-green island" (*aval*, apple; *yn'*, island); and it is generally thought to mean Glastonbury, a name derived from the Saxon *glastn* (green like grass).

Avant Courier. French for a "messenger sent before" to get things ready for a party of travellers, or to announce their approach. Anything said or done to prepare the way for something more important to follow; a feeler, a harbinger.

A-vast there! Stop, not so fast, hold tight. A sailor's phrase. (German, *basta*, stop; Italian, *basta*, enough.)

Ava'tar. The incarnation of deity in Hindu mythology, or the appearance of a god in a visible form. It properly means "out of the boat," and the allusion is to the wide-spread tradition of Noah coming out of the ark. The ten avatars of Vishnû are the most celebrated.

Ave Mari'a (*Hail, Mary!*). The first two words of the angel's salutation to the Virgin Mary (Luke i. 28). In the Roman Catholic Church the phrase is applied to an invocation to the Virgin beginning with those words; and also to the smaller beads of a rosary, the larger ones being termed *pater-nosters*.

Avenel (2 syl.). *White Lady of Avenel.* A tutelary spirit in Scott's "Monastery."

Aver'nus (Greek *a-ornos*, "without birds"). A lake in Campa'nia, so called from the belief that its sulphurous and mephitic vapours killed any bird that happened to inhale them. Poets call it the entrance to the infernal regions; hence the proverb, *The descent to Avernus*

is easy, but coming back again is quite another matter, meaning that all bad habits are easily acquired, but very hard to be abandoned.

Av'ertin, *St.* The patron saint of lunatics; so called from the French *avertineux* (lunatics).

Aves'ta. The sacred scriptures of the Magians, composed by Zoroaster.

Aveu'gle. Son of Erebus and Nox. —*Spenser, "Faëry Queen."*

Avie'nus. A writer of fables in the decline of the Roman empire. In the Middle Ages, a collection of fables used to be called Av'ynet, or E'sopet.

Aviz. An order of knighthood in Portugal, founded by Sancho I., and having for its object the subjugation of the Moors.

Avoid Extremes. The wise saw of Pit'tacos of Mityle'nē. (B.C. 652-569.)

Avoir. *Avoir Martel en tête* (French), To be distracted. Martel is a hammer, hence distraction, torment torture.

Av'oirdupois. *Avers,* old French for "goods in general," and *poise* (weights). Whence *avoirdupois weight* means the "weights for goods and chattels generally." (*See* TROY WEIGHT.)

Awake. "Awake! arise! or be for ever fallen."—*Paradise Lost.*

A wide-awake. A hat which has no nap in its material; as it never has a "nap," it must always be *wide awake.*

He is wide awake. On his guard, on the watch, alive to all the difficulties, well aware of what he is doing.

A-weather. The reverse of *a-lee.* "A-weather" is towards the weather, or the side on which the wind strikes. "A-lee" is in the lee or shelter, and therefore opposite to the wind side.

Awkward. French *gauche,* not dexterous. Awk means the left hand. Hence in Holland's "Plutarch" we have "The *awke* or left hand;" and again, "They receive her *awkly* when she presenteth . . . the right hand."

Awl. "*I'll pack up my awls and begone*"—*i.e.,* all my goods. The play is on awl and all.

Axe. "*To hang up one's axe.*" To retire from business, to give over a useless project. The allusion is to the ancient battle-axe, hung up to the gods when the fight was done. All classical scholars will call to mind the allusion of Horace to a similar Roman custom. Being snubbed by Pyrrha, he says, "He will hang up his axe upon her wall," or, more literally, his "drenched garments on the temple-walls of Neptune." (*See* ASK.)

Ax'inoman'cy. Divination by an axe; much practised by the ancient Greeks with the view of discovering crime. An agate was placed on a red-hot axe, and indicated the guilty person by its motion. (Greek, *ax'inē manteia.*)

A'yah (Anglo-Indian). A nurse or lady's maid.

Aye'shah (3 syl.). Mahomet's second and favourite wife. He married her when she was only nine years old, and died in her arms.

Ayr'shire Poet. Robert Burns, born near the town of Ayr. (1795-1796.)

Azamat Batuk (War correspondent in 1870 of the *Pall Mall Gazette*). A pseudonym of M. Thiebland.

Azaz'el. The scape-goat; so called by the Jews, because the high priest cast lots on two goats; one lot was *for the Lord,* and the other lot *for Azaz'el* or Satan, and the goat on which the latter lot fell was the scape-goat.

Azaz'iel. A seraph who fell in love with An'ah, a grand-daughter of Cain. When the flood came, he carried her under his wing to some other planet.—*Byron, "Heaven and Earth."*

Azaz'il. In Milton's "Paradise Lost," Azaz'il is the standard-bearer of the infernal host. According to the Koran, when God commanded the angels to worship Adam, Azaz'il replied, "Why should the son of fire fall down before a son of clay?" and God cast him out of heaven. His name was then changed to *Eblis,* which means "despair."

> Then straight commands that, at the warlike sound
> Of trumpets loud and clarions, be upreared
> His mighty standard; that proud honour claimed
> Azazil, as his right, a cherub tall.
> "*Paradise Lost,*" bk. i.

Az'im. The young convert who joined "the creed and standard" of the veiled prophet of Khorassan, in Moore's "Lalla Rookh." When he was witness of the

prophet's infamy, he joined the caliph's army, and was mainly instrumental in defeating that of the veiled prophet.

Az'o, marquis of Estë, married Parisi'na, who fell in love with Hugo, a natural son of Azo. The marquis ordered Hugo to be beheaded; but no one knows what the fate of Parisi'na was. Azo, at any rate, married again, and had a family. This Azo was in reality Niccolo of Ferra'ra.—*Byron, "Parisina."*

A'zor's Mirror. Zemi'ra is the name of the lady, and Azor that of the bear, in Marmontel's tale of "Beauty and the Beast." Zemi'ra entreats the kind monster to let her see her father, if only for a few moments; so drawing aside a curtain, he shows him to her in a magic mirror. This mirror was a sort of telescope, which rendered objects otherwise too far off distinctly visible.

Az'oth. The panace'a of Paracelsus, regarded by his followers as "the tincture of life."

Az'rael (3 syl.). The angel that watches over the dying, and takes the soul from the body. The angel of death. He will be the last to die, but will do so at the second trump of the archangel.

The Mohammedan doctors say that Azrail was commissioned to inflict the penalty of death on all mankind.—*H. Christmas.*

Az'rafil. The archangel commissioned to blow the trumpet of the resurrection. —*The Koran.*

Azuce'na. An old gipsy who stole Man'rico, infant son of Garzia, the conte di Luna's brother.—*Verdi, Il Trovatorë.*

Azure, sky blue. Represented in royal arms by the planet Jupiter, in nob'emen's by the sapphire. The ground of the old shield of France was azure. Emblems of fidelity and truth.

Azu'riel. The fairy who owned what we call Holland Park. King O'beron gave him his daughter Kenna in marriage when he drove Albion from his empire. Albion invaded Kensington, the territory of king Oberon, but was slain in battle by Azuriel.—*Tickell.*

Az'ymites (3 syl.). The Roman Catholics are so called by the Greek Church, because the holy wafers used by them in the eucharist are made of unleavened bread. (Greek, *azumos*, unleavened.)

B

B. This letter is the outline of a house. It is called in Hebrew *beth* (a house).

Marked with a B (French) — *i.e.*, a poor thing. In the French language almost all personal defects begin with the letter B; *e.g.*, *bigle* (squint-eyed), *borgne* (one-eyed), *bossu* (humpty), *boiteux* (lame), &c.

Not to know B from a battledore. Not to know the simplest thing; to be very stupid. Miege tells us that *horn-books* used to be called battledores The phrase, therefore, means not to know your A B *from* (*i.e.*, out of) your horn book.

I know B from a Bull's foot, similar to the proverb, "I know a hawk from a hernshaw." (*See* HAWK.) The bull's parted hoof somewhat resembles a B.

B. C. *Marked with B. C.* (bad character). When a soldier has disgraced himself by insubordination or treason, he is marked with B. C. before he is drummed out of the regiment.

He called me a B. C. A genteel-looking young woman complained to Mr. Ingham of having been abused by a person who called her a B. C. The magistrate asked what B. C. meant, when he was told that C. meant "cat," but B. was too shocking to be uttered aloud. She consented, however, to whisper the naughty word into his worship's ear. Mr. Ingham heard the mysterious "libel," and, though he could not grant the summons, B. C. has become the stereotyped exponent of a ridiculous charge of libel. —*22nd July,* 1866, *Wandsworth.*

B. K. S. The name of "residence" given by officers in mufti, who do not wish to give up their address. The word stands for *BarracKS.*

B Flats. Bugs. The pun is "B" (the initial letter), and "flat," from the flatness of the obnoxious insect. Also called *Norfolk Howards,* from Mr. Bugg, who advertised in the *Times* that he should in future change his name into "Norfolk Howard." (*See* F SHARP.)

Four B.'s, essential for social success.— Blood, brains, brass, brads [money], *American. Beware of the B.s, i.e.,* the British. A Carlow caution.

Baal-Peor or *Bel'phegor*. The *Priapus* of the Mo'abites and Midianites.

Ba'ba. Same as *papa* (Turkish). Alibabà is "father Ali."

Babes in the Wood. (*See* CHILDREN.)

Babies. *Babies in the eyes.* The reflection of oneself in the eyes of another.

> She clung about his neck, gave him ten kisses,
> Toyed with his locks, looked babies in his eyes.
> *Heywood, "Love's Mistress."*

Babel. *A perfect Babel.* A thorough confusion. "A Babel of sounds." A confused uproar, in which nothing can be heard but hubbub. The allusion is to the confusion of tongues at Babel.—*Genesis* xi.

> God . . . comes down to see their city,
> . . . and in derision sets
> Upon their tongue a various spirit, to raze
> Quite out their native language, and instead
> To sow a jangling noise of words unknown.
> Forthwith a hideous gabble rises loud
> Among the builders; each to other calls,
> Not understood. . . . Thus was the building left
> Ridiculous, and the work "Confusion" named.
> *Milton, "Paradise Lost,"* bk. xii.

Baby Charles. So James I. used to call his son Charles, afterwards Charles I.

Babylon. *The modern Babylon.* So London is sometimes called, on account of its wealth, luxury, and dissipation.

Babylonish Captivity. The seventy years that the Jews were captives in Babylon. They were made captives by Nebuchadnezzar, and released by Cyrus (B.C. 538).

Ba'ca. *The Valley of Baca.* The vale of tears. This world is so called in Scripture, because of sin and its consequent sorrow.—*Psalm* lxxxiv. 6.

> Our sources of common pleasure dry up as we journey on through the vale of Ba'cha.—*Sir Walter Scott, "The Antiquary."*

Baccant. A person given to habits of drinking; so called from the "baccants," or men admitted to the feasts of Bacchus.

Baccante (2 syl.). A female winebibber; so called from the "baccantës," or female priestesses of Bacchus.

Bacchana'lia. Festivals in honour of Bacchus, distinguished for their licentiousness and debauchery. Plato says he has seen the whole population of Athens drunk at these festivals.

Bacchana'lian. Drunken, rollicksome, devoted or pertaining to Bacchus (*q.v.*).

Bacchus (*wine*). In Roman mythology the god of wine. (Greek, *iacho*, I shout.)

> As jolly Bacchus, god of pleasure,
> Charmed the wide world with drink and dances,
> And all his thousand airy fancies,
> Alas! he quite forgot the while
> His favourite vines in Lesbo's isle.—*Parnell.*

Bacchus, in the "Lusiad," is the evil demon or antagonist of Jupiter, the lord of destiny. As Mars is the guardian power of Christianity, Bacchus is the guardian power of Mahometanism.

Bacchus sprang from the thigh of Zeus. The tale is that Sem'elë asked Zeus to appear before her in all her glory, but the foolish request proved her death. Zeus saved the child which was prematurely born by sewing it up in his thigh till it came to maturity. The Arabian tradition is that the infant Bacchus was nourished during infancy in a cave of Mount Meros. As "Meros" is Greek for a *thigh*, the Greek fable is readily explained.

What has that to do with Bacchus?—i.e., what has that to do with the matter in hand? When Thespis introduced recitations in the vintage songs, the innovation was suffered to pass, so long as the subject of recitation bore on the exploits of Bacchus; but when, for variety sake, he wandered to other subjects, the Greeks pulled him up with the exclamation, "What has that to do with Bacchus?"

Bachelor. In Hindusta'ni, *bachalarka* (a young man); Scotch, *baich* (a child); Welsh, *bachgen* (a boy child); Portuguese, *bacillo* (the shoot of a vine, &c.); French, *bachelette* (a damsel).

A Bachelor of Arts. Talbot derives this word from the Spanish *bachillir* (a babbler), so called from the disputations held in the school before the first degree is conferred, whence also a good disputer is in Cambridge still termed a *wrangler*. The word used to be spelt *bachiller*; thus in the "Proceedings of the Privy Council," vol. i., p. 72, we read:—"The king ordered that the bachillers should have reasonable pay for their trouble."

Froissart styles Rich. ii. *le jeune damoisel Richart.* The Italian is *donzella.*

Bachelor's Buttons. The campion flower.

So called from a custom still sometimes observed by rustics of carrying the flower in their pockets to know how they stand with their sweethearts. If the flower dies, it is a bad omen; but if it does not fade, they may hope for the best.

To wear bachelor's buttons is to remain a bachelor. In allusion to the custom mentioned above, and by a play on the word bachelor.

Back. To support: as to "back a friend." A commercial term meaning to *endorse*. When a merchant backs or endorses a bill, he guarantees its value.

Falstaff says to the Prince—

> You care not who sees your back. Call you that backing of your friends? A plague upon such backing!
>
> *Shakespeare*, "1 *Henry IV.*," ii. 4.

To back and fill. A mode of tacking, when the tide is with the vessel and the wind against it.

To back the sails. So to arrange them that the ship may move backwards.

To see his back; to see the back of anything. To get rid of a person or thing; to see it leave.

Back the oars is to row them backwards, that the boat may move the reverse of its ordinary direction.

Backgammon is the Saxon *bac gamen* (back game); so called because the art of the game is for each player to bring his men *back* into his adversary's table.

Background. *Placed in the background—i.e.*, made of no consequence. Pictures have three distances, called grounds: the foreground, where the artist is supposed to be; the middle ground, where the most salient part of the picture is placed; and the background or distance, beyond which the eye cannot penetrate.

Back-hander. A blow on the face with the back of the hand. Also one who keeps *back* the decanter in order to *hand* himself a second glass before he passes it.

Back-out. To retreat from a promise not convenient to perform. Many horses are unwilling to go out of a stable head foremost, and are backed out.

Back-stair Influence. Private or unrecognised influence. It was customary to build royal palaces with a staircase for state visitors, and another for those who sought the sovereign upon private matters. If any one wanted a private interview with royalty, it was highly desirable to conciliate those appointed to guard the back stairs, as they had power to admit or exclude a visitor.

> Once, we confess, beneath the patriot's cloak
> From the cracked bag the dropping guineas broke,
> And, jingling down the back stairs, told the crew
> "Old Cato is as great a rogue as you."
>
> *Pope*, "*Epistle to Lord Bathurst*."

Back Water. (1.) Water at the lower end of a millrace to check the speed of the wheel. (2.) A current of water from the *inland*, which clears off the deposit of sand and slit left by the action of the sea; as the Backwater of Weymouth.

Backwardation. (*See* p. 977.)

Backwardation (*Stock-brokers' term*). The sum paid by a speculator on a "bear account" (*i.e.*, a speculation on a *fall* in the price of certain stock), in order to postpone the completion of the transaction till the next settling day. (*See* CONTANGO.)

Bacon. *The Bacon of Theology.* Bishop Butler, author of the "Analogy." (1692-1752.)

Bacon's brazen head. (*See* BRAZEN.)

To save one's bacon. To baste your bacon. The Saxons were called hogs by their Norman lords. Henry VIII. speaks of the common people as the "swinish multitude;" and Falstaff says to the travellers at Gadshill, "On, bacons, on!" ("1st Henry IV.," ii. 2). Bacon is the outside portion of the back and sides of pork, and may be considered generally as the part which would receive a blow. To "baste one's bacon" is to strike one; and to "save one's bacon" is to escape a castigation.

There seems to be another sense in which the term is used—viz., to escape loss; and in this sense the allusion is to the care taken by our forefathers to save from the numerous dogs that frequented their houses the bacon which was laid up for winter store, the loss of which would have been a very serious calamity.

He may fetch a flitch of bacon from Dunmow—i.e., he is so amiable and good-tempered he will never quarrel with his wife. The allusion is to a custom founded by Juga, a noble lady, in 1111, and restored by Robert de Fitzwalter in 1244; which was, that "any person from any part of England going to Dunmow, in Essex, and humbly kneeling on two

stones at the church door, may claim a gammon of bacon, if he can swear that for twelve months and a day he has never had a household brawl or wished himself unmarried."

Baco'nian Philosophy. A system of philosophy based on principles laid down by Francis Bacon, lord Ver'ulam, in the 2nd book of his "Novum Or'ganum." It is also called inductive philosophy.

Bac'trian Sage. Zoroaster, a native of Bactria (Balkh), about 500 years before the birth of Christ.

Bad. *Charles le mauvais.* Charles II. of Navarre. (1332-1387.)

He is gone to the bad. Has become a ruined man, or a depraved character. He has gone amongst bad people, in bad ways, or to bad circumstances.

Badge of Poverty. In the reign of William III., those who received parish relief had to wear a badge. It was the letter P, with the initial of the parish to which they belonged, in red or blue cloth, on the shoulder of the right sleeve. (*See* DYVOUR.)

> Might I but know thee by thy household badge.
> *Shakespeare,* "*2 Henry VI.,*" v. 1.

Badge-men. Alms-house men; so called because they wear some special dress, or other badge, to indicate that they belong to a particular foundation.

> He quits the gay and rich, the young and free,
> Among the badge-men with a badge to be.
> *Crabbe,* "*Borough.*"

Badger. To tease or annoy by superior numbers. In allusion to the ancient custom of badger-baiting. A badger was kennelled in a tub, where dogs were set upon him to worry him out When dragged from his tub the poor beast was allowed to retire to it till he recovered from the attack. This process was repeated several times.

Badger. It is a vulgar error that the legs of a badger are shorter on one side than on the other.

> I think that Titus Oates was as uneven as a badger.—*Lord Macaulay.*

Drawing a badger is drawing him out of his tub by means of dogs.

Badinage. Playful raillery, quizzing. From the French *badine* (a switch). In France they catch wild ducks by covering a boat with switches, in which the ducks seek protection. A person quizzed is like these wild ducks.

Badinguet. (*See* NAPOLEON III.)

Bad'minton is properly a "copus cup," made of claret spiced and sweetened, a favourite with the duke of Beaufort of Badminton. As the duke used to be a great patron of the prize ring, the "gentlemen of that ilk" use Badminton or claret as the synonym of blood.

Baffle.—To erase the cognizance of a recreant knight. To degrade a knight from his rank. To be knocked about by the winds.

> "I am disgraced, impeached, and baffled here."
> *Shakespeare,* "*King Henry IV.,*" *Act* i., 1.

Bag. *Bag and baggage,* as "Get away with you, bag and baggage"—*i. e.*, get away, and carry with you all your belongings. The bag or sack is the pouch in which a soldier packs his few articles when he moves from place to place. Baggage is a contemptuous term for a woman, either because soldiers send their wives in the baggage wagons, or from the Italian *bagascia* (a harlot), French *bagasse,* Spanish *bagazo,* Persian *baga.*

Got the bag. (*See* SACK.)

Bags. A slang word for trousers, which are the bags of the body. When the pattern is very staring and "loud," they are called *howling bags.*

Bag-man. A commercial traveller, who carries a bag with specimens to show to those whose custom he solicits. In former times commercial travellers used to ride a horse with saddle-bags sometimes so large as almost to conceal the rider.

Bag o' Nails. Some hundreds of years ago there stood in the Tyburn Road, Oxford Street, a public-house called "The Bacchanals:" the sign was Pan and the Satyrs. The jolly god, with his cloven hoof and his horns, was called "The devil;" and the word Bacchanals soon got corrupted into "Bag o' Nails." The "Devil and the Bag o' Nails" is a sign not uncommon even now in the midland counties.

Bail (French, *bailler*). To deliver up.

Common bail or *bail below.* A bail given to the sheriff, after arresting a person, to guarantee that the defendant will appear in court at any day and time the court demands.

Special bail or *bail above,* consists of persons who undertake to satisfy all claims made on the defendant, and to guarantee his rendering himself up to justice when required.

Bail. (*See* LEG-BAIL.)

Bailey. The rampart of a castle. (Middle-age Latin, *balium* or *ballium*, a corruption of *vallum*.)

When there were two courts to a castle, they were distinguished as the outer and inner bailey (rampart). Subsequently, the word included the court and all its buildings; and when the court was abolished, the term was attached to the castle, as the Old Bailey (London) and the Bailey (Oxford).

Bailiff. At Constantinople, the person who had charge of the imperial children used to be called the *bajulos*, from *baios*, a child. The word was subsequently attached to the Venetian consul at Constantinople, and the Venetian ambassador was called the *balio*, a word afterwards extended to any superintendent or magistrate. In France the *baili* was a superintendent of the royal domains and commander of the troops. In time, any superintendent of even a private estate was so called, whence our *farmer's bailiff*. The sheriff is the king's bailiff—a title now applied almost exclusively to his deputies or officers. (*See* BUM-BAILIFF.)

Baillif, *Herry*. Mine host in Chaucer's "Canterbury Tales." When the poet began the second "Fit" of the "Rime of Sir Thopas," Herry Baillif interrupts him with unmitigated contempt:—

> "No mor of this, for Goddes dignitie!"
> Quod our host, "for thou makest me
> So wery . . . that
> Mine eerës aken for thy nasty speeche."
> Verse 15327.

Bairam (2 syl.). The name given to two movable Moslem feasts. The first, which begins on the first day of Lent, and lasts three days, is a kind of Paschal feast. The second occurs seventy days later, and is not unlike the Jewish Feast of Tabernacles.

Bait. Food to entice or allure, as *bait for fish*. Bait for travellers is a "feed" by way of refreshment taken *en passant*. (Saxon, *batan*, to bait or feed.)

Bajura. Mahomet's standard.

Baker's Dozen. Thirteen for twelve. When a heavy penalty was inflicted for short weight, bakers used to give a surplus number of loaves, called the *inbread*, to avoid all risk of incurring the fine. The 13th was the "vantage loaf."

To give a man a bakr's dozen, in slang phraseology, is to give him a sound drubbing—*i.e.*, all he deserves and one stroke more.

Bakshish. A Persian word for a gratuity. These gifts are insolently demanded by all sorts of officials in Turkey, Egypt, and Asia Minor, more as a claim than a gratuity.

Balaam. The earl of Huntingdon, one of the rebels in Monmouth's army.

> And, therefore, in the name of dulness, be
> The well-hung Balaam.
> *Dryden*, "*Absalom and Achitophel.*"

Balaam. A "citizen of sober fame," who lived hard by the monument of London; "he was a plain, good man; religious, punctual, and frugal," his week-day meal being only "one solid dish." He grew rich; got knighted; seldom went to church; became a courtier; "took a bribe from France;" was hanged for treason, and all his goods were confiscated to the state.—*Pope*, "*Moral Essays*," Ep. iii.

Balaam. Matter kept in type for filling up odd spaces in periodicals. These are generally refuse bits—the words of an oaf, who talks like "Balaam's ass."—*Numb.* xxii. 30. (*American.*)

Balaam-box, in printers' slang of America, is the place where rejected articles are deposited. (*See above.*)

Balafré, *Le* (*the gashed*). Henri, son of François, second duke of Guise. In the battle of Dormans he received a sword-cut which left a frightful scar on his face. (1550-1588.)

Le Balafré. So Ludovic Lesly, an old archer of the Scottish Guards, is called, in Sir Walter Scott's "Quentin Durward."

Balak, in the second part of "Absalom and Achitophel," a satire by Dryden and Tate, is meant for Dr. Burnet, author of "Burnet's Own Time."

Balâm the ox, and the fish Nun, are the food of Mahomet's paradise; the mere lobes of the livers of these animals will suffice for 70,000 saints.—*Al Koran.*

Balan. Bravest and strongest of the giant race. Vasco de Lobeira, in *Amadis of Gaul.*

Balance, according to Martial, is the Latin *bilanx* or *bis-lanx* (a couple of dishes or pans).

Balance of power. The states of Europe being so balanced that no one nation shall have such a preponderance as to endanger the independence of another.

Balance of trade. The money-value difference between the exports and imports of a nation.

Baland of Spain. A man of herculean strength, who called himself Fierabras (*q.v.*).

Bald. *Charles le Chauve.* Charles I., son of Louis *le Débonnaire.* (823, 840-877.)

Baldassa're. Chief of the monastery of St. Jacopo di Compostella.—*Donizetti's opera "La Favorita."*

Balder, the god of peace, second son of Odin and Frigga. He was killed by the blind war-god Höder, at the instigation of Loki, but restored to life at the general request of the gods. (*Scandinavian Mythology.*)

N.B.—Sydney Dobell (born 1824) has a poem entitled *Balder*, published in 1854.

Balderdash. Ribaldry, jargon. (Spanish, *balda*, a trifle; *baldonar*, to insult with abuse; Welsh, *baldorddus*, tattling.)

Baldwin. The youngest and comeliest of Charlemagne's paladins; and the nephew of Sir Roland.

Baldwin (in "Jerusalem Delivered"). The restless and ambitious duke of Boloigna, leader of 1,200 horse in the allied Christian army. He was Godfrey's brother; not so tall, but very like him.

Baldwin, the Ass (in the tale of "Reynard the Fox"). In the third part of the Beast-epic he is called "Dr. Baldwin." (Old German, *bold friend.*)

Bale up. Deliver up, stand and deliver. A phrase imported from the Australian bush-rangers. (French, *bailler*, to deliver.)

Ba'liol College, Oxford, founded, in 1263, by John de Baliol, knight (father to Baliol, king of the Scots).

Ba'lios. One of the horses given by Neptune to Peleus on his wedding-day. It afterwards belonged to Achilles.

Balitsa'ma. The realm of Bali, the Indian Pluto.

Balisar'da or *Balisardo.* Roge'ro's sword, made by a sorceress, and capable of cutting through enchanted substances.

> With Balisarda's slightest blow
> Nor helm, nor shield, nor cuirass could avail,
> Nor strongly-tempered plate, nor twisted mail.
> "*Orlando Furioso,*" b. xxiii.

Baliverso (in "Orlando Furioso"). The basest knight in the Saracen army.

Balk means the high ridge between furrows (Saxon and Welsh, *balc*); hence a rising ground. A balker is one who takes up his position on an eminence to direct herring-fishers.

A balk of timber is a beam running across the ceiling, &c., like a ridge. As the balk is the part not cut by the plough, therefore "to balk" means to leave untouched, or to disappoint.

Balkis. The queen of Sheba or Saba, who visited Solomon.—"*Al Koran,*" c. ii.

Balls. *The three golden balls.* The emblem of St. Nicholas, who is said to have given three purses of gold to three virgin sisters to enable them to marry.

As the cognisance of the Medici family, it probably represents three golden pills—a punning device on the name. Be this, however, as it may, it is from the Lombard family (the first great money-lenders in England) that the sign has been appropriated by pawnbrokers.

Ballad means, strictly, a song to dance-music, or a song sung while dancing. (Italian, *ballare*, to dance; our *ballet, q.v.*)

Ballads. "*Let me make the ballads, and who will may make the laws.*" Andrew Fletcher of Saltoun wrote to the marquis of Montrose, "I knew a very wise man of Sir Christopher Musgrave's sentiment. He believed, if a man were permitted to make all the ballads, he need not care who should make the laws." (1703.)

Ballet is the recital of some adventure or intrigue by gesture and dancing. Baltazari'ni, director of music to Catharine de' Medici, was the inventor of modern ballets.

Balmung or *Gram.* The sword of Siegfried, forged by Wieland, the Vulcan of the Scandinavians. Wieland, in a trial of merit, clove Amil'ias, a brother smith, through steel helmet and armour, down to the waist; but the cut was so fine that Amilias was not even aware

that he was wounded till he attempted to move, when he fell into two pieces. (*Scandinavian Mythology.*)

Balmy. *"I am going to the balmy"—i.e.*, to "Balmy sleep;" one of Dick Swiveller's pet phrases.—*Dickens*, "*Old Curiosity Shop.*"

Balnibar'bi. A land occupied by projectors.—*Swift*, "*Gulliver's Travels.*"

Baltha'zar. One of the kings of Cologne—*i.e.*, the three Magi, who came from the East to pay reverence to the infant Jesus.

Baltic. The Mediterranean of the north (Swedish, *balt;* Danish, *bœltë;* Latin, *baltëus;* English, *belt*), the sea of the "Belts."

Bambi'no. A picture of the infant Jesus, swaddled, and watched by angels. (Italian, *bambi'no*, a little boy.)

Bamboc'ciades (pron. *bam-box'-se-aids*). Grotesque scenes in low life, such as country wakes, penny weddings, and so on. They are so called from the Italian word *bamboccio* (a cripple), a nickname given to Pieter van Laer, the first Dutch painter of such scenes, distinguished in Rome.

Bamboc'cio or *Bamboche.* (*See* MICHAEL-ANGELO DES BAMBOCHES.)

Bamboo'zle. To cheat by cunning, or daze with tricks. It is a Chinese and gipsy word, meaning to dress a man in bamboos to teach him swimming. Like the bladders used for the same purpose by little wanton boys, the apparatus is dangerous and deceitful.

Bampton Lectures. Founded by the Rev. John Bampton, canon of Salisbury. He left an estate to the university of Oxford, to pay for eight divinity lectures on given subjects, to be preached at Great St. Mary's, and printed afterwards.

Ban is from the Saxon *bannan*, to proclaim or publish.

Marriage bans. The publication of marriage in church for three successive Sundays by the officiating minister.

To ban is to make a proclamation of outlawry. To *banish* is to proclaim a man an exile. (*See* BANDIT.)

Lever le ban et l'arrière ban. To levy the national army by proclamation. In this phrase, the *arrière ban* is a corruption of *heribannum*, from *herë*, an army.

Ban'at. A territory under a *ban* (lord), from the Illyrican word *bojan*, a lord. The Turks gave this title to the lords of frontier provinces—hence the Banat of Temës, which now belongs to Austria.

Banbury. *A Banbury-man—i.e*, a puritan (Ben Jonson); a bigot. From the reign of Elizabeth to that of Charles II. Banbury was noted for its number of Puritans and its religious "zeal."

As thin as Banbury cheese. In "Jack Drum's Entertainment" we read, "You are like a Banbury cheese, nothing but paring;" and Bardolph compares Slender to Banbury cheese ("Merry Wives," i. 1). The Banbury cheese is a rich milk cheese about an inch in thickness.

Banco. *Sittings in Banco.* In term time the superior courts of common law sit in banco; that is, the judges thereof occupy their respective benches. (*Banc* is Italian for "bench" or "seat of justice.")

So much banco—i.e., in bank money. The current money of Hamburg, &c., is inferior to "bank money."

Banda'na. A pocket-handkerchief. It is an Indian word, properly applied to silk goods, but now restricted to cotton handkerchiefs having a dark ground of Turkey red or blue, with little white or yellow spots.

Bandbox. *He comes out of a bandbox—i.e.*, he is so neat and precise, so carefully got up in his dress and person, that he looks like some company dress, carefully kept in a bandbox.

Neat as a bandbox. Neat as clothes folded and put by in a bandbox.

Bande Noire. Properly, the *black band;* metaphorically, the *Vandal Society.* Those capitalists that bought up the church property confiscated in the great French Revolution were so called, because they recklessly pulled down ancient buildings and destroyed relics of great antiquity.

Bandit is the Italian *bandito* (banished). As these outlaws very often became robbers, the term soon came to signify banded highwaymen.

Bands. *Clerical bands* are a relic of the ancient *amice*, a square linen tippet tied about the neck of priests during the administration of mass.

Legal bands are a relic of the wide collars which formed a part of the ordinary dress in the reign of Henry VIII., and which were especially conspicuous in the reign of the Stuarts. In the showy days of Charles II. the plain bands were changed for lace ends.

> The eighth Henry, as I understand,
> Was the first prince that ever wore a band.
> *Taylor, the Water Poet.*

Bandy. *I am not going to bandy words with you—i.e.*, to dispute about words. The reference is to a game called Bandy. The players have each a stick with a crook at the end to strike a wooden or other hard ball. The ball is bandied from side to side, each party trying to beat it home to the opposite goal. (Bandy is from "bend;" Saxon, *bendan;* French, *bander;* German, *binden;* Latin, *pando;* whence "bandy-legged.")

Bang-up, or *Slap-bang.* First-rate, thumping, as a "thumping legacy," or "thumping baby." It is a slang punning synonym of thumping or striking. Slap-bang is double bang, or doubly striking.

Bango'rian Controversy. A theological paper-war stirred up by a sermon preached March 31, 1717, before George I., by Dr. Hoadly, bishop of Bangor, on the text "My kingdom is not of this world." The best reply is by Law, in a series of "Letters to Hoadly."

Banian Days (*Ban-yan*). Days when no meat is served to a ship's crew. The term is derived from the Banians, a class of Hindu merchants, who carried on a most extensive trade with the interior of Asia, but being a caste of the Vaisya, abstained from the use of meat. (Sanskrit, *banij*, a merchant.)

Bank, a table, Ital. *banco.*

Bank of a River. Stand with your back to the source, and face to the sea or outlet: the *left* bank is on your left, and *right* bank on your right hand.

Bankrupt. Money-lenders in Italy used to display the money they had to lend out on a *banco* or bench. When one of these money-lenders was unable to continue business, his bench or counter was broken up, and he himself was spoken of as a *bancorotto—i.e.*, a bankrupt.

Banks' Horse. A learned horse, called Marocco, belonging to one Banks, in the reign of queen Elizabeth. It is said that his shoes were of silver; and one of his exploits was "the ascent of St. Paul's steeple."

Bankside. Part of the borough of Southwark, noted in the time of Shakespeare for its theatres and retreats of the *demi-monde.*

Ban'natyne Club. A literary club which takes its name from George Bannatyne, to whose industry we owe the preservation of very much of the early Scotch poetry. It was instituted in 1823 by Sir Walter Scott, and had for its object the publication of rare works illustrative of Scotch history, poetry, and general literature. The club was dissolved in 1859.

Banner means a piece of cloth. (Saxon, *fana;* Latin, *pannus;* Welsh, *baner;* Italian, *bandiera;* French, *bannière.*)

> An emperor's banner should be sixe foote longe, and the same in breadth; a king's banner five foote; a prince's and a duke's banner, four foote; a marquys's, an erle's, a viscount's, a baron's, and a banneret's banner shall be but three foote square.—*Park.*

The banner of the Prophet is called *Sanjak-sherif*, and is kept in the Eyab mosque of Constantinople.

The two black banners borne before the Califs of the house of Abbas were called *Night* and *Shadow.*

The sacred banner of France is the *Oriflamme* (*q.v.*).

Banners in churches. These are suspended as thank-offerings to God. Those in St. George's Chapel, Windsor; Henry VII.'s Chapel, Westminster, &c., are to indicate that the knight whose banner is hung up, avows himself devoted to God's service.

Ban'neret. One who leads his vassals to battle under his own banner. A knight made in the field was called a banneret, because the chief ceremony was cutting or tearing off the pointed ends of his banner.

Banns of Marriage. (*See* BAN.)

Ban'quo. A Scotch general of royal extraction, who obtained several victories over the Highlanders and Danes in the reign of Donald VII. He was murdered by the order of Macbeth, and his ghost haunted the guilty usurper.—*Shakespeare, "Macbeth."*

Banshee. (*See* BENSHEE.)

Bantam. *A little bantam cock.* A little, plucky fellow that will not be bullied by a person bigger than himself. The bantam cock will encounter a dunghill cock five times his own weight, and is therefore said to "have a great soul in a little body." The bantam originally came from Bantam, in Java.

Banting. *Doing Banting.* Reducing superfluous fat by living on meat diet, and abstaining from beer, farinaceous food, and vegetables, according to the method adopted by William Banting, a London undertaker, once a very fat man (*born* 1796, *died* 1878).

Bantling. A child. (Irish, *bandleling*, a little two-foot thing.)

Banus. One of Actæon's dogs. (*See* ASBOLOS.)

Bap or *Bap'homet.* An imaginary idol or symbol, which the Templars were said to employ in their mysterious rites. The word is a corruption of Mahomet.

Bap'tes (2 syl.). Priests of the goddess Cotyt'to, whose midnight orgies were so obscene that they disgusted even Cotytto, the goddess of obscenity. They received their name from the Greek verb *bapto*, to wash, because they bathed themselves in the most effeminate manner.—*Juvenal*, ii. 91.

Baptist. *John the Baptist.* His symbol is a sword, the instrument by which he was beheaded.

Barata'ria. Sancho Panza's island-city, over which he was appointed governor. The table was presided over by doctor Pedro Rezio de Ague'ro, who caused every dish set upon the board to be removed without being tasted—some because they heated the blood, and others because they chilled it; some for one ill effect, and some for another; so that Sancho was allowed to eat nothing. The word is from *barato* (cheap).

> The meat was put on the table, and whisked away, like Sancho's inauguration feast at Barataria.—*Thackeray.*

Barb. An arrow. The feathers under the beak of a hawk were called *barb feathers* (beard feathers). The point of an arrow has two iron "feathers," which stick out so as to hinder the extraction of the arrow.

Barb. A Barbary steed, noted for docility, speed, endurance, and spirit.

Barbari. *Quod non fece'runt Barbari, fece'runt Barberi'ni* (What the barbarians left standing, Barberini contrived to destroy). Pope Barberini robbed the roof of the Pantheon to build the Baldachi'no, or canopy of St. Peter's. It is made entirely of bronze, and weighs ninety tons.

Barbarians is certainly not derived from the Latin *barba* (a beard), as many suppose, because it is a Greek word, and has many analogous ones (the Chaldee *barbar*, from *bara*, means abroad; Irish, *barba;* Russian, *varvar*). The Greeks and Romans called all foreigners *barbarians* (outsiders); the Jews called them *Gentiles* (other nations); the Russians *Ostiaks* (foreigners). The reproachful meaning crept in from the natural egotism of man. It is not very long ago that an Englishman looked with disdainful pity on a foreigner, and the French still retain much of the same national exclusiveness. (*See* WUNDERBERG).

> If I know not the meaning of the voice (*words*), I shall be unto him that speaketh a barbarian (*a foreigner*), and he that speaketh will be a barbarian unto me. (1 Cor. xiv. 11.)

Barbarossa (*Red-Beard*, similar to *Rufus*). The surname of Frederick I. of Germany. (1121-1190.)

Barbary. *St. Barbary*, the patron saint of arsenals and powder magazines. Her father delivered her up to Martian, governor of Nicome'dia, for being a Christian. After she had been subjected to the most cruel tortures, her unnatural father was about to strike off her head, when a lightning-flash laid him dead at her feet. Hence, those who invoke saints select St. Barbary in thunderstorms. (*See* BARBE.)

Roan Barbary. The favourite horse of Richard II.

> O, how it yearned my heart when I beheld
> In London streets that coronation day,
> When Bolingbroke rode on roan Barbary!
> That horse that thou (*Rich. II.*) so often hast bestrid,
> That horse that I so carefully have dressed.
> *Shakespeare, "Richard II.," v. 2.*

Barbason. A fiend mentioned by Shakespeare in the "Merry Wives of Windsor," ii. 2, and in "Henry V.," ii. 1.

Barbe, *Ste.* The powder-room in a French ship, so called from St. Barbary, the patron saint of artillery. (*See* BARBARY.)

Barbecue (3 syl.). A West Indian dish, consisting of a hog roasted whole, stuffed with spice, and basted with Madeira wine. Any animal roasted whole is so called.

> Oldfield, with more than harpy throat subdued,
> Cries, "Send me, ye gods, a whole hog barbecued!"
> *Pope, "Imitations of Horace."*

Barbëd Steed (a corruption of *barded*). A horse in armour. (French, *bardé,* caparisoned.)

Barbel. Latin, *barba* (the barbed fish), so called from the dorsal fin, which is armed with a barb or strong spine, having an edge like a saw.

Barber. *Every barber knows that* (Omnibus notum tonsoribus.—*Hor.*). In Rome the *tonstri'næ* or barbers' shops were the fashionable resort of loungers and idlers. Here every scandal was known, and all the talk of the town was repeated.

Barber Poet. Jacques Jasmin, last of the Troubadours, who was a barber of Gascony. (1798-1864.)

Barber's Pole. The gilt knob at the end represents a brass basin, which is sometimes actually suspended on the pole. The basin has a notch cut in it to fit the throat, and was used for lathering customers who came to be shaved. The pole represents the staff held by persons in venesection; and the two spiral ribbons painted round it represent the two bandages, one for twisting round the arm previous to blood-letting, and the other for binding. Barbers used to be the surgeons, but have fallen from "their high estate" since science has made its voice "to be heard on high."

N.B.—The "barber-surgeons" still retain their ancient "hall" in Monkwell Street, Cripplegate.

Barclayans. (*See* BERE'ANS.)

Barco'chebah. An antichrist.

> Shared the fall of the Antichrist Barcochebah.—Prof. Seeley, *Ecce Homo.*

Barde'sanists. Followers of Barde'san, founder of a Gnostic sect in the second century.

Bardit. The ancient German chant, which incited to war.

Bardolph. One of Falstaff's inferior officers. Falstaff calls him "the knight of the burning lamp," because his nose was so red, and his face so "full of meteors." He is a low-bred, drunken swaggerer, without principle, and poor as a church mouse.—"*Merry Wives;*" "*Henry IV.,*" i., ii.

> We must have better assurance for Sir John than Bardolf's. We like not the security.—*Lord Macaulay.*

Bards. The oldest bardic compositions that have been preserved are of the fifth century; the oldest existing manuscript is the "Psalter of Cashel," a collection of bardic legends, compiled in the ninth century by Cormac Mac Culinan, bishop of Cashel and king of Munster.

Bard of Avon. Shakespeare, who was born and buried at Stratford-upon-Avon. Also called "The bard of all times." (1564-1616.)

Bard of Ayrshire. Robert Burns, a native of Ayrshire. (1759-1796.)

Bard of Hope. Thomas Campbell, author of "The Pleasures of Hope." (1777-1844.)

Bard of the Imagination. Mark Akenside, author of "Pleasures of the Imagination." (1721-1770.)

Bard of Memory. Rogers, author of "The Pleasures of Memory." (1762-1855.)

Bard of Olney. Cowper, who resided at Olney, in Bucks, for many years. (1731-1800.)

The Bard of Prose. "He of the Hundred Tales of Love," *i.e.,* Boccaccio. —"*Childe Harold,*" iv. 56.

The Bard of Rydal Mount. William Wordsworth, so called because Rydal Mount was his mountain home. Also called the "Poet of the Excursion," from his principal poem. (1770-1850.)

Bard of Twickenham. Alexander Pope, who resided at Twickenham. (1688-1744.)

Bare. *Sailing under bare poles* means that the ship has no sail exposed, because the wind is so high.

Barebone's Parliament. The parliament convened by Cromwell in 1653; so called from Praise-God Barebone, a fanatical leader, who overruled it.

Barefooted. Certain monks and nuns, who either for a time or altogether abandoned the use of shoes. The Jews and Romans used to put off their shoes in mourning and public calamities, by way of humiliation. The practice is defended by the command of our Lord to his disciples: "Carry neither purse, nor scrip, nor shoes."—*Luke* x. 4.

Bar'guest. a frightful goblin, armed with teeth and claws, who passes along the streets at night, making the most horrid shrieks, to scare folks from their sleep. (*North of England.*)

Barking Dog. *A barking dog will never bite.* Dogs in their wild state never bark; they howl, whine, and growl, but do not bark. Barking is an acquired habit; and as only domesticated dogs bark, this effort of a dog to speak is no indication of a savage temper.

Barlaham. A hermit who converted Jos'aphat, an Indian prince. This German romance, entitled *Barlaham and Josaphat*, was immensely popular in the Middle Ages. It was written by Rudolf of Ems (13th cent.).

Barley-bree. Ale; liquor brewed from barley. (*Scotch.*)

> The cock may craw, the day may daw,
> And aye we'll taste the barley bree.
> *Burns, "Willie Brew'd a Peck o' Maut."*

Barleycorn. *John* or *Sir John Barleycorn.* A personification of malt liquor; the term has been made popular by Robert Burns.

> Inspiring bold John Barleycorn,
> What dangers thou canst make us scorn!
> *Burns.*

Barley-mow. A heap of barley housed, or where it is housed. (Saxon, *mowe*, a heap; Italian, *mucchio*; Spanish, *mucho.*)

Bar'mecide (3 syl.). The word is used to express the uncertainty of things on which we set our heart. As the beggar looked forward to a feast, but found only empty dishes; so many a joy is found to be mere illusion when we come to partake of it.

> To-morrow! the mysterious, unknown guest
> Who cries aloud, 'Remember Barmecide!
> And tremble to be happy with the rest.'
> *Longfellow.*

Bar'mecide's Feast. A feast where there is nothing to eat; any illusion. Barmecide asked Schac'abac, a poor, starving wretch, to dinner, and set before him an empty plate. "How do you like your soup?" asked the merchant. "Excellently well," replied Schac'abac. "Did you ever see whiter bread?" "Never, honourable sir," was the civil answer. Wine was then brought in, and Schacabac was pressed to drink, but excused himself by saying he was always quarrelsome in his cups. Being over-persuaded, he fell foul of his host, and was provided with food to his heart's content. — "*Arabian Nights*," *Barber's Sixth Brother.*

Bar'nabas. *St. Barnabas Day.* June 11. St. Barnabas was a fellow-labourer of St. Paul.

Bar'nabites (3 syl.). An order of monks, so called, because the Church of St. Barnabas, in Milan, was given to them to preach in. They are also called "Canons of St. Paul," because the original society made a point of reading St. Paul's Epistles.

Bar'naby, *St.* His symbol is a rake, because the 11th of June, St. Barnaby's Day, is the time of hay-harvest.

Barnaby Lecturers. Four lecturers in the University of Cambridge, elected annually on St. Barnabas' Day (June 11), to lecture on mathematics, philosophy, rhetoric, and logic.

Barnaby Rudge. A half-witted lad whose companion is a raven.—*Dickens*, "*Barnaby Rudge.*"

Bar'nacle. The Solan goose. The strange tales of this creature have arisen from a tissue of blunders. The Latin *pernac'ula* is a "small limpet," and *bernacula* (Portuguese *bernaca*, French *barnache*) is the Scotch *bren-clake* or "Solan goose." Both words being corrupted into "barnacle," it was natural to look for an identity of nature in the two creatures, and the cirri of the limpet were soon found to resemble the feathers of a bird; so it was given out that the goose was the offspring of the limpet. Gerard, in 1636, speaks of "broken pieces of old ships on which is found certain spume or froth, which in time breedeth into shells, and the fish which is hatched therefrom is in shape and habit like a bird."

Bar'nacles. Spectacles, or rather reading-glasses; so called because in shape they resemble the twitchers used by farriers to keep under restraint unruly horses during the process of bleeding, dressing, or shoeing. This instrument, formerly called a barnacle, consisting of two branches joined at one end by a hinge, was fixed on the horse's nose. Dr. Latham considers the word a corruption of *binocles* (double-eyes).

Barn-burners. Ultra radicals or destructives, who, like the Dutchman of story, would burn down their barns to rid themselves of the rats.

Barnwell, *George.* The chief character in a prose tragedy, so called, by George Lillo. He was a London apprentice, who fell in with a wanton in Shoreditch, named Sarah Millwood, whom he visited, and to whom he gave £200 of his master's money, and ran away. He next robbed his uncle, a rich grazier at Ludlow, and beat out his brains. Having spent the money, Sarah turned him out of doors, and each informed against the other. Sarah Millwood and George Barnwell were both hanged.—*Lillo,* 1693-1739.

Baro-Devel. The great god of the gipsies. His son is named Alako.

Baron properly means a dolt, from the Latin *baro* (a thorough fool). It was a term applied to a serving-soldier, then to a military chief, and ultimately to a lord. The reverse of this is seen in our word *slave* (a servile menial), which is the Slavonic word *slav* (noble, illustrious). Barones vel varrones dicuntur servi militum, qui utique stultissimi sunt servi videlicet stultorum.—*Scholiast.* (*See* IDIOT.)

The Baron. So Italians call the baron Ricaso'li, a first-rate statesman and true patriot. "I know lands (said the baron to the Italian parliament) which Italy has to conquer, but I know no one in Italy who either can or will give up."

Baron Munchausen. Said to be a satire on Bruce, the Abyssinian traveller, to whom the work was dedicated. The author was Raspè, a German fugitive from the officers of justice, living in Cornwall (1785). The chief incidents were compiled from various sources, such as the "Menda'cia Ridicu'la" of J. P. Lange; Lucian's "True History of Things Discovered in the Moon;" "Rabelais;" and the "Folhe'to de Ambas Lis'boa."

Baron of Beef. So called because it is the *baron* (back part) of the ox, called in Danish the *rug.* It is not so called because it is "greater" than the sir-loin (*q. v.*).

Barracks means huts made of the branches of trees (Gaelic, *barr,* the top of anything; *barrach,* the top-branches of trees; *barrachad,* a hut made of branches). Our word is plural, indicative of the whole collection; but the French *baraque* is singular. (*See* B.K.S.)

Barrell's Blues. The 4th Foot; so called from the colour of their facings, and William Barrell, colonel of the regiment. (1734-1739). Also called "Lions."

Barrica'de (3 syl.). To block up. The term rose in France in 1588, when Henri de Guise returned to Paris in defiance of the king's order. The king sent for his Swiss guards, and the Parisians tore up the pavement, threw chains across the streets, and piled up barrels filled with earth and stones, behind which they shot down the Swiss as they passed through the streets. The French for barrel is *barrique,* and to barricade is to stop up the streets with these barrels.

The day of the Barricades:

(1.) May 12, 1588, when the people forced Henri III. to flee from Paris.

(2.) Aug. 27, 1688, the beginning of the Fronde War.

(3.) June 27, 1830, the first day of *le grand semain* which drove Charles X. from the throne.

(4.) Feb. 24, 1848, which drove Louis Philippe to abdicate and flee to England.

(5.) June 23, 1848, when Affre, Archbishop of Paris, was shot in his attempt to quell the insurrection.

(6.) Dec. 2, 1851, the day of the *coup d'état,* when Louis Napoleon made his appeal to the people for re-election to the presidency for ten years.

Barrier Treaty. Nov. 5, 1715, by which the Dutch reserved the right of holding garrisons in certain fortresses of the Spanish Netherlands.

Bar'rikin. Jargon, words not understood. (Old French, *baracan;* modern French, *baragouin,* gibberish.)

Barring-out. A practice of barring the master out of the schoolroom, in order to dictate terms to him. It was once common, but is now numbered with past customs. Miss Edgeworth has a tale so called.

Bar'rister. One admitted to plead at the bar; one who has been "called to the bar." The bar is the rail which divides the counsel from the audience; tantamount to the rood-screen of a church, which separates the chancel from the rest of the building. Both these are relics of the ancient notion that the laity are an inferior order to the privileged class.

Barrow. A tumulus. It is the same as *borough, bury, burg,* &c., and means a hill. (Saxon, *beorg,* a mound.)

A barrow pig. A baronet; so called because he is not looked upon as a nobleman by the aristocracy, nor as a commoner by the people. In like manner a barrow pig is neither male nor female; neither hog or sow.

Barry Cornwall. A *nom de plume* of Bryan Waller Proctor. It is an imperfect anagram of his name. (1788-1874.)

Barsa'nians. Heretics which arose in the sixth century. They made their sacrifices consist in taking wheat flour on the tip of their first finger, and carrying it to their mouth.

Bartholomew, *St.* The symbol of this saint is a knife, in allusion to the knife with which he was flayed alive.

St. Bartholomew's Day, August 24. Probably Bartholomew is the apostle called "Nathanael" by St. John the Evangelist (i. 45-51).

Bartholomew Fair. Held in West Smithfield (1133-1855) on St. Bartholomew's day.

Massacre of St. Bartholomew. The slaughter of the French Protestants in the reign of Charles IX., begun on St. Bartholomew's day, *i.e.*, between the 24th and 25th August, 1572. It is said that 30,000 persons fell in this dreadful persecution.

A Bartholomew pig. A very fat person. At Bartholomew fair one of the chief attractions used to be a pig, roasted whole, and sold piping hot. Falstaff calls himself

A little tidy Bartholomew boar-pig.—"2 *Henry IV.*," ii. 4.

Barthram's Dirge (in Sir Walter Scott's "Border Minstrelsy"). Sir Noel Paton, in a private letter to me, says: "The subject of this dirge was communicated to Sir Walter as a genuine fragment of the ancient "Border Muse" by his friend Mr. Surtees, who is in reality its author. The ballad has no foundation in history; and the fair lady, her lover, and the nine brothers, are but the creation of the poet's fancy." Sir Noel adds: "I never painted a picture of this subject, though I have often thought of doing so; the engraving which appeared in the *Art Journal* was executed without my concurrence from the oil sketch, still, I presume, in the collection of Mr. Pender, the late M.P., by whom it was brought to the Exhibition of the Royal Scottish Academy here" (at Edinburgh). (Nov. 19, 1866.)

Bartol'do. A rich old miser, who died of fear and penurious self-denial. Fazio rifled his treasures, and being accused by his own wife Bianca, was put to death.—*Dean Milman,* "*Fazio.*"

Bartole (2 syl.). *He knows his "Bartole" as well as a cordelier his "Dormi."* (French.) Bartole was a lawyer of the 14th century, whose authority amongst French barristers is equal to that of Blackstone with us. The cordeliers were instituted especially for preaching; and the most noted *recueil* of sermons was a compilation called *Dormi,* containing the best specimens of the fourteenth and fifteenth centuries. This compilation was called "Dormi," from the first word in the book. The compilation is anonymous.

Barzil'lai (3 syl.). The duke of Ormond, a friend and staunch adherent of Charles II. The allusion is to Barzillai, who assisted David when he was expelled by Absalom from his kingdom (2 Sam. xvii. 27—29).

Barzillai crowned with honours and with years.....
In exile with his godlike prince he mourned,
For him he suffered, and with him returned.
Dryden, "*Absalom and Achitophel.*"

Bas Bleu. (*See* BLUE STOCKING.)

Base. The basis, or that on which an animal walks (Greek, *baino,* to go). The foot is the foundation—hence, base of a pillar, &c. It is also the lowest part, and hence the notion of worthless. Bass in music (Italian, *basso*) is the lowest part, or the part for the lowest compass of voice.

Bashaw'. An arrogant, domineering man; so called from the Turkish viceroys and provincial governors, each of whom bears the title of *basch* (pacha).

A three-tailed bashaw. A beglerbeg or prince of princes among the Turks, having a standard of three horse-tails borne before him. The next in rank is the bashaw with two tails, and then the bey, who has only one horse-tail.

Basil'ian Monks. Monks of the order of St. Basil, who lived in the fourth century. This order has produced fourteen popes, 1,805 bishops, 3,010 abbots, and 11,085 martyrs.

Basilics or *Basil'ica.* A digest of laws begun by the Byzantine emperor Basilius in 867, and completed by his son Leo the philosopher in 880.

Basil'ica. Originally the court of the Athenian archon, called the *basileus,* who used to give judgment in the *stoa basil'ios.* At Rome these courts of justice had their nave, aisles, porticoes, and tribunals; so that when used for Christian worship very little alteration was needed. The church of St. John Lat'eran at Rome was an ancient basilica.

Basilid'ians. A sect of Gnostic heretics, followers of Basil'idēs, who taught that from the unborn Father "Mind" was begotten; from Mind proceeded "The Word;" from the Word or *Logos* proceeded "Understanding;" from Understanding "Wisdom" and "Power;" from Wisdom and Power "Excellencies," "Princes," and "Angels," the agents which created heaven. Next to these high mightinesses come 365 celestial beings, the chief of whom is Abraxas (*q.v.*), and each of whom has his special heaven. What we call Christ is what the Basilidians term *The first-begotten "Mind."*

Basilisco. A braggart; a character in an old play entitled "Soliman and Perseda." Shakespeare makes the Bastard say to his mother, who asks him why he boasted of his ill-birth, "Knight, knight, good mother. Basilisco-like"—*i.e.,* my boasting has made me a knight. —"*King John,*" i. 1.

Basilisk. The king of serpents (Greek, *basileus,* a king), supposed to have the power of "looking any one dead on whom it fixed its eyes." Hence Dryden makes Clytus say to Alexander, "Nay, frown not so; you cannot look me dead." This creature is called a king from having on its head a mitre-shaped crest.

> Like a boar
> Plunging his tusk in mastiff's gore,
> Or basilisk, when roused, whose breath,
> Teeth, sting, and eyeballs all are death.
> *King, "Art of Love."*

Basilissa. The Venus of the Tarentines.

Baso'chians. French lawyers. When the French *parlement* ceased to be the council of the king, and confined itself to the administration of justice, a distinction of name became imperative; so the nobles or court party called themselves *courtiers,* and the lawyers took the name of *baso'chians* or king's-men, from the Greek *basileus* (a king).

Basra has 120,000 rivers or streams. —*Ebn Haukal.*

Basso Relievo. Low relief (Italian). Figures cut on wood, stone, or marble, with very slight relief—*i.e.,* not much raised. It should be *rilevo* or *rilievo.* (*See* ALTO, MEZZO.)

Ba'ste (1 syl.). *I'll baste your jacket for you*—*i.e.,* cane you. *I'll give you a thorough basting*—*i.e.,* beating. (Spanish, *baston,* a stick; Italian, *bastone;* French, *bâton.*)

Bastille means simply a building (French, *bastir,* now *bâtir,* to build). Charles V. built it as a royal château; Philippe-Auguste enclosed it with a high wall; St. Louis administered justice in the park, under the oak-trees; Philippe de Valois demolished the old château and commenced a new one; Louis XI. first used it as a state prison; and it was demolished by the rabble in the French revolution, July 14, 1789.

Bastina'do. A beating (Italian, *bastone;* French, *baston,* now *bâton,* a stick.) The Chinese, Turks, and Persians punish offenders by beating them on the soles of the feet. The Turks call the punishment *zarb.*

Bat. *Off his own bat.* By his own exertions; on his own account. A cricketer's phrase.

Bat-horses and *Bat-men.* Bat-horses are those which carry officers' baggage during a campaign (French, *bât,* a pack-saddle). Bat-men are those who look after the pack-horses.

Bata'via. The Netherlands; so called from the Bata'vi, a Celtic tribe who dwelt there.

> Flat Batavia's willowy groves.
> *Wordsworth.*

Bate me an ace. (*See* BOLTON.)

Bath. *Knights of the Bath.* This name is derived from the ceremony of bathing, which used to be practised at the inauguration of a knight, as a symbol of purity. The last knights created in this ancient form were at the coronation of Charles II. in 1661. G.C.B. stands for *Grand Cross of the Bath* (the first class); K.C.B. *Knight Commander of the Bath* (the second class); C.B. *Companion of the Bath* (the third class).

King of Bath. Richard Nash, generally called Beau Nash, a celebrated master of the ceremonies at Bath for 56 years. (1674-1761.)

There, go to Bath with you! Don't talk nonsense. Insane persons used to be sent to Bath for the benefit of its mineral waters. The implied reproof is, what you say is so silly, you ought to go to Bath and get your head shaved.

Bath-kol (*daughter of the voice*). A sort of divination common among the ancient Jews after the gift of prophecy had ceased. When an appeal was made to Bath-kol, the first words uttered after the appeal were considered oracular.

Bath'sheba. The duchess of Portsmouth, a favourite court lady of Charles II. The allusion is to the wife of Uri'ah the Hittite, criminally beloved by David (2 Sam. xi.). The duke of Monmouth says—

> My father, whom with reverence I name,
> Charmed into ease, is careless of his fame;
> And, bribed with petty sums of foreign gold,
> Is grown in Bathsheba's embraces old.
> *Dryden's "Absalom and Achitophel."*

Ba'trachomy'omach'ia. A storm in a puddle; much ado about nothing. The word is the name of a mock heroic poem in Greek, supposed to be by Pi'grēs of Caria, and means *The Battle of the Frogs and Mice.*

Batta or *Batty* (Hindustanee). Perquisites; wages. Properly, an allowance to East Indian troops in the field. In garrison they are put on half-batta.

Battar, *Al* (*the Trenchant*). One of Mahomet's swords, confiscated from the Jews when they were exiled from Medi'na.

Battersea. *You must go to Battersea to get your simples cut.* A reproof to a simpleton, or one who makes a very foolish observation. The market gardeners of Battersea used to grow simples (medical herbs), and the London apothecaries went there to select or cut such as they wanted.

Battle. Professor Creasy says there are fifteen *decisive* battles; that is, battles which have decided some political change: 490, Mar'athon; 413, Syracuse; 331, Arbe'la; 207, Metau'rus; the defeat of the Romans by Varus, 9; Chalons, 451; Tours, 732; Hastings, 1066; Joan of Arc's victory at Orléans, 1429; the Arma'da, 1588; Blenheim, 1704; Pultow'a, 1709; Sarato'ga, 1777; Valmy, 1792; and Waterloo, 1815.

Battle royal. A certain number of cocks, say sixteen, are pitted together; the eight victors are then pitted, then the four, and last of all the two; and the winner is victor of the battle-royal. Metaphorically, the term is applied to chess, &c.

Battle scenes. Le Clerc could arrange on a small piece of paper not larger than one's hand an army of 20,000 men.

The Battle-painter or *Delle Battaglie.* (*See* MICHAEL ANGELO.)

Battle of the Books. A satire, by dean Swift, on the contention amongst literary men whether ancient or modern authors were the better. In the battle the ancient books fight against the modern books in St. James's Library.

Battle of the Giants; i.e., the battle of Marignan (*Ma-rin'-yan*) in 1515, when François I. won a complete victory over 12,000 Swiss, allies of the Milanese.

Battle of the Herrings, in 1428. A sortie made by the men of Orléans, during the siege of their city, to intercept a supply of salt herrings sent to the besiegers.

Battle of the Moat. A skirmish or battle between Mahomet and Abu Sofian (chief of the Koreishites) before Medi'na; so called because the "prophet" had a moat dug before the city to keep off the invaders; and in the moat much of the fighting took place.

Battle of the Standard, in 1138, when the English overthrew the Scotch, at Northallerton, in Yorkshire. The standard was a high crucifix borne by the English on a wagon.

Battle of the Spurs (1302), in which the allied citizens of Ghent and Bruges won a famous victory over the chivalry of France under the walls of Courtray. After the battle more than 700 gilt spurs (worn by French nobles) were gathered from the field.

In English history the battle of Guinegate (1513) is so called, "because the French *spurred* their horses to flight, almost as soon as they came in sight of the English troops."

Wager of Battle. One of the forms of ordeal or appeal to the judgment of God, in the old Norman courts of the kingdom. It consisted of a personal combat between the plaintiff and defendant, in the presence of the court itself. Abolished by 59 Geo. III., c. 46.

Bat'tledore (3 syl.) means, properly, a baton or beetle for washing linen by striking on it to knock out the dirt. The plan is still common in France. The word is *battre d'eau*, or *bat d'eau-er* (a thing for beating out the water of wet linen). (*See* B.)

Battles. Rations or "commons" allowed to students at the University of Oxford. A corruption of *battens*, from the verb *batten* (to feed).

Battle Bills. Buttery bills at the universities. (*See above.*)

Baubee. *Jenny's baubee.* Her marriage portion. The word means, properly, a debased copper coin, equal in value to a halfpenny, issued in the reign of James VI. of Scotland. (French. *bas billon*, debased copper money). Also BAWBEE.

Bauble. *A fool should never hold a bauble in his hand.* "'Tis a foolish bird that fouls its own nest." The bauble was a short stick, ornamented with ass's ears, carried by licensed fools. (French, *babiole*, a plaything.)

Ba'viad, *The.* A merciless satire by Gifford on the Della Cruscan poetry, published 1794. The word is from Virgil's "Eclogue," iii. 9.

> He may with foxes plough, and milk he-goats,
> Who praises Bavius or on Mævius doteo.

Bavie'ca. The Cid's horse.

Ba'vius. Any bad poet. (*See* BAVIAD.)

> May some choice patron bless each grey goose quill,
> May every Bavius have his Bufo still.
> *Pope, "Prologue to the Satires."*

Baxte'rians. Those who entertain the same religious views as Richard Baxter. The chief points are—(1) that Christ died in a spiritual sense for the elect, and in a general sense for all; (2) that there is no such thing as reprobation; (3) that even saints may fall from grace. Dr. Isaac Watts and Dr. Doddridge held these views.

Bay. The colour of a withered bay leaf.

Bay. The withering of a bay-tree was supposed to be the omen of a death.

> 'Tis thought the king is dead. We'll not stay—
> The bay-trees in our country are withered.
> *Shakespeare, "Richard II.," ii. 4.*

Bay. Supposed to be an antidote against thunder, because it was the tree of Apollo. Hence Tibe'rius and some other of the Roman emperors wore a wreath of bay as an amulet, especially in thunder-storms.—*Pliny.*

> Reach the bays—
> I'll tie a garland here about his head;
> 'Twill keep my boy from lightning.
> *The White Devil.*

Crowned with bays, in sign of victory. The general who obtained a victory among the Romans was crowned with a wreath of bay leaves.

The Queen's Bays. The 2nd Dragoon Guards; so called because they are mounted on bay horses. Now called *The Queen's.*

Bay Salt is salt of a bay colour. It is the salt of sea-water hardened by the heat of the sun.

Bayes's Troops. *Dead men may rise again, like Bayes's troops, or the savages in the Fantoccini* ("Something New"). In the "Rehearsal," by George Villiers, duke of Buckingham, a battle is fought between foot-soldiers and great hobby-horses. At last Drawcansir kills all on both sides. Smith then asks how they are to go off; to which Bayes replies, "As they came on—upon their legs;" upon which they all jump up alive again.

Bayadère (*bah-ya-dare*). A dancing girl dressed in Eastern costume; so called from the "bajaderes" of India, whose duty is to dance before the images of the gods; but the grandees employ similar dancers for their private amusements. The word is a corruption of the Portuguese *bailadeira.*

Ba'yard. *Le chevalier sans peur et sans reproche.* (1476-1524.)

The British Bayard. Sir Philip Sidney. (1554-1584.)

The Polish Bayard. Prince Joseph Poniatowski. (1763-1814.)

Ba'yard. A horse of incredible swiftness, belonging to the four sons of Ay'mon. If only one of the sons mounted, the horse was of the ordinary size; but if all four mounted, his body became elongated to the requisite length. The name is used for any valuable or wonderful horse, and means a "high bay" (*bay-ard*). —*Villeneuve, "Les Quatre-Fils Aymon."*

Keep Bayard in the stable—i.e., keep what is of value under lock and key. (*See above.*)

Bold as blind bayard. Foolhardy. If a blind horse leaps, the chance is he will fall into a ditch. Grose mentions the following expression, *To ride bayard of ten toes*—"Going by the marrow-bone stage"—*i.e.,* walking.

Bayar'do. The famous steed of Rinaldo, which once belonged to Am'adis of Gaul.

Bayardo's Leap. Three stones, about thirty yards apart, near Sleaford. It is said that Rinaldo was riding on his favourite steed Bayardo, when the demon of the place sprang behind him; but the animal in terror took three tremendous leaps and unhorsed the fiend.

Bayes, in the "Rehearsal," by the duke of Buckingham, was designed to satirise John Dryden, the poet laureate. (*See* BAYES'S TROOPS, *p.* 71.)

Bayeux Tapestry. Supposed to be the work of Matilda, wife of William the Conqueror. It represents the mission of Harold to the duke, and all the incidents of his history from that event till his death at Hastings in 1066. It is called Bayeux from the place where it is preserved. A drawing, on a reduced scale, of this curious antique is preserved in the Guildhall Library.

Bayle. The dances of the common people were so called in Spain, in opposition to the stately court dances, called *danza.* The Baylë were of Moorish invention, the most celebrated being *La Sarabanda, La Chacona, Las Cambelas,* and *El Hermano Bartolo.*

Bay'onet. So called from La Bayonette, a lower ridge of the Montagne d'Arrhune. A Basque regiment, early in the seventeenth century, running short of powder, stuck their knives into their muskets, and charged the Spaniards with success. It is an error to derive this word from Bayonne.

Bead (Saxon) means a prayer. When little balls with a hole through them were used for keeping account of the number of prayers repeated, the term was applied to them also. (*See* BEADSMAN.)

St. Cuthbert's Beads. Single joints of the articulated stems of encrinites. They are perforated in the centre, and bear a fanciful resemblance to a cross; hence, they were once used for *rosaries* (beads). St. Cuthbert was a Scotch monk of the sixth century, and may be called the St. Patrick of the north of England and south of Scotland.

Bead-house. An almshouse for beadsmen.

Bead-roll. A list of persons to be prayed for; hence, also, any list.

Beadle. A person whose duty it is to *bid* or cite persons to appear to a summons; also a church servant, whose duty it is to *bid* the parishioners to attend the vestry, or to give notice of vestry meetings. (Saxon, *bædel,* from *beodan,* to bid or summon.)

Beadsman or *Bedesman.* An inhabitant of an almshouse, so called because in Catholic times most charities of this class were instituted that the inmates might "pray for the soul of the founder." (*See* BEAD.)

> Seated with some grey beadsman.
> *Crabbe, "Borough."*

Beak. A magistrate. (Saxon *beag,* a gold collar worn by civic magistrates.)

Beaker. A drinking glass (German *becher,* Italian *beccar,* to swallow.)

Beam. *Thrown on my beam-ends*—driven to my last shift. A ship is said to be on her beam-ends when she is laid by a heavy gale completely on her beams or sides. Not unfrequently the only means of righting her in such a case is to cut away her masts.

On the starboard beam. A distant point out at sea, on the right-hand side, and at right angles to the keel.

On the port beam. A similar point on the left-hand side.

On the weather beam. On that side of a ship which faces the wind.

Bean. *Every bean has its black. Nemo sine vitiis nas'citur,* "every one has his faults." The bean has a black eye. (*Ogni grano ha la sua semola.*)

He has found the bean in the cake, he has got a prize in the lottery, has come to some unexpected good fortune. The allusion is to twelfth cakes in which a bean is buried; when the cake is cut up and distributed, he who gets the bean is the twelfth-night king.

Beans. Property, money. (French, *biens*, goods.)

Pythag'oras forbade the use of beans to his disciples; not the use of beans as a food, but the use of beans for political elections. Magistrates and other public officers were elected by beans cast by the voters into a helmet, and what Pythag'oras advised was, that his disciples should not interfere with politics or "love beans"—*i. e.*, office.

Aristotle says the word *bean* means ven'ery, and that the prohibition to "abstain from beans" was equivalent to "keeping the body chaste."

Beans are in flower, "les fèves fleurissent," and this will account for your being so silly. Our forefathers imagined that the perfume of the flowering bean was bad for the head, and made men silly or light-headed.

Bean Feast. Much the same as Wayz-goose (*q.v.*), a feast given by an employer to those he employs. The bean-goose is next in size to the Grey Lag-goose. The term comes from the northern counties, where the bean (*goose*) is common.

Bean King. A king elected by ballot. The Greeks used beans in voting by ballot. (*See* BEANS.)

Bean-King's festival. Twelfth-day, when he who has the bean is *king* for the night. (*See* BEAN.)

Bear A. (Stock Exchange), a fall, or a speculator for a fall. *To operate for a bear. To realise a profitable bear. Bearing the market* is using every effort to depress the price of stocks in order to buy it. *The arena of bears and bulls,* i.e. the Stock Exchange. Dr Warton says the term bear came from the proverb of "Selling the skin before you have caught the bear," and referred to those who entered into contracts in the South Sea Scheme to transfer stock at a stated price. (*See* BULL.)

So was the huntsman by the bear oppressed,
Whose hide he sold before he caught the beast.
Waller, "Battle of the Summer Islands," c. ii.

The Bear. Albert, margrave of Brandenburg. He was also called "The Fair." (1106-1170.)

The Great Bear and *Little Bear.* The constellations so called are specimens of a large class of blunders founded on approximate sounds. The Sanskrit *arch* means "to be bright;" the Greeks corrupted the word into *archtos, arktos,* which means a bear; so that the "bear" should in reality be the "bright ones." The fable is that Calisto, a nymph of Diana, had two sons by Jupiter, which Juno changed into bears, and Jupiter converted into constellations.

The wind-shaked surge, with high and monstrous mane,
Seems to cast water on the burning bear,
And quench the guards of th' ever-fixèd pole.
Shakespeare, "Othello," ii. 1.

'Twas here we saw Calisto's star retire
Beneath the waves, unawed by Juno's ire.
Camoëns, "Lusiad," bk. v.

The Northern Bear. Russia.

A Bridled Bear. A young nobleman under the control of a travelling tutor. (*See* BEAR-LEADER.)

The bloody Bear, in Dryden's poem called "The Hind and Panther," means the Independents.

The bloody bear, an independent beast,
Unlicked to form, in groans her hate expressed
Pt. I.

The Bear and Ragged Staff. A public-house sign in Smithfield, &c., in compliment to Warwick, the king-maker, whose cognisance it was. The first earl was Arth or Arthgal, of the Round Table, whose cognisance was a *bear,* because *arth* means a bear (Latin, *urs'*). Morvid, the second earl, overcame, in single combat, a mighty giant, who came against him with a club, which was a tree pulled up by the roots, but stripped of its branches. In remembrance of his victory over the giant, he added "the ragged staff."

The Bear and the Tea-kettle (Kamschatka). Said of a person who injures himself by foolish rage. One day a bear entered a hut in Kamschatka, where a kettle was on the fire. Master Bruin went to the kettle, and smelling at it

burnt his nose; being greatly irritated, he seized the kettle with his paws, and squeezed it against his breast. This, of course, made matters worse, for the boiling water scalded him terribly, and he growled in agony till some neighbours put an end to his life with their guns.

As the bear has no tail, for a lion he'll fail. The same as *Ne sutor supra crep'idam*, "let not the cobbler aspire above his last." Robert Dudley, earl of Leicester, being a descendant of the Warwick family, changed his own crest, which was "a green lion with two tails," for the Warwick crest, a "bear and ragged staff." When made governor of the Low Countries, he was suspected of aiming at absolute supremacy, or the desire of being the monarch of his fellows, as the lion is monarch among beasts. Some wit wrote under his crest the Latin verse, "Ursa caret cauda non queat esse leo."

> Your bear for lion needs must fail,
> Because your true bears have no tail.

Bear-garden. *This place is a perfect bear-garden*—that is, full of confusion, noise, tumult, and quarrels. Bear-gardens were places where bears used to be kept and baited for public amusement.

Bear's Garlic. A translation of *Allium urs'inum*, a Latin corruption of *curs-inon* or *urs-inon*, a hot, pungent onion. (*See* HORSE.)

Bear-leader. One who undertakes the charge of a young man of rank on his travels. It was once customary to lead muzzled bears about the streets, and to make them show off in order to attract notice and gain money.

> Bear! (said *Dr. Pangloss* to his pupil). Under favour, young gentleman, I am the bear-leader, being appointed your tutor.—*G. Colman's "Heir-at-Law."*

Beard. *Kissing the beard.* In Turkey wives kiss their husband, and children their father, on the beard.

To make one's beard (Chaucer). This is the French *faire la barbe à quelqu'un*, and refers to a barber's taking hold of a man's beard to dress it, or to his shaving the chin of a customer. To make one's beard is to have him wholly at your mercy.

To beard one is to defy him, to contradict him flatly, to insult by plucking the beard. Among the Jews, no greater insult could be offered to a man than to pluck or even touch his beard.

To laugh at one's beard. To attempt to make a fool of a person—to deceive by ridiculous exaggeration.

> "By the prophet! but he laughs at our beards," exclaimed the Pacha, angrily. "These are foolish lies."—*Marryatt, "Pacha of Many Tales."*

Tax upon beards. Czar Peter imposed a tax upon beards. Every one above the lowest class had to pay 100 rubles, and the lowest class had to pay a copec, for enjoying this "luxury." Clerks were stationed at the gates of every town to collect the beard-tax.

Cutting the beard. The Turks think it a dire disgrace to have the beard cut. Slaves who serve in the seraglio have clean chins, as a sign of their servitude.

Bearded Master (Magister barba'tus) So Persius styled Socrates, under the notion that the beard is the symbol of wisdom. (B.C. 468-399.)

Pogona'tus (Bearded). Constantine IV., emperor of Rome. (648-685.)

The Bearded. Geoffrey the Crusader, and Bouchard of the house of Montmorency.

Handsome-beard. Baldwin IV., earl of Flanders. (1160-1186.)

John the Bearded. Johann Mayo, the German painter, whose beard touched the ground when he stood upright.

Bearded Women:

Bartel Grætjë, of Stuttgard, born 1562.

The duke of Saxony had the portrait taken of a poor Swiss woman, remarkable for her large, bushy beard.

In 1726 a female dancer appeared at Venice with a large, bushy beard.

Charles XII. had in his army a woman whose beard was a yard and a half long. She was taken prisoner at the battle of Pultowa, and presented to the Czar, 1724.

Mdlle. Bois de Chêne, born at Geneva in 1834, was exhibited in London in 1852-3; she had a profuse head of hair, a strong black beard, large whiskers, and thick hair on her arms and back.

Julia Pastra'na was exhibited in London in 1857; died, 1862, at Moscow; was embalmed by professor Suckaloff; and the embalmed body was exhibited at 191, Piccadilly. She was found among the Digger Indians of Mexico.

Margaret of Holland had a long, stiff beard.

Bearnais, Le. Henri IV. of France; so called from *Le Be'arn*, his native province. (1553-1610.)

Beasts, *heraldic:*
Couchant, lying down.
Counter-passant, moving in opposite directions.
Dormant, sleeping.
Gardant, full-faced.
Issuant, rising from the top or bottom of an ordinary.
Nascent, rising out of the middle of an ordinary.
Passant, walking.
Passant gardant, walking, and with full face.
Passant regardant, walking and looking behind.
Rampant, rearing.
Regardant, looking back.
Sejant, seated.
Salient, springing.
Statant, standing still.

Beastly Drunk. It was an ancient notion that men in their cups exhibited the vicious qualities of beasts. Nash describes seven kinds of drunkards:—(1) The *Ape-drunk,* who leaps and sings; (2) The *Lion-drunk,* who is quarrelsome; (3) The *Swine-drunk,* who is sleepy and puking; (4) The *Sheep-drunk,* wise in his own conceit, but unable to speak; (5) The *Martin-drunk,* who drinks himself sober again; (6) The *Goat-drunk,* who is lascivious; and (7) The *Fox-drunk,* who is crafty, like a Dutchman in his cups. Besides these, there is the *Maudlin-drunk,* which does not belong to the "beasts," but means the man who weeps with kindness.

Beat. A track, line, or appointed range. *A policeman's beat. The man was out of his beat—i.e.,* his proper appointed walk. *It is not in my beat*—in my way, in the range of my talents. The word means a beaten path.

To beat in a game of skill does not mean to strike, which is the Saxon *beatan,* but to be the better, from the Saxon *betan* (to be the superior).

To beat hollow is to beat wholly.

Dead beat. So completely beaten or vanquished that he is like one dead—there is no longer any fight left in him.

That beats Termagant. Your ranting, raging, pomposity, or exaggeration surpasses that of Termagant (*q.v.*).

That beats Ban'agher. Wonderfully inconsistent and absurd—exceedingly ridiculous. Banagher is a town in Ireland, on the Shannon, in the King's County. It formerly sent two members to parliament, and was, of course, a famous pocket borough. When a member spoke of a family borough where every voter was a man employed by the lord, it was not unusual to reply, "Well, that beats Banagher."

Beat. To strike. (Saxon, *beatan.*)
To beat or *drum a thing into one.* To repeat as a drummer repeats his strokes on a drum.

To beat up our supporters. To hunt them up or call them together, as soldiers are by call of drum.

To beat an alarm. To give notice of danger by beat of drum.

To beat a retreat; to beat to arms; to beat a charge. Military terms similar to the above.

To be beat out. To be dog-tired. The allusion is to beating out metal, &c., in order to make it very thin.

Beat. (French, *abattre,* to abate.)
To beat down. To make a seller "abate" his price.

Beaten to a Mummy. Beaten so that one can distinguish neither form nor feature. Diodo'rus Sic'ulus says the people of the Balea'ric Isles "beat with clubs the bodies of the dead, to render them flexible, in order that they may be deposited in earthen pots, called mummæ" (v. 1). They beat them to mammocks (pieces).

Beating about the Bush. Not coming directly to the matter in hand, but feeling your way timidly by indirections, as persons beat bushes to ascertain if game is lurking under them.

Beating the Bounds. On Holy Thursday or Ascension Day, it used to be customary for the parish school children, accompanied by the clergyman and parish officers, to walk through their parish from end to end. The boys had willow wands, with which they struck the lines of boundary. Before maps were common, the boys were thus taught to know the bounds of their own parish. The custom still prevails in many parishes.

Beatific Vision. A vision of the blessed in the realms of heaven. Mahomet had such a vision; and so had the apostles Paul and John.

Beatrice, beloved from girlhood by Dante, a native of Florence, was of the Portinari family. She died aged 24. (1266-1290.)

Lesbia was the lady-love of Horace.
Laura " " of Petrach.
Highland Mary " of Burns.

Beau.

Beau Fielding, called "Handsome Fielding" by Charles II.

Beau Nash. Son of a Welsh gentleman, a notorious diner-out. He undertook the management of the bath-rooms at Bath, and conducted the public balls with a splendour and decorum never before witnessed. In old age he sank into poverty. (1674-1761.)

Beau Brummel. George Bryan. (1778-1840.)

Beau Tibbs, noted for his finery, vanity, and poverty.—*In Goldsmith's "Citizen of the World."*

Beau Fielding, whose name was Hendrome Fielding. He died in Scotland Yard, London.

Beau Hewitt. The "Sir Fopling Flutter" of Etheredge.—"*The Man of Mode; or, Sir Fopling Flutter.*"

Le Beau D'Orsay. Father of Count D'Orsay, and called by Byron *Jeune Cupidon.*

Beau Id'eal. The model of beauty or excellency formed by fancy.

Beau Monde. The fashionable world; people who make up the coterie of fashion. (*English-French.*)

Beau Trap. A loose pavement under which water lodges, and which squirts up filth when trodden on, to the annoyance of the smartly dressed.

Beauclerc (*good scholar*). Applied to Henry I., who had clerk-like accomplishments, very rare in the times in which he lived. (1068, 1100-1135.)

Beaune's Problem. A problem which entitles Florimond de Beaune, the French mathematician, to be considered the founder of the integral calculus. (1601-1652.)

Beautiful. *Beautiful* or *fair as an angel.* Throughout the Middle Ages it was common to associate beauty with virtue, and ugliness with sin; hence the expressions given above, and the following also —"Seraphic beauty," "Cherubic loveliness," "Ugly as sin," &c.

Beautiful Parricide. Beatrice Cenci, the daughter of a Roman nobleman, who plotted the death of her father, because he violently defiled her. (Died 1599.)

Beauty and the Beast. The hero and heroine of Mdme. Villeneuve's fairy tale. Beauty saved the life of her father by consenting to live with the Beast; and the Beast, being disenchanted by Beauty's love, became a handsome prince, who married her.—*Contes Marines,* 1740.

Beauty of Buttermere. Mary Robinson, married to John Hatfield, a heartless impostor, executed for forgery at Carlisle in 1803.

Beaver. A hat, so called from its being made of beaver-skins.

Beaver. That part of the helmet which lifted up to enable the wearer to drink. Similarly *bever,* the afternoon draught in the harvest-field, called *fours's.* (Italian, *bevere,* to drink; Spanish, *beber;* Latin, *bibo;* French, *buveur,* a drinker; Armoric, *beuvrauh,* beverage, &c.)

Bed. *The great bed of Ware.* A bed twelve feet square, and capable of holding twelve persons; assigned by tradition to the earl of Warwick, the king-maker.

Although the sheet were big enough for the bed of Ware in England.
Shakespeare, "*Twelfth Night,*" iii. 2.

You got out of bed the wrong way, or *with the left leg foremost.* Said of a person who is patchy and ill-tempered. It was an ancient superstition that it was unlucky to set the left foot on the ground first on getting out of bed. The same superstition applies to putting on the left shoe first, a "fancy" not yet wholly exploded.

Bed of Justice. (*See* LIT.)

Bed-post. *In the twinkling of a bed-post.* As quickly as possible. In the ancient bed-frames a movable post or staff was inserted on each side to keep the clothes from falling off. These bed-staffs were sometimes used in self-defence, and in making the bed to beat the feathers. In the reign of Edward I. Sir John Chichester had a mock skirmish with his servant (Sir John with his rapier and the servant with the bed-staff), in which the servant was accidentally killed. Wright, in his "Do-

mestic Manners," shows us a chamber-maid of the seventeenth century using a bed-staff to beat up the bedding. "Twinkling" means a rapid twist or turn. (Old French, *guincher;* Welsh, *gwing, gwingaw,* our *wriggle.*)

I'll do it instantly, in the twinkling of a bed-staff.—*Shadwell, "Virtuoso,"* 1676.
He would have cut him down in the twinkling of a bed-post.—*"Rabelais," done into English.*

Bobadil, in "Every Man in his Humour," and Lord Duberley, in the "Heir-at-Law," use the same expression.

Be'der. A valley famous for the victory gained by Mahomet, in which "he was assisted by 3,000 angels, led by Gabriel, mounted on his horse Haïzum."—*Al Koran.*

Beder. King of Persia, who married Giauha'rê, daughter of the most powerful of the under-sea emperors. Queen Labê tried to change him into a horse, but he changed her into a mare instead.—*Arabian Nights, "Beder and Giauharé."*

Bedford. Saxon, *Bedean-forda* (fortress ford)—that is, the ford at the fortress of the river Ouse.

Bedfordshire. *I am off to Bedfordshire, i.e.,* to bed. A similar pun is "to the land of Nod."

Bed'iver. A knight of the Round Table, and the butler of king Arthur.

Bedlam. A lunatic asylum or madhouse; a contraction for *Bethlehem,* the name of a religious house in London, converted into a hospital for lunatics.

Tom o' Bedlam. (*See* TOM.)

Bed'lamite (3 syl.). A madman, a fool, an inhabitant of a Bedlam.

Bedouins (*Bed-wins*). The homeless street poor are so called. Thus the *Times* calls the ragged houseless boys "the Bedouins of London." The Bedouins are the nomadic tribes of Arabia.

Bed'reddin' Hassan, in the story of "Nour'eddin' and his Son," in the "Arabian Nights."

Comparing herself to Bedreddin Hassan, whom the vizier . . . discovered by his superlative skill in composing cream-tarts with pepper in them.—*Scott, "Heart of Midlothian."*

Bee. *The Athenian Bee.* Plato, so called from the sweetness of his style. (B.C. 429-348.)

The Bee of Athens. Soph'ocles, the tragic poet. (B.C. 495-405.)

Bee. *You have a bee in your bonnet; your head is full of bees;* full of devices, crotchets, fancies, inventions, and dreamy theories. The connection between bees and the soul was once generally maintained; hence Mahomet admits bees to Paradise. Porphyry says of fountains they are "adapted to the nymphs, or those souls which the ancients called bees." The moon was called a *bee* by the priestesses of Cerës, and the word lunatic or moon-struck still means one with "bees in his head." (*See* MAGGOT.)

Il a des rats dans la tete.
French proverb.

To have a bee in your bonnet, is, also, to carry a jewel or ornament in your cap. (Anglo-Saxon *béh,* a head ornament.)

For pity, Sir, find out that bee
That bore my love away,—
"I'll seek him in your bonnet brave...
HERRICK, *The Mad Maid's Song.*

Bee-Line. The shortest distance between two given points.—*Americanism.*

Bees. In the empire of France the royal mantle and standard were both thickly sown with golden bees, instead of Louis flowers, because more than 300 golden bees were found in the tomb of Chil'deric, when it was opened in 1653. The modern opinion is that what we call a *fleur de lis* is a bee with its wings outstretched. (*See* p. 303.)

Beef, Ox. The former is Norman, and the latter Saxon. The Normans had the cooked meat, and when set before them used the word they were accustomed to. The Saxon was the herdsman, and while the beast was under his charge called it by its Saxon name.

Old Alderman Ox continues to hold his Saxon title while he is under the charge of serfs and bondsmen; but becomes *Beef,* a fiery French gallant, when he arrives before the worshipful jaws that are destined to consume him.—*Ivanhoe.*

Weaver's beef of Colchester—i.e., sprats, caught abundantly in the neighbourhood. —*Fuller, "Worthies."*

Beef-eaters. Yeomen of the Guard; so called because they used to watch the buffet, and hence were called *buffetiers* or *boufitiers* in Norman-French—*i.e.,* "waiters at the side-board."

Beef-steak Club owed its origin to an accidental dinner taken by lord Peterborough in the scene-room of Rich, over Covent Garden Theatre. The original

gridiron on which Rich broiled the peer's steak is still preserved in the palladium of the club, and the members have it engraved on their buttons.—*History of the Clubs of London.*

N.B.—The club is still held at the Lyceum Theatre.

Beefington or *Milor Beefington*, introduced in "The Rovers." Casimere is a Polish emigrant, and Beefington an English nobleman, exiled by the tyranny of king John.

"Will without power," said the sagacious Casimir to Milor Beefington, "is like children playing at soldiers."—*Macaulay.*

Beelzebub. God of flies, supposed to ward off flies from his votaries. One of the gods of the Philistians. (*See* ACHOR.) The Greeks had a similar deity, *Zeus Apomyios.* The Jews, by way of reproach, changed Beelzebub into Balzebul (*god of dung*), and placed him among the dæmons. Milton says he was next in rank to Satan, and stood "with Atlante'an shoulders, fit to bear the weight of mightiest monarchies." (Bk. ii.)

One next himself in power, and next in crime,
Long after known in Palestine, and named
Beëlzebub. "*Paradise Lost*," i.

Beer. (*See* ALE.)

Beetle-crusher. A large, flat foot. The expression was first used in *Punch*, in one of Leech's caricatures. Those who know London, know how it is overrun with black-beetles or cockroaches.

Befa'na. The good fairy of Italian children, who is supposed to fill their stockings with toys when they go to bed on Twelfth night. Some one enters the children's bedroom for the purpose, and the wakeful youngsters cry out, "*Ecco la Befa'na.*" According to legend, Befana was too busy with house affairs to look after the Magi when they went to offer their gifts, and said she would wait to see them on their return; but they went another way, and Befana every Twelfth night watches to see them. The name is a corruption of *Epiphania*

Beggars. *King of the Beggars.* Bampfylde Moore Carew. (1693-1770.)

Beggar's Bush. *To go by beggar's bush* (or) *Go home by beggar's bush—i.e.*, to go to ruin. Beggar's bush is the name of a tree which once stood on the left hand of the London road from Huntingdon to Caxton, so called because it was a noted rendezvous for beggars. These punning phrases and proverbs are very common.

Beggar's Daughter. *Bessee, the beggar's daughter of Bednall Green.* Bessee was very beautiful, and was courted by four suitors at once, a knight, a gentleman of fortune, a London merchant, and the son of the innkeeper at Romford. She told them that they must obtain the consent of her father, the poor blind beggar of Bethnal Green. When they heard that, they all slunk off, except the knight, who went to ask the beggar's leave to wed the "pretty Bessee." The beggar gave her £3,000 for her dower, and £100 to buy her wedding gown. At the wedding feast he explained to the guests that he was Henry, son and heir of Sir Simon de Montfort. At the battle of Evesham the barons were routed, Montfort slain, and himself left on the field for dead. A baron's daughter discovered him, nursed him with care, and married him; the fruit of this marriage was "pretty Bessee." Henry de Montfort assumed the garb and semblance of a beggar to escape the vigilance of king Henry's spies.—*Percy's "Reliques."*

Begging Hermits were of the Augustine order; they renounced all property, and lived on the voluntary alms of "the faithful."

Begging the Question. Assuming a proposition, which, in reality, involves the conclusion. Thus, to say that parallel lines will never meet because they are parallel, is simply to assume as a fact the very thing you profess to prove. The phrase is a translation of the Latin term, *petitio princip'ii*, and was first used by Aristotle.

Beghards. A religious order of St. Francis established at Antwerp in 1228, and so named from St. Begghe, their patroness.

Begtash'i. A religious order in the Ottoman empire, which had its origin in the fourteenth century. The word is derived from Hadji Begtash, a dervise, its founder.

Beguines (*Beg-wins*). The earliest of all lay societies of women united for religious purposes. So called from their *beguin*, or linen cap.

Behe'moth (*Hebrew*). The hippopot'amus, once thought to be the rhinoceros. (*See* Job xl. 15.)

> Behold! in plaited mail,
> Behe'moth rears his head.
> *Thomson.*

Behesth. The Elysian fields of Persian mythology.

Beh'menists. A sect of visionary religionists, so called from Jacob Behmen, their founder. (1575-1625.)

Behram. The most holy kind of fire, according to Parseeism. (*See* ADARAN.)

Be'jan. A freshman or greenhorn. This term is employed in the French and Scotch universities, and is evidently a corruption of *bec jaune* (yellow beak), a French expression to designate a nestling or unfledged bird. In the university of Vienna the freshman is termed *beanus*, and in France footing-money is *bejaunia*.

Bel Esprit (*French*). A vivacious wit; a man or woman of quick and lively parts, ready at repartee. (Plural, *beaux esprits.*)

Belch. *Sir Toby Belch.* A reckless, roistering, jolly knight of the Elizabethan period. — *Shakespeare, "Twelfth Night."*

Belcher. A pocket-handkerchief—properly, a blue ground with white spots. So called from Jim Belcher, the pugilist who adopted it.

Beldam. An old woman; literally, a "beautiful lady." The French also use *bel age* for old age.

> Old men and beldams in the streets
> Do prophesy upon it dangerously.
> *Shakespeare, "King John,"* iv. 2.

Bel'enus. The Apollo of the Druids.

Bele'ses (3 syl.). A Chaldean soothsayer and Assyrian satrap, who told Arba'cës, governor of Me'dia, that he would one day sit on the throne of Sardanapa'lus, king of Nineveh and Assyria. His prophecy was verified, and he was rewarded by Arba'cës with the government of Babylon. — *Byron, "Sardanapalus."*

Bel'ford. A friend of Lovelace, in Richardson's "Clarissa Harlowe." These "friends" made a covenant to pardon every sort of liberty which they took with each other.

Belfry. A military tower, pushed by besiegers against the wall of a besieged city, that missiles may be thrown more easily against the defenders. (Greek *belos*, a missile, and *phreo*, to dart forth.) Probably a church steeple is called a belfry from its resemblance to these towers, and not because bells are hung in it.

Be'lial (*Hebrew*). The worthless or lawless one—*i.e.*, the devil. Milton, in his pandemonium, makes him a very high and distinguished prince of darkness.—*Paradise Lost.*

> What concord hath Christ with Belial?—*2 Cor.* vi. 15.

> Belial came last—than whom a spirit more lewd
> Fell not from heaven, or more gross to love
> Vice for itself.
> *Milton, "Paradise Lost,"* bk. ii.

Sons of Belial. Lawless, worthless, rebellious people. (*See above.*)

> Now the sons of Eli were sons of Belial.—*1 Sam.* ii. 12.

Belin'da. The heroine of Pope's heroi-comical poem, entitled the "Rape of the Lock." The poem is based on a real incident:—Lord Petre cut off a lock of Miss Fermor's hair, and this liberty gave rise to a bitter feud between the two noble families. The poet says that Belinda wore on her neck two curls, one of which the baron cut off with a pair of scissors borrowed of Clarissa. Belinda, in anger, demanded back the ringlet; but it had flown to the skies and become a meteor, which "shot through liquid air, and drew behind a radiant trail of hair."

> If to her share some female errors fall,
> Look on her face, and you'll forget them all.
> Canto ii.

Belinun'cia. A herb sacred to Belis, with the juice of which the Gauls used to poison their arrows.

Belisa'ma (*queen of heaven*). The supreme goddess of the Gauls.

Belisa'rius. *Belisa'rius begging for an ob'olus.* Belisa'rius, the greatest of Justinian's generals, being accused of conspiring against the life of the emperor, was deprived of all his property; and his eyes being put out, he lived a beggar in Constantinople. The tale is that he fastened a bag to his road-side hut, and had inscribed over it—"Give an obolus to poor old Belisarius." This tradition is of no historic value.

Bell. *Acton, Currer,* and *Ellis.* Assumed names of Anne, Charlotte, and Emily Brontë.

Bell, The Giant. (*See* BELLE.)

In spite of bell, book, and candle—i.e., in spite of all the opposition which the Christian hierarchy can offer. (*See* CURSING.)

Of the students, 233, in spite of bell, book, and candle, are Catholics.—*The Times.*

Bell, book, and candle shall not drive me back.
King John, iii. 3.

Who is to bell the cat?—who will risk his own life to save his neighbours? Any one who encounters great personal hazard for the sake of others undertakes to "bell the cat." The allusion is to the fable of the cunning old mouse, who suggested that they should hang a bell on the cat's neck to give notice to all mice of her approach. "Excellent," said a wise young mouse, "but who is to undertake the job?" (*See* BELL-THE-CAT.)

Is there a man in all Spain able and willing to bell the cat (i.e., persuade the queen to abdicate).—*The Times.*

To bear the bell. To be first fiddle; to carry off the palm; to be the best. Before cups were presented to winners of horse-races, &c., a little gold or silver bell used to be given for the prize.

Jockey and his horse were by their masters sent,
To put in for the bell. . . .
They are to run, and cannot miss the bell.
North's "Forest of Varieties."

Ringing the hallowed bell. Bells were believed to disperse storms and pestilence, drive away devils, and extinguish fire. In France it is still by no means unusual to ring church bells to ward off the effects of lightning. Nor is this peculiar to France, for even in 1852 the bishop of Malta ordered the church bells to be rung for an hour, to "lay a gale of wind." Of course, the superstitious efficacy of a bell resides in its having been consecrated.

Fu'nera plango, ful'gura frango, sab'bata pango,
Ex'cito lentos, dis'sipo ventos, paco cruentos.

Death's tale I tell, the winds dispel, ill-feeling quell,
The slothful shake, the storm-clouds break, the Sabbath wake.

Tolling for church. A relic of the Avë Bell, which, before the Reformation, was tolled before service to invite worshippers to a preparatory prayer to the Virgin.

The Passing Bell is the hallowed bell which used to be rung when persons were *in extrémis,* to scare away evil spirits, which were supposed to lurk about the dying to pounce on the soul while "passing from the body to its resting-place." A secondary object was to announce to the neighbourhood the fact that all good Christians might offer up a prayer for the safe passage of the dying person into Paradise. We now call the bell rung at a person's decease the "passing bell."

The Athenians used to beat on brazen kettles at the moment of a decease to scare away the Furies.

Bells. The Koran says that bells hang on the trees of Paradise, and are set in motion by wind from the throne of God, as often as the blessed wish for music.—*Sale.*

Bells as musical
As those that, on the golden-shafted trees
Of Eden, shook by the eternal breeze.
T. Moore, "Lalla Rookh," part 1.

The sweet bells of his intellect are jangled, out of tune ("Hamlet," iii. 1). A most exquisite metaphor for a deranged mind, such as that of Don Quixote.

Ringing the bells backwards, is ringing a muffled peal. *Backwards* is often used to denote "in a contrary direction" (*tout le contraire*), as, "I hear you are grown rich."—"Yes, backwards." To *ring* a muffled peal, is to ring a peal "over the left."

I'll not hang all my bells on one horse; I'll not leave all my property to one son The allusion is manifest.

Give her the bells and let her fly. Don't throw good money after bad; make the best of the matter, but do not attempt to bolster it up; pay the fellow his wages, and dismiss him. When a hawk was worthless, the bells were taken off, and the bird was suffered to escape; but the advice given above is to "leave the bells," and let the hawk go.

At three bells, at five bells, &c. A term on board ship pretty nearly tantamount to our expression *o'clock.* Five out of the seven watches last four hours, and each half-hour is marked by a bell, which gives a number of strokes corresponding to the number of half-hours passed. Thus, "three bells" denotes the third half-hour of the watch," "five bells" the fifth half-hour of the watch, and so on. The two short watches, which last only two hours each, are from four to six and six to eight in the afternoon. (*See* WATCH.)

Do you there hear? Clean shirt and a shave for muster at five bells—*Basil Hall.*

Bell of Patrick's Will (*clog an eadhachta Phatraic*) is six inches high, five broad, and four deep. It certainly was in existence in the sixth century. In the eleventh century a shrine was made for it of gold and silver filigree, adorned with jewels.

Bell Savage. A contraction of Isabelle Savage, who originally kept the inn. It is somewhat remarkable that the sign of the inn was a pun on the Christian name, a "bell on the Hope" (hoop), as may be seen in the Close Roll of 1453. The hoop seems to have formed a garter or frame to most signs.

They now returned to their inn, the famous Bell Savage.—*Scott*, "*Kenilworth*," xiii.

Bell-the-Cat. Archibald Douglas, earl of Angus, was so called. James III. made favourites of architects and masons; one mason, named Cochrane, he created earl of Mar. The Scotch nobles held a council in the church of Lauder for the purpose of putting down these upstarts, when lord Gray asked, "Who will bell the cat?" "That will I," said Douglas, and he fearlessly put to death in the king's presence the obnoxious minions. (*See* BELL.)

Bella Wilfer. A lovely, laughing, wilful, spoilt darling, who loves every one, and whom every one loves. She marries John Rokesmith. Bella Wilfer is one of the most charming characters of fiction.—*Dickens*, "*Mutual Friend.*"

Belladonna (Italian, *beautiful lady*). This name was given to the Deadly Nightshade, from a practice once common among ladies of touching their eyes with it to make the pupils large and lustrous.

Bell'aston, *Lady.* A profligate, whose conduct and conversation are a life-like photograph of the court "beauties" of Louis XV.—*Fielding*, "*Tom Jones.*"

Belle. A beauty. *The belle of the room*, the most beautiful lady in the room. (*French.*)

He leaps like a Belle giant, i.e., tells the most marvellous stories. It is said that a giant named Belle *mounted* his *sorrel* horse at a place since called "Mount Sorrel:" he leaped a mile, and the spot on which he lighted was called "One-leap" (Wanlip); thence he leaped another mile, but in so doing *burst all* his girths, whence the spot was called "Burstall." Once more he leaped a mile, but died from over-exertion, and the spot of his death and interment was called "Belle-grave."

La belle France. A common French phrase applied to France, as "Merry England" is to our own country.

Belle de Nuit (*beauty of the night*). A species of convolvulus which blooms only after sunset.

Belles Lettres. Polite literature. (*French.*)

Bellefontaine, *Benedict.* The most wealthy farmer of Grand Pré (*Nova Scotia*), and father of Evangeline. When the inhabitants of his village were exiled, and he was about to embark, he died of a broken heart, and was buried on the sea-shore.—*Longfellow*, "*Evangeline.*"

Beller'ophon. The Joseph of Greek mythology, Antæa, the wife of Prœtos, being the "Potiphar's wife" who tempted him, and afterwards falsely accused him. Being successful in various enterprises, he attempted to fly to heaven on the winged horse Peg'asos, but Zeus sent a gad-fly to sting the horse, and the rider was overthrown.

Letters of Bellerophon. Letters or other documents either dangerous or prejudicial to the bearer. Prœtos sent Bellerophon with a letter to the king of Lycia, his wife's father, recounting the charge, and praying that the bearer might be put to death.

Pausa'nias, the Spartan, sent messengers from time to time to king Xerxes, with similar letters; the discovery by one of the bearers proved the ruin of the traitor.

Belle'rus. Belle'rium is the Land's End, Cornwall, the fabled land of the giant Belle'rus.

Sleep'st by the fable of Bellerus old.
Milton, "*Comus.*"

Bellin. The ram, in the tale of "Reynard the Fox." The word means gentleness. Grimm says *bel* lenitas, placiditas. (*Heinrich von Alkmar.*)

Bellisant. Sister to king Pepin of France, wife of Alexander, emperor of Constantinople. Being accused of infidelity, the emperor banished her, and she became the mother of Valentine and Orson.—*Valentine and Orson.*

Bellman. Before the new police force was established, watchmen or bellmen used to parade the streets at night, and at Easter a copy of verses was left at the chief houses, under the hope of obtaining an offering. These verses were the relics of the old incantations sung or said by the bellman to keep off elves and hobgoblins.

Bello'na. Goddess of war and wife of Mars. (*Roman Mythology.*)

> Her features, late so exquisitely lovely, inflamed with the fury of frenzy, resembled those of a Bellona.—*Sir Walter Scott.*

Bellwether of the Flock. A jocose and rather depreciating term applied to the leader of a party. Of course, the allusion is to the wether or sheep which leads the flock with a bell fastened to its neck.

Belly. *The belly has no ears.* A hungry man will not listen to advice or arguments. The Romans had the same proverb, *Venter non habet aures;* and in French, *Ventre affame n'a point d'oreilles.*

The belly and its members. The fable of Menenius Agrippa to the Roman people when they seceded to the *Sacred Mount:* "Once on a time the members refused to work for the lazy belly; but as the supply of food was thus stopped, they found there was a necessary and mutual dependence between them." Shakespeare introduces the fable in his "Coriolanus," i. 1.

Belomancy (*Greek*). Divination by arrows. Labels being attached to a given number of arrows, the archers let them fly, and the advice on the label of the arrow which flies furthest is accepted and acted on. This practice is common with the Arabs. *See Ezekiel* xxi. 21.

Beloved Disciple. St. John. (John xiii. 23, &c.)

Beloved Physician. St. Luke. (Col. iv. 14.)

Bel'phegor. A nasty, licentious, obscene fellow. Bel-Phegor was a Moabitish deity, whose rites were celebrated on mount Phegor, and were noted for their obscenity. The *Standard*, speaking of certain museums in London. says, "When will men cease to be deluded by these unscrupulous Bel'phegors?"

Belphœbë, meant for queen Elizabeth. She was sister of Am'oret. Equally chaste, but of the Diana and Minerva type. Cold as an icicle, passionless, immovable. She is a white flower without perfume, and her only tender passion is that of chivalry. Like a moonbeam, she is light without warmth. You admire her as you admire a marble statue. She is one of those strong-minded and correct virgins who would go to a battle-field and nurse her dying lover with propriety.—*Spenser, "Faëry Queen,"* book iii.

Bel'tane (2 syl.). A festival observed in Ireland on June 21, and in some parts of Scotland on May-day. A fire is kindled on the hills, and the young people dance round it, and feast on cakes made of milk and eggs. It is supposed to be a relic of the worship of Baal. The word is Gaelic, and means *Bel's fire;* and the cakes are called *beltane-cakes.*

Belted Knight. The right of wearing belt and spurs was restricted to knights. Even to the present day knights of the shire are "girt with a belt and sword," when the declaration of their election is officially made.

Belted Will. Lord William Howard, warden of the western marches. (1563-1640.)

> His Bilboa blade, by marchmen felt,
> Hung in a broad and studded belt;
> Hence, in rude phrase, the borderers still
> Called noble Howard *Belted Will.*—*Scott.*

Belten'ebros. Am'adis of Gaul so calls himself after he retires to the Poor Rock. His lady-love is Oria'na.—*"Amadis of Gaul,"* ii. 6.

Belvedere (*bel-ve-dear*). A sort of pleasure-house or look-out on the top of a house. The word is Italian, and means a *fine prospect.*

Belvide'ra (in Otway's "Venice Preserved"). Sir Walter Scott says, "More tears have been shed for the sorrows of Belvide'ra and Monim'ia than for those of Juliet and Desdemona."

> And Belvidera pours her soul in love.
> *Thomson, "Winter."*

Bely. A famous Indian giant.

Bemuse (2 syl.). To get into a dreamy, half-intoxicated state.

> Bemusing himself with beer.—*Sala, "Gaslight and Daylight."*

Ben. The Neptune of the Saxons.

Big Ben of Westminster. A name given to the large bell, which weighs 13 tons 10 cwt., and is named after Sir Benjamin Hall, the chief commissioner of works when the bell was cast. (1856.)

Ben Joc'hanan', in the satire of "Absalom and Achitophel," by Dryden and Tate, is meant for the Rev. Samuel Johnson, who suffered much persecution for his defence of the right of private judgment.

A Jew (*Englishman*) of humble parentage was he;
By trade a Levite (*clergyman*), though of low degree.
Part ii.

Bena'cus, *i.e.*, the Lago di Garda.

Benai'ah (3 syl.), in the satire of "Absalom and Achitophel," by Dryden and Tate, is meant for George Edward Sackville, called General Sackville, a gentleman of family, and a zealous partisan of the duke of York. Benaiah was captain in David's army, and was made by Solomon generalissimo. (1 Kings ii. 35.)

Nor can Benaiah's worth forgotten lie,
Of steady soul when public storms were high;
Whose conduct, while the Moors fierce onsets made,
Secured at once our honour and our trade.
Part ii.

Bena'res (3 syl.). One of the "most holy" cities of the Hindus, equally reverenced by them as Mecca is by the Mahometans.

Benbow, *Admiral,* in an engagement with the French near St. Martha, on the Spanish coast, in 1701, had his legs and thighs shivered into splinters by a chain-shot, but, supported in a wooden frame, he remained on the quarter-deck till morning, when Du Casse bore away. Almey'da, the Portuguese governor of India, in his engagement with the united fleet of Cambay'a and Egypt, had his legs and thighs shattered in a similar manner; but, instead of retreating, had himself bound to the ship's mast, where he "waved his sword to cheer on the combatants," till he died from loss of blood. (*See* CYNÆGEROS, JAAFER, &c.)

Whirled by the cannon's rage, in shivers torn,
His thighs far shattered o'er the waves are borne;
Bound to the mast the god-like hero stands,
Waves his proud sword and cheers his woeful bands;
Though winds and seas their wonted aid deny,
To yield he knows not, but he knows to die.
Camoens, "Lusiad," bk. x.

Benbow. A sot, generous, free, idle, and always hanging about the ale-house. He inherited a good estate, spent it all, and ended life in the workhouse. The tale is in Crabbe's "Borough:"

Benbow, a boon companion, long approved
By jovial sots, and (as he thought) beloved,
Was judged as one to joy and friendship prone
And deemed injurious to himself alone.
Letter xvi.

Bench. *Bench of bishops.* The whole body of English prelates, who sit together on a bench in the House of Lords.

Bench and Bar. Judges and pleaders. The bench is the seat on which a judge sits. The bar of a court was formerly a wooden barrier, to separate the superior from the lower pleaders. The inferior counsel used to sit outside the barrier, and were called *outer* barristers; but the superior sat within the barrier, and were termed *inner* barristers. The bar does not now exist, but the serjeants and queen's counsel sit in the front rows, and the juniors behind.

Benchers. Senior members of the Inns of Court; so called from the bench on which they used to sit. They exercise the function of calling students to the bar, and even claim the right of expelling the obnoxious.

Bend Sinister. *He has a bend sinister.* He was not born in lawful wedlock. In heraldry, a band running from the upper right-hand corner to the lower left-hand corner (as the shield appears before you on paper) is called a bend-sinister, and indicates bastardy.

Ben'demeer'. A river that flows near the ruins of Chil'minar' or Istachar', in the province of Chusistan' in Persia.

There's a bower of roses by Bendemeer's stream,
And the nightingale sings round it all the day long.
T. Moore, "Lalla Rookh," part i.

Bender. Sixpence; so called because it is easily bent.

Ben'digo. A rough fur cap, named from a noted pugilist.

Benedicite (5 syl.), "Bless you;" a benediction used in the Roman Catholic Church.

Ben'edick. A young lord of Padua who vows celibacy, but falls in love with Beatrice, whom he marries.—*Shakespeare, "Much Ado About Nothing."*

Be'nedict. A married man; from the Latin, *benedict-us* (a happy man), and a skit on the order of St. Benedict, famous for their ascetic habits, and, of course, rigidly bound to celibacy. Shakespeare, in "Much Ado About Nothing," avails himself of this joke in making Benedick, the young lord of Padua, "rail against marriage," but afterwards marry Beatrice, with whom he falls in love.

Benedictines (4 syl.). Monks who follow the rule of St. Benedict, viz., implicit obedience, celibacy, abstaining from laughter, spare diet, poverty, the exercise of hospitality, and unremitted industry.

Ben'efice (3 syl.). Under the Romans, certain grants of lands made to veteran soldiers were called *beneficia*, and in the Middle Ages an estate held *ex mero beneficio* of the donor was called "a benefice." When the popes assumed the power of the feudal lords with reference to ecclesiastical patronage, a "living" was termed by them a benefice held under the pope as superior lord. This assumption roused the jealousy of France and England, and was stoutly resisted.

Benefit of Clergy. Exemption of the clerical order from civil punishment, based on the text, "Touch not mine anointed, and do my prophets no harm" (1 Chron. xvi. 22). In time it comprehended not only the ordained clergy, but all who, being able to write and read, were capable of entering into holy orders. This law was abolished in the reign of George IV.

Ben'en-ge'li. (*See* HAMET.)

Benêt (French). A simpleton, so called from the benêt or exorcist of the Roman Catholic Church, whose office is to cast out evil spirits by *eau bénite* (holy water) or water from the "benitier."

Benevolence. A "forced" gratuity, under the excuse of a loan, exacted by some of the Plantagenet kings. It was declared illegal by the Bill of Rights in 1689.

Benev'olus, in Cowper's "Task," is John Courtney Throckmorton, of Weston Underwood.

Bengal Tigers. The 17th Foot, whose badge is a green tiger.

Bengalese (3 syl.). A native of Bengal.

Benicia Boy. John C. Heenan, the American pugilist, who challenged and fought Tom Sayers for "the belt" in 1860; so called from Benicia, in California, his birth-place.

Benjamin. The pet, the youngest. Queensland is the Benjamin of our colonial possessions. The allusion is to Benjamin, the youngest son of Jacob (Gen. xxxv. 18).

Ben'jamin. A smart coat; so called from a tailor of the name, and rendered popular by its association with Joseph's "coat of many colours."

Benjamin's Mess. The largest share. The allusion is to the banquet given by Joseph, viceroy of Egypt, to his brethren. "Benjamin's mess was five times so much as any of theirs." (Gen. xliii. 34.)

Benshie, *Benshee,* or *Banshee.* Each Highland family has a domestic spirit, called a Benshie, who takes a lively interest in its prosperity, and intimates approaching disaster or death by wailings and shrieks (Irish-Celtic, *ben,* "woman," and *sighe,* "fairy"). The Scottish Bodach Glay, or "Grey Spectre," is a similar superstition.

Bent. Inclination; talent for something. *Out of my bent,* not in my way, not in the range of my talent. *Bent on it,* inclined to it. As a thing bent is inclined, so a bent is an inclination or bias. Genius or talent is a bent or bias.

They fool me to the top of my bent—i.e., as far as the bow can be bent without snapping.—"*Hamlet,*" iii. 2.

Benvo'lio. Nephew to Montague, a testy, litigious gentleman, who would "quarrel with a man that had a hair more or a hair less in his beard than he had." Mercutio says to him, "Thou hast quarrelled with a man for coughing in the street, because he hath wakened thy dog that hath lain asleep in the sun."—*Shakespeare, "Romeo and Juliet,"* iii. 1.

Beppo. The contraction of Guiseppö, and therefore equal to our Joe. Husband of Laura, a Venetian lady. He was taken captive in Troy, turned Turk, joined a band of pirates, grew rich, and, after several years' absence, returned to his native land, where he discovered his wife

at a carnival ball with her *cavaliero servente*. He made himself known to her, and they lived together again as man and wife.—*Byron, "Beppo."*

Berch'ta (*the white lady*). This fairy, in Southern Germany, answers to Hulda (*the gracious lady*) of Northern Germany; but after the introduction of Christianity, when pagan deities were represented as demons, Berchta lost her former character, and became a bogie to frighten children.

Berë'ans. The followers of the Rev. John Barclay, of Kincardineshire (1773). They believe that all we know of God is from revelation; that all the Psalms refer to Christ; that assurance is the proof of faith; and that unbelief is the unpardonable sin. They took their name from the Bereans, mentioned in the book of the Acts (xvii. 11), who "received the word with all readiness of mind, and searched the Scriptures daily."

Berëcyn'thian Hero. Midas, the Phrygian king; so called from mount Berecyntus, in Phrygia.

Berenga'rians. Followers of Berenger, archdeacon of Angers, the learned opponent of Lanfranc (eleventh century). He said that the bread by consecration did not become the very body of Christ "generated on earth so many years before, but becomes to the faithful, nevertheless, the blessed body of Christ."

Bereni'ce (4 syl.). The sister-wife of Ptolemy III., who vowed to sacrifice her hair to the gods, if her husband returned home the vanquisher of Asia. She suspended her hair in the temple of the war-god, but it was stolen the first night, and Conon of Samos told the king that the winds had wafted it to heaven, where it still forms the seven stars near the tail of Leo, called *Coma Beren*

Berg-Folk. Pagan spirits doomed to live on the Scandinavian hills till the day of redemption. (*Scandinavian myth.*)

Bergelmir. A frost-giant, father of the Jötuns, or second dynasty of giants. (*Scandinavian mythology.*)

Berkshire. Saxon, *Bearoc-scire* (forest-shire), a name peculiarly appropriate to this county, which contains the forest districts of Windsor and Bagshot.

Berlin Decree. A decree issued at Berlin by Napoleon I., forbidding any of the nations of Europe to trade with Great Britain (1806). This mad fancy was the first step to the great man's fall.

Berlin Time. The new Berlin Observatory is 44′ 14″ east of Paris, and 53′ 35″ east of Greenwich. The Berlin day begins at noon, but our civil day begins the midnight preceding.

Ber'liners. The people of Berlin, in Prussia.

Berme'ja. Insula de la Torrë, from which Am'adis of Gaul starts when he goes in quest of the Enchantress-Damsel, daughter of Fin'etor the necromancer.

Bernard, *St.* Abbot of the monastery of Clairvaux in the twelfth century. His fame for wisdom was very great, and few church matters were undertaken without his being consulted.

Petit Bernard. Solomon Bernard, engraver, of Lyons. (Sixteenth century.)

Poor Bernard. Claude Bernard, of Dijon, philanthropist. (1588-1641.)

Lucullus. Samuel Bernard, capitalist. (1651-1739.)

Le gentil Bernard. Pierre Joseph Bernard, the French poet. (1710-1775.)

Bernar'do del Car'pio. One of the most favourite subjects of the Spanish minstrels; the other two being the Cid and Lara's seven infants.

Bernesque Poetry. Serio-comic poetry so called from Francesco Berni, of Tuscany, who greatly excelled in it. (1490-1536.)

Bernouilli's Numbers or *Numbers of Bernouilli.* A series of numbers of great importance in algebra, first used by James Bernouilli, professor of mathematics at Basle. (1654-1705.)

Berser'ker. Grandson of the eight-handed Starka'der and the beautiful, Alfhildë, called *bær-serce* (bare of mail) because he went into battle unharnessed.

> You say that I am berserker. And..barebark I go to-morrow to the war.
> Rev. C. Kingsley, *Herewards the Wake.*

Berth. *He has tumbled into a nice berth.* A nice situation or fortune. The place in which a ship is anchored is called its berth, and the sailors call it a *good* or *bad* berth as they think it favour-

able or otherwise. The space also allotted to a seaman for his hammock is called his berth. (Norman, *berth*, a cradle.)

Bertha. The betrothed of John of Leyden, but being a vassal of count Oberthal, she was unable to marry without her lord's consent. When she went with her mother to ask permission of marriage, the count, struck with her beauty, determined to make her his mistress. She afterwards makes her escape from the castle, and, fancying that the "prophet" had caused the death of her lover, goes to Munster fully resolved to compass his death by setting fire to the palace. She is apprehended, and being brought before the prophet-king, recognises her lover in him, saying, "I loved thee once, but now my love is turned to hate," and stabs herself.—*Meyerbeer's opera "Le Prophète."*

Berthe au Grand Pied. Mother of Charlemagne, and great-granddaughter of Charles Martel; so called because she had a club-foot.

Bertolde (*Bar-told*). *Imperturbable as Bertolde, i.e.*, not to be taken by surprise, thrown off your guard, or disconcerted at anything. Bertolde is the hero of a little *jeu d'esprit* in Italian prose, J. Cesare Croce. He is a comedian by profession, whom nothing astonishes; and is as much at his ease with kings and queens as with persons of his own rank and vocation.

Bertram. One of the conspirators against the republic of Venice "in whom there was a hesitating softness, fatal to a great enterprise." He betrayed the conspiracy to the senate.—*Buron, "Marino Faliero."*

Bertram Risingham. The vassal of Philip of Mortham. Oswald Wycliffe induced him to shoot his lord at Marston Moor, and for this vile deed the vassal demanded of him all the gold and movables of his late master. Oswald, being a villain, tried to outwit Bertram, and even murder him; but in the end it turns out that Mortham was not killed, neither was Oswald his heir; for Redmond O'Neale, the page of Rokeby, is found to be Mortham's son. — *Scott, "Rokeby."*

Bertra'mo. The fiend-father of Robert le Diable. After alluring his son to gamble away all his possessions, he meets him near the rocks St. Ire'në, and Hel'ena seduces him in the "Dance of Love." When Bertra'mo at last comes to claim his victim, he is resisted by Alice, the foster-sister of the duke, who reads to him his mother's will, and angels come to celebrate the triumph of good over evil.—*Meyerbeer's opera of "Roberto il Diavolo."*

Beryl Molozane (3 syl.). The lady beloved by George Geith; a laughing, loving beauty, all sunshine and artlessness, tender, frank, full of innocent chatter, helping every one, and loving every one. Her lot is painfully unhappy, and she dies.—*F. G. Trafford (J. H. Riddell), "George Geith."*

Berzak (*the interval*). The space between death and the resurrection.—*The Koran.*

Besants or Bezants. Circular pieces of bullion without any impression, supposed to represent the old coinage of Byzantium, and to have been brought to Europe by the Crusaders.

Bess. *Good queen Bess.* Queen Elizabeth. (1533-1603.)

Bess o' Bedlam. A female lunatic vagrant. Bedlam is a common name for a madhouse, and Bess is a national name for a woman, especially of the lower order. The male lunatic is a *Tom o' Bedlam.*

Bessemer Iron. Iron refined by the process patented in 1856-7 by Mr. Bessemer.

Bessus. A cowardly, bragging captain, a sort of Bob'adil (*q.v.*).—*Beaumont and Fletcher, "A King and No King."*

Bestials. Books on zoölogy were so called in the Middle Ages.

Bete Noire. The thorn in the side, the bitter in the cup, the spoke in the wheel, the black sheep, the object of aversion. A black sheep has always been considered an eyesore in a flock, and its wool is really less valuable. In times of superstition it was looked on as bearing the devil's mark.

The Dutch sale of tin is the *bête noire* of the Cornish miners.—*The Times.*

Bethlemenites (4 syl.). Followers of John Huss, so called because he used to preach in the church called Bethlehem of Prague.

Betty. A name of contempt given to a man who interferes with the duties of female servants, or occupies himself in female pursuits; also called a "Molly."

Betu'bium. Dumsby or the Cape of St. Andrew, in Scotland.

> The north-inflated tempest foams
> O'er Orka's and Betubium's highest peak.
> *Thomson, "Autumn."*

Beuves (1 syl.) or *Buo'vo of Aygremont.* The father of Malagigi, and uncle of Rinaldo.

Bev'er. A "drink" between meals (Italian, *bevere*, to drink—our *beverage;* Latin, *bibere*—our *im-bibe*). At Eton they have "Bever days," when extra beer is served to the students.

> He . . . will devour three breakfasts . . . without prejudice to his bevers.
> *Beaumont and Fletcher, "Woman Hater," i. 3.*

Bev'il. A model gentleman in Steele's "Conscious Lovers."

> Whate'er can deck mankind,
> Or charm the heart, in generous Bevil shewed.
> *Thomson, "Winter."*

Be'vis. The horse of lord Marmion.—*Sir Walter Scott.*

Bevis of Southampton. A knight of romance, whose exploits are recounted in Drayton's "Polyolbion." The French call him *Beuves de Hantone.*

Bev'y. *A bevy of ladies.* A throng or company; properly applied to roebucks, quails, and pheasants. The word is allied to *bivouac, i.e., be-awake* (to be on the watch), because one of the bevy is on the watch to warn the herd of danger.

Beza'liel, in the satire of "Absalom and Achitophel," by Dryden and Tate, is meant for the marquis of Worcester, afterwards duke of Beaufort.

> Bezaliel with each grace and virtue fraught,
> Serene his looks, serene his life and thought;
> On whom so largely Nature heaped her store,
> There scarce remained for arts to give him more.
> Part ii.

Bezo'nian. A beggar (French, *besoin;* Italian, *bisogno,* want). Sir Walter Scott adopted in his "Waverley" the motto—

> Under which king, Bezonian? speak or die.
> *Shakespeare, "2 Henry IV.," v*

Bhava'ni. Wife of Shiva. (*Hindu mythology.*)

Bheem or *Bhima.* One of the five Pandoos, or brotherhoods of Indian demigods, famous for his strength. He slew the giant Kinchick, and dragged his body from the hills, thereby making the Kinchick ravine.

Bian'ca. Wife of Fazio. When Fazio became rich, and got entangled with the marchioness Aldabella, she accused him to the duke of Florence of being privy to the death of Bartoldo, an old miser. Fazio was arrested and condemned to death. Bianca now repented of her jealous rashness, and tried to save her husband, but failing in her endeavours, went mad, and died of a broken heart.—*Dean Milman, "Fazio."*

N. B.—The name is employed by Shakespeare both in his "Taming of the Shrew" and also in "Othello."

Bias. The weight in bowls which makes them deviate from the straight line; hence any favourite idea or pursuit, or whatever predisposes the mind in a particular direction.

Bible means simply a book, but is now exclusively confined to the "Book of Books."

The headings of the chapters were prefixed by Miles Smith, bishop of Gloucester, one of the translators.

The division into chapters is ascribed to archbishop Lanfranc in the eleventh century, and archbishop Langton in the thirteenth century. But T. Hartwell Horne says the real author was cardinal Hugo de Sancto Caro, in the thirteenth century.

The division into chapters. The Jewish scribes divided the Old Testament into 669 *parashahs* (sections); subsequently the Pentateuch was portioned out into 54 lessons. In the thirteenth century the Vulgate was divided into chapters, subdivided by paragraphs marked A, B, C, &c., by Langton, and improved by Cardinal Hugo de Sancto Caro.

The division into verses was begun by rabbi Nathan about 1445, and finished by Athias, a Jew, in 1662. Robert Stephens introduced verses into his Greek Testament, published in 1551.

The Breeches Bible. So called because Gen. iii. 7 was rendered, "The eyes of them bothe were opened . . . . and they

sewed figge-tree leaves together, and made themselves breeches." By Whittingham, Gilby, and Sampson, 1579.

The Vinegar Bible. So called because the heading to Luke xx. is given as "The parable of the Vinegar" (instead of Vineyard). Printed at the Clarendon Press in 1717.

The Wicked Bible. So called because the word *not* is omitted in the seventh commandment, making it, "Thou shalt commit adultery." Printed by Barker and Lucas, 1632.

Bishop's Bible. The revised edition of archbishop Parker's version. Published 1568.

Cranmer's Bible. So called because archbishop Cranmer wrote the preface. This was Tindal's Bible, revised by Miles Coverdale. (1540.)

King James's Bible. The present version; so called because it was undertaken by command of James I. Published 1611.

Matthews' Bible is Tindal's version; it was so called by John Rogers, superintendent of the English churches in Germany. It was published with notes under the fictitious name of Thomas Matthews. (1537.)

Bible-Clerk. A sizar of the Oxford university; a student who gets certain pecuniary advantages for reading the Bible aloud at chapel. The office is almost a sinecure now, but the emolument is given to the sons of poor gentlemen, either as a free gift, or as the reward of merit tested by examination.

Biblia Pau'perum (*the poor-man's Bible*). Some forty or fifty pictures of Bible subjects used in the Middle Ages, when few could read, to teach the leading events of Scripture history. (*See* MIRROR OF HUMAN SALVATION.)

Biblical. *Father of Biblical criticism and exegesis.* Origen. (185-254.)

Biblomancy. Forecasting future events by the Bible. The plan was to open the sacred volume at random, and lay your finger on a passage without looking at it. The text thus pointed out was supposed to be applicable to the person who pointed it out. (Greek, *biblia*, Bible; *manteia*, prophecy.) (*See* SORTES.)

Bib'ulus. Colleague of Julius Cæsar, a mere cipher in office, whence his name has become proverbial for one in office who is a mere *fainéant*.

Biceps. A man's arm; properly, the protruding muscles of his arm or leg, so called because it has two heads. (Latin, *biceps*, two heads.)

Bick'erstaff, *Isaac.* A name assumed by dean Swift in a satirical pamphlet against Partridge, the almanack-maker. This produced a paper war, so diverting that Steele issued the "Tatler," under the editorial name of "Isaac Bickerstaff, Esq., Astrologer" (1709).

Bidding-Prayer. The prayer for the souls of benefactors said before the sermon; a relic of this remains in the prayer used in cathedrals, university churches, &c. Bidding is from *bead* or *bede*. (Saxon, *biddan*, to pray for the souls of benefactors.) (*See* BEADSMAN.)

Bidëford Postman. Edward Capern, the poet, so called because at one time he was a letter-carrier in Bidëford.

Bidi. A Malabar deity, about equal to the classic Destiny.

Bidpai. (*See* PILPAI.)

Biel (2 syl.). The god-protector of forests. (*Scandinavian mythology.*)

Bif'rost, in Scandinavian mythology, is the name of the bridge between heaven and earth; the rainbow may be considered to be this bridge, and its various colours are the reflections of its precious stones. (Old Norse, *bifa-rost*, to move through space.)

Big-bird. *To get the big bird* (*i.e.*, the goose). To be hissed on the stage. A theatrical expression.

Big-en'dians. A religious party in the empire of Lilliput, who made it a matter of conscience to break their eggs at the *big end*; they were looked on as heretics by the orthodox party, who broke theirs at the small end. The Big-endians are the Catholics, and the Little-endians the Protestants.

Big-wig. A person in authority, a "nob." Of course, the term arises from the custom of judges, bishops, and so on, wearing large wigs. Bishops no longer wear them.

Biggen. A coffee-pot made in imitation of a Beguin (cap).

Bighes (pron. *bees*). Jewels, female ornaments.

She is all in her bighes to-day –*i.e.*, in

full fig, in excellent spirits, in good humour.

Bight. *To hook the bight—i.e.*, to get entangled. The bight is the bend or doubled part of a rope, and when the rope of one anchor gets into the "bight" of another, it gets "hooked."

Biglow Papers are by Professor James Russell Lowell, of Boston, U.S.

Big'ot means simply a worshipper (Anglo-Saxon, *bigan*, to worship, whence *begine*, a religious woman; German, *bigott*). M. Bescherelle insists that the English word is a corruption of the oath *By-God;* and the German *Bei Gott*, he says, confirms it.—*Dict. Nation.*

Archbishop Trench says it means the *mustachio-man* (*i.e.*, the Spaniard), and derives the word from the Spanish *bigote* (a mustachio). *Hombre de bigote* is a "man of resolution," one that wears a mustachio; *tener bigotes* is "to stand firm." Bishop Hall calls a pervert to Rome a "bigot;" and we all know that Spain is still the land proverbial for mustachios and bigotry.—*Study of Words.*

The grey friars were called in Italy *bigiotti*, from *bigio*, grey; and *bizocco*, a word derived from *bigiotto*, means hypocrite.

Bil'bilis (Spain). Famed for its highly-tempered steel blades.

Bil'bo. A rapier or sword. So called from Bilba'o, in Spain, once famous for its finely-tempered blades. Falstaff says to Ford—

> I suffered the pangs of three several deaths; first, an intolerable fright, to be detected . . .; next, to be compassed, like a good bilbo. . . . hilt to point, heel to head; and then . . .'—"*Merry Wives*," iii. 5.

Bilboes. A bar of iron with fetters annexed to it, by which mutinous sailors are linked together. The word is derived from Bilba'o, in Spain, where they were first made. Some of the bilboes taken from the Spanish arma'da are still kept in the Tower of London.

Bilge Water. Filthy drainings. The bilge is the lowest part of a ship, and as the rain or sea-water which trickles down to this part is hard to get at, it is apt to become foul and very offensive.

Bilk. To cheat, to obtain goods and decamp without paying for them. (Gothic, *bilaikan*, to mock or deceive.)

Bill. *To pay a bill.* The word bill means a stick (French, *bille*, a billet or rod), and the allusion is to the custom of keeping accounts by tallies, or notches cut on small billets of wood. (*See* TALLY.)

A true bill. I confess what you say is true. The case against the accused is first submitted to the grand jury. If they think the charge has a fair colour, they write on the declaration "A true bill," and the case is submitted to the petty jury. Otherwise they write "No true bill," and the case is at once dismissed or "ignored."

Bill of Health. *A clean bill of health.* A document duly signed by the proper authorities, to certify that when the ship set sail, no infectious disorder existed in the place.

A foul bill of health is a document to show that the place was suffering from some infection when the ship set sail. If a captain cannot show a *clean bill*, he is supposed to have a foul one.

Bill of Lading. A document signed by the master of a ship in acknowledgment of goods laden in his vessel. In this document he binds himself to deliver the articles in good condition to the persons named in the bill, certain exceptions being duly provided for. These bills are generally in triplicate, one for the sender, one for the receiver, and one for the master of the vessel.

Bill of Quantities. An abstract of the probable cost of a building.

Bill of Rights. The declaration delivered to the prince of Orange on his election to the British throne, confirming the rights and privileges of the people. (Feb. 13, 1689.)

Bill of Sale. When a person borrows money and delivers goods as security, he gives him a bill of sale, that is, permission to sell the goods, if the money is not returned on a stated day.

Bills of Mortality took their rise in 1592, when a great pestilence broke out, which continued till 1595. We use the term now for those abstracts from parish registers which show the births, deaths, and baptisms of the district.

Billet-doux (*billy doo*) French, a love-letter, a sweet or affectionate letter.

Billiards. Ang.-Sax., *bylg-geards, i.e.*, pocket and yards [wands]; the game with "pockets and wands."

Billingsgate. *That's Billingsgate.* Vulgar and coarse, like the manners and language of Billingsgate fish-fags.

> Parnassus spoke the cant of Billingsgate.—*Dryden, "Art of Poetry," c. 1.*

To talk Billingsgate—i.e., to slang, to scold in a vulgar, coarse style.

You are no better than a Billingsgate fish-fag—i.e., you are as rude and ill-mannered as the women of Billingsgate fish-market (Saxon, *bellan*, "to bawl," and *gate*, "quay," meaning the noisy quay). The French say "Maubert," instead of Billingsgate, as *Your compliments are like those of the Place Maubert—i.e.*, no compliments at all, but vulgar dirt-flinging. The "Place Maubert" has long been noted for its market.

Billy. A policeman's staff, which is a little bill or billet.

Billy Barlow. A street droll, a merry Andrew. So called from a half-idiot of the name, who fancied himself "some great personage." He was well known in the east of London, and died in Whitechapel workhouse. Some of his sayings were really witty, and some of his attitudes really droll.

Billy Wix. An owl. Billy is a play upon the beak or bill, which is very striking in the owl, and Wix is the German *weck* (a wig), alluding to the "judge-like" appearance of Master Madge.

Bi'nary Theory. A theory which supposes that all definite chemical salts are combinations of two bodies.

Bingham's Dandies. The 17th Lancers. So called from their colonel, the earl of Lucan, formerly lord Bingham. The uniform is noted for its admirable fit and smartness.

Bin'nacle. The case of the mariner's compass, which used to be written *bittacle*, a corruption of the French *boite d'aiguille* (box of the needle).

Birchin Lane. *I must send you to Birchin Lane—i.e.*, whip you. The play is on *birch* (a rod).

Bird. An endearing name for girl.

> And by my word, your bonnie bird
> In danger shall not tarry;
> So though the waves are raging white,
> I'll row you o'er the ferry.
> *Campbell, "Lord Ullin's Daughter."*

The green bird tells everything a person wishes to know.—*Chery and Fairstar.*

The talking bird spoke with a human voice, and could bid all other birds join in concert.—*Arabian Nights.*

Bird. *A little bird told me so.* From Eccles. x. 20: "Curse not the king, no not in thy thought . . . for a bird of the air shall carry the voice, and that which hath wings shall tell the matter." Bellenden Ker says it is the Dutch *Er lij t'el baerd* (*i.e.*, By telling you I shall betray the person who told me), and certainly that is the meaning implied.

A Bird of ill-omen. A person who is regarded as unlucky; one who is in the habit of bringing ill-news. The ancients thought that some birds indicated good luck, and others evil. Even to the present day many look upon owls, crows, and ravens as unlucky birds; swallows and storks as lucky ones.

Ravens, by their acute sense of smell, discern the savour of dying bodies (like sharks), and, under the hope of preying on them, light on chimney-tops or flutter about sick rooms; hence the raven indicates death. Owls screech when bad weather is at hand, and as foul weather often precedes sickness, so the owl is looked on as a funeral bird.

Bird of Estë. The white eagle, the cognisance of the house.

> His dazzling way
> The bird of Estë soars beyond the solar ray.
> *"Jerusalem Deliv.," x.*

Birds of Paradise are described by old naturalists as being destitute of feet, dwelling ever in the air, wafted about in the bright sunbeams without the mechanism of wings, nourished on dew and the odour of flowers, like houris or the spirits of paradise.

Tavernier says that birds of paradise come in flocks during the nutmeg season to the south isles of India. The strength of the nutmeg intoxicates them, and, while they lie in this state on the earth, the ants eat off their legs, whence it is said that birds of paradise have no feet.

> Those golden birds that in the spice-time drop
> About the gardens, drunk with that sweet food
> Whose scent hath lured them o'er the summer flood. *T. Moore, "Lalla Rookh," i.*

Bird's-eye View. A mode of perspective drawing in which the artist is supposed to be *over* the objects delineated, in which case he beholds them as a *bird* in the air would see them.

Birmingham Poet. John Freeth, who died at the age of seventy-eight in 1808. He was wit, poet, and publican, who not only wrote the words and tunes of songs, but sang them also, and sang them well.

Bis. *Bis dat, qui cito dat* (he gives twice who gives promptly)—*i.e.*, prompt relief will do as much good as twice the sum at a future period.

Purple and bis, i.e., purple and fine linen (Latin, *byssus*, fine flax). The spelling is sometimes *biss, bys*, &c.

Biscuit (French-Latin, *bis*, twice; *cuit*, baked). So called because it was originally twice ovened. The Romans had a bread of this kind.

In pottery, earthenware or porcelain, after it has been hardened in the fire, but has not yet been glazed, is so called.

Bise. A wind that acts notably on the nervous system. It is prevalent in those valleys of Savoy that open to the north.

Bishop. *The bishop hath put his foot in it.* Said of milk or porridge that is burnt, or of meat over-roasted. Tyndale says, "If the podech be burned-to, or the meate ouer rosted, we saye the byshope hath put his fote in the potte," and explains it thus—"because the bishopes burn who they lust." Such food is also said to be *bishopped*.

Bishop Barnaby. The May-bug, lady-bird, &c.

"Barnaby" is bairn-bye or bairnie-bye, the bairn's insect, the child's favourite.

Another suggestion is worth notice—the Low Dutch *Barn-bie* (fire-fly), in allusion to the fiery red colour of its wings. This may have suggested the nursery rhyme—

> Barnaby, Barnaby, fly away home;
> Your house is on fire, your children will burn.

Your house is on fire is, "you are yourself on fire," and your fiery wings will burn your children. (*See* LADY-BIRD.)

Bishop—Eyeque, the same word "Episcopus," whence *episc, evesc, evesque, evêque*; also *'piscop, bishop*

Bishop Middleham is said to have been always ranting in praise of water-drinking, but to have killed himself by secret intoxication.

Bismarquer. To cheat; to play foul at cards or billiards. A word made out of the name of prince Bismarck, the Prussian minister, whose tricksy policy in 1865-1866 roused the indignation of all Europe.

Bissextile. Leap-year. We add a day to February in leap-year, but the Romans counted the 24th of February twice. Now, the 24th of February was called by them "dies bissextus" (*sexto calendas Martias*), the sextile or sixth day before the 1st of March; and this day being reckoned twice (*bis*) in leap-year, was called "annus bissextus."

Bisson or *Beesen* (blind) is the Saxon *bisen*. Shakespeare ("Hamlet," ii. 2) speaks of *bisson rheum* (blinding tears), and in "Coriolanus," ii. 1, "What harm can your bisson conspectuities glean out of this character?"

Biston'ians. The Thracians; so called from Biston, son of Mars, who built Biston'ia on the lake Bis'tonis.

> So the Bistonian race, a maddening train,
> Exult and revel on the Thracian plain;
> With milk their bloody banquets they allay
> Or from the lion rend his panting prey;
> On some abandoned savage fiercely fly,
> Seize, tear, devour, and think it luxury.
> *Pitt, "Statius,"* bk. ii.

Bitt. *To bitt the cable* is to fasten it round the "bitt" or frame made for the purpose, and placed in the fore part of the vessel.

Bit. Money. The word is used in the West Indies for a half pistareen (5d.). In Jamaica, a bit is worth 6d. English; in America, 12½ cents; in Ireland, 10d. In England it is the slang term for a fourpenny piece.

Bite. A cheat; one who *bites* us. "The biter bit" explains the origin. We say "a man was bitten" when he "burns his fingers" meddling with something which promised well but turned out a failure.

Bit'elas. Sister of Fairlimb, and daughter of Rukenaw, the ape, in the story of "Reynard the Fox." *Alkmar.*

Biting. *A biting remark.* Nearchos ordered Zeno, the dialectician, to be pounded to death in a mortar. When the philosopher was nearly bruised out of his life, he called the tyrant to his side, as if to make an important communication. Nearchos bent over the mortar, and put his ear close to the lips of the dying man, when Zeno bit it off. Hence the proverb, "A remark more biting than Zeno's." (*See* BRIDLE.)

Black for mourning was a Roman custom (Juvenal, x. 245) borrowed from the Egyptians.

Black in blazonry means constancy, wisdom, and prudence.

Black in several of the Oriental nations is a badge of servitude, slavery, and low birth. Our word *blackguard* seems to point to this meaning. The Latin *niger* meant *bad, unpropitious.* (*See* BLACKGUARD.)

Beaten black and blue, so that the skin is black and blue with the marks of the beating.

I must have it in black and white, i.e., in plain writing; the paper being white and the ink black.

To say black's his eye, i.e., to vituperate, to blame. The expression, *Black's the white of his eye,* is a modern corruption. Here *black* is the Latin *niger,* meaning evil. "If thine eye be evil, thy whole body is full of darkness" (Matt. vi. 23). To say the eye is black or evil, is, therefore, to accuse a person of an evil heart or great ignorance. (*See* BLACK PRINCE.)

A fool may do all things, and no man say *Black's his eye.* *The "Tell Tale."*

Blackacre, *Widow.* The best of Wycherley's comic characters; a masculine, litigious, pettifogging, headstrong woman.—"*The Plain Dealer.*"

Black Act. 9 Geo. I. c. 22 is so called, because it was directed against the Waltham deer-stealers, who blackened their faces for disguise, and, under the name of *Blacks,* appeared in Epping Forest. This Act was repealed in 1827.

Black Acts. Acts of the Scottish parliament between the accession of James I. and the year 1587, so called because they were printed in black or Saxon characters.

Black Art. The art practised by conjurors, wizards, and others, who professed to have dealings with the devil. Black here means diabolical or wicked.

Black Assize. 6th July, 1577, when a putrid pestilence broke out at Oxford during the time of assize.

Black-balled. Not admitted to a club; the candidate proposed is not accepted as a member. In voting by ballot, those who accept the person proposed drop a white or red ball into the box, but those who would exclude the candidate drop into it a black one.

Black Book. A book exposing abuses in Church and State, which furnished much material for political reform in the early part of the present century. (*See* BLACK BOOKS.)

Black Books. *To be in my black books.* In bad odour; in disgrace; out of favour. The black books were those compiled in the reign of Henry VIII. to set forth the scandalous proceedings of the English monasteries, and were so called from the colour of their binding. We have similarly the Blue Book, the Red Book, and so on.

Black Cap, or the *Judgment Cap,* worn by a judge when he passes sentence of death on a prisoner. This cap is part of the judge's full dress. The judges wear their black caps on November 9, when the Lord Mayor is presented in the Court of Exchequer. Covering the head was a sign of mourning among the Israelites, Greeks, Romans, and Anglo-Saxons. (2 Sam. xv. 30.)

Black Brunswickers. A corps of 700 volunteer hussars under the command of Frederick William, duke of Brunswick, who had been forbidden by Napoleon to succeed to his father's dukedom. They were called "Black" because they wore mourning for the deceased duke. Frederick William fell at Quatre-Bras, 1815. One of Millais' best pictures is called "The Black Brunswicker."

Black Cattle. Oxen for slaughter; so called because black is their prevailing colour, at least in the north.

Black Death. A putrid typhus, in which the body turned black with rapid putrefaction. It occurred in 1348, and carried off 25 millions in Europe alone, while in Asia and Africa the mortality was even greater.

Black Diamonds. Coals; also clever fellows of the lower orders. Coals and diamonds are both carbon.

Black Dog. A fiend still dreaded in many country places. (*See* Dog.)

Black Douglas. William Douglas, lord of Nithsdale. Died, 1390.

Black Friars. The Dominicans are so called from the colour of their habit.

Black Friday. The 6th December, 1745, the day on which the news arrived in London that the Pretender had reached Derby.

Black-guards. Miss Strickland says: "The scullions and inferior servants of the English court for many centuries were clad in *black*, and were familiarly called the royal black-guard, or the black-guards of England."—*Henry VIII.*, vol. iii., p. 245.

Gifford, in his edition of Ben Jonson, says: "In all great houses there were a number of dirty dependents, whose office it was to attend the wool-yards, sculleries, &c. Of these the most forlorn were selected to carry coals to the kitchen. They rode with the pots and pans, and were in derision called the black-guards."

In the lord steward's office a proclamation (May 7, 1683) begins thus: "Whereas.....a sort of vicious, idle, and masterless boyes and rogues, commonly called the Black-guard, with divers other lewd and loose fellows.....do usually haunt and follow the court.....Wee do hereby strictly charge.....all those so called.....with all other loose, idle..... men.....who have intruded themselves into his Majesty's court and stables..... to depart upon pain of imprisonment."

A mob is called the fourth regiment of Foot Guards. The first is the Grenadiers; the second, the Coldstream; the third, the Scotch Fusiliers; and the fourth, the Black-guards.

Black Hole of Calcutta. A dark cell in a prison into which Suraja Dowlah thrust 146 British prisoners. Next morning only twenty-three were found alive. (1756.)

Black Horse. The 7th Dragoon Guards. Their "facings" are black. Also called "Strawboots," "The Blacks," and the "Princess Royal's Dragoon Guards."

Black Jack. *Black Jack rides a good horse* (Cornish). The miners call blende or sulphide of zinc "Black Jack," the occurrence of which is considered by them a favourable indication. The blende rides upon a lode of good ore.

Black-leg. A swindler, especially in cards and races. So called from gamecocks, whose legs are always black.

Black Letter. The Gothic or German type. So called because of its black appearance.

Black Letter Day. An unlucky day; one to be recalled with regret. The Romans marked their unlucky days with a piece of black charcoal, and their lucky ones with white chalk.

Black-letter dogs. Literary antiquaries who poke and pry into every hole and corner to find out black-letter copies of books.

> By fell black-letter dogs.....
> That from Gothic kennels eager strut.
> *Matthias, "Pursuits of Literature."*

Black Lists. Lists of insolvency and bankruptcy, for the private guidance of the mercantile community. (*See* Black Books.)

Black Mail. Money given to freebooters by way of exempting property from depredation. (Saxon, *mal*, "rent-tax;" French *maille*, an old coin worth ·083 farthing). *Grass mail* was rent paid for pasturage. *Mails* and *duties* (Scotch) are rents of an estate in money or otherwise. "Black," meaning unlawful, wicked, is found in such expressions as *black-art, black-guard*, &c.

To levy black mail now means to exact exorbitant charges; thus the cabs and omnibuses during the Great Exhibition years "levied black mail" on the public.

Black Man. The Evil One.

Black Monday. Easter Monday, April 14, 1360, was so called. Edward III. was with his army lying before Paris, and the day was so dark, with mist and hail, so bitterly cold and so windy, that many of his horses and men died. Monday after Easter holidays is called "Black Monday," in allusion to this fatal day. Launcelot says—

> It was not for nothing that my nose fell a-bleeding on Black Monday last, at six o'clock i' the morning.—*Shakespeare, "Merchant of Venice,"* ii. 5.

February 27, 1865, was so called in Melbourne from a terrible sirocco from the

N.N.W., which produced dreadful havoc between Sandhurst and Castlemaine.

Black Money. Base coin brought to England by foreigners, and prohibited by Edward III.

Black Ox. *The black ox has trod on his foot—i.e.,* misfortune has come to him. Black oxen were sacrificed to Pluto and other infernal deities.

Black Parliament. The parliament held by Henry VIII. in Bridewell.

Black Prince. Edward, prince of Wales, son of Edward III. Froissart says he was "styled black by terror of his arms" (c. 169). Strutt confirms this saying: "for his martial deeds surnamed Black the Prince" (*Antiquities*). Meyrick says there is not the slightest proof that Edward, prince of Wales, ever wore black armour (vol. ii.); indeed, we have much indirect proof against the supposition. Thus Shaw (vol. i., plate 31) gives a fac-simile from a picture on the wall of St. Stephen's Chapel, Westminster, in which the prince is clad in *gilt* armour. Stothard says "the effigy is of copper gilt." In the British Museum is an illumination of Edward III. granting to his son the duchy of Aquitaine, in which both figures are represented in silver armour with gilt joints. The first mention of the term "Black Prince" occurs in a parliamentary paper of the second year of Richard II.; so that Shakespeare has good reason for the use of the word in his tragedy of that king—

> Brave Gaunt, thy father and myself
> Rescued the Black Prince, that young Mars of men,
> From forth the ranks of many thousand French.
> "*Richard II.*," ii. 3.

Black Republicans. The Republicans were so called by the pro-slavery party of the States, because they resisted the introduction of slavery into any State where it was not already recognised.

Black Rood of Scotland. The "piece of the true cross" or *rood,* set in an *ebony* crucifix, which Margaret, the wife of king Malcolm, left at death to the Scottish nation. It passed into various hands, but was lost at the Reformation.

Black Saturday. The 4th August, 1621; so called in Scotland, because a violent storm occurred at the very moment the Parliament was sitting to enforce episcopacy on the people.

Black Sea. So called from the abounding black rock in the extensive coal-fields between the Bos'phorus and Heracle'a.

Black Sheep (*Kârâ-Koin-loo*). A tribe of Turkomaus, so called from their standards. This tribe was extirpated by the *White Sheep* (*q.v.*)

A Black Sheep. A disgrace to the family; a *mauvais sujet;* a workman who will not join in a strike. Black sheep are looked on with dislike by shepherds, and are not so valuable as white ones.

Black Standard. The dress, turbans, and standards of the Abbasside caliphs were all black.—*D'Herbelot.*

Black Swan. (*See* RARA AVIS.)

Black Thursday. February 6, 1851; so called in the colony of Victoria, from a terrible bush-fire which then occurred.

Black Watch. Companies employed to watch the Highlands of Scotland. They dressed in a "black" or dark tartan (1725). Subsequently they were enrolled into the 42nd regiment, under the earl of Crawford, in 1737. Their tartan is still called "The Black Watch Tartan."

Blackamoor. *Washing the blackamoor white—i.e.,* engaged upon a hopeless and useless task. The allusion is to one of Æsop's fables so entitled.

Blackness. *All faces shall gather blackness* (Joel ii. 6)—*i.e.,* be downcast in consequence of trouble.

Blacksmith. *The learned blacksmith.* Elihu Burritt, U.S. (1811-1879)

Blad'amour. The friend of Par'idel in Spenser's "Faëry Queen." The poet had his eye upon the earl of Northumberland, one of the leaders in the northern insurrection of 1569. (*See* PAR'IDEL.)

Blade. *A knowing blade,* a sharp fellow; *a regular blade,* a buck or fop. (Saxon, *blad* or *bleed,* a branch or sprig.)

Bladud. A mythical king of England, and father of king Lear. He built the city of Bath, and dedicated the medicinal springs to Minerva. Bladud studied magic, and attempting to fly, fell into the temple of Apollo, and was dashed to pieces.—*Geoffrey of Monmouth.*

Inexhaustible as Bladud's well.—*Thackeray.*

Blaises (*Drunk as*). Drunk as those who take part in the procession of St Blaise, patron saint of woolcombers.

Blanche'fleur. The heroine of Boccaccio's prose romance called "Il Filocopo." Her lover Florës is Boccaccio himself, and Blanchefleur was a young lady passionately beloved by him, the natural daughter of king Robert. The story of Blanchefleur and Florës is substantially the same as that of Dor'igen and Aurelius, by Chaucer, and that of Diano'ra and Ansaldo in the "Decameron." (*See* DIANORA and DORIGEN.)

Blan'diman. The faithful manservant of fair Bellisant (*q.v.*), who attended her when she was divorced.—*Valentine and Orson.*

Blaney. A wealthy heir, ruined by dissipation, in Crabbe's "Borough."

> Misery and mirth are blended in his face,
> Much innate vileness and some outward grace: . . .
> The serpent's cunning and the sinner's fall.
> Letter xiv.

Blanket. So called from Thomas Blanket, who established a manufactory for these goods at Bristol, in 1340.

Blare. To cry with a great noise, like a child in a tricky temper; to bellow. (Old Belgic, *blaren;* Teutonic, *blarren;* Latin, *ploro,* to weep with noise.)

Blarney. *None of your blarney.* Soft, wheedling speeches to gain some end; sugar-words. Cormack Macarthy held the castle of Blarney in 1602, and concluded an armistice with Carew, the lord president, on condition of surrendering the fort to the English garrison. Day after day his lordship looked for the fulfilment of the terms, but received nothing except protocols and soft speeches, till he became the laughing-stock of Elizabeth's ministers, and the dupe of the lord of Blarney.

To kiss the Blarney Stone. Whoever does this shall be able to persuade to anything. The Blarney Stone is triangular, lowered from the north angle of the castle, about twenty feet from the top, and containing this inscription: "Cormack Mac Carthy fortis me fieri fecit, A.D. 1446."

The word Blarney, which is *Bladh-ey* (flowery island), may have given use to the strange tradition.

Blasphemous Balfour. Sir James Balfour, the Scottish judge, was so called because of his apostacy. He died 1583.

Blatant Beast. "A dreadful fiend of gods and men, ydrad;" type of "Common Rumour" or "Slander." He has 100 tongues and a sting; with his tongues he speaks things "most shameful, most unrighteous, most untrue;" and with his sting "steeps them in poison." Sir Calidore muzzled the monster, and drew him with a chain to Faëry Land. After a time the beast broke his chain and regained his liberty. (Saxon, *blœtan,* to bellow.)—*Spenser, "Faëry Queen,"* bks. v., vi.

Blayney's Bloodhounds. The 89th Foot is so called because of their unerring certainty, and untiring perseverance in hunting down the Irish rebels in 1798, when the corps was commanded by lord Blayney.

Blazon, *Blazonry.* To blazon is to announce with a trumpet, hence the Ghost in "Hamlet" says, "But this eternal blazon must not be to ears of flesh and blood"—*i.e.,* this babbling about eternal things, or things of the other world, must not be made to persons still in the flesh. Knights were wont to be announced by the blast of a trumpet on their entrance into the lists; the flourish was answered by the heralds, who described aloud the arms and devices borne by the knight; hence to blazon came to signify to "describe the charges borne;" and blazonry is "the science of describing or deciphering arms." (German, *blasen,* to blow.)

Blear-eyed, *The.* Aurelius Brandoli'ni, the Italian poet, called *Il Lippo.* (1440-1497.)

Bleed. *To make a man bleed* is to make him pay dearly for something; to victimise him. Money is the life-blood of commerce.

Blefus'ca. An island severed from Lilliput by a channel 800 yards wide, inhabited by pigmies. Swift meant it for France.—*Gulliver's Travels.*

Blemmyes (of Africa). Men said to have no head, their eyes and mouth being placed in the breast. (*See* ACEPHALITES; CAORA.)

Blenheim Dog. A small spaniel, so called from Blenheim palace in Oxfordshire, where the breed has been preserved ever since the palace was built.

Blenheim House (Oxfordshire). The house given by the nation to the duke of Marlborough, for his victory over the French at Blenheim, in Bavaria, in the reign of queen Anne (1704).

> When Europe freed confessed the saving power
> Of Marlborough's hand, Britain, who sent him forth,
> Chief of confederate hosts, to fight the cause
> Of liberty and justice, grateful raised
> This palace, sacred to the leader's fame.
> *Littleton, "Blenheim."*

Blessing.

The Pope blesses with *three fingers*, symbolical of the Trinity, in the name of the Father, Son, and Holy Ghost.

The inferior orders of the hierarchy bless with *both hands*, in the name of the holy archangels and angels. "Utraque manus in benedicendo cler'icis inferio'ribus necessaria est."

The humblest clerks, such as deacons and sacristans, bless with *brushes* which sprinkle holy water, the superiority of number making up for the inferiority of rank.

Blest. *I'll be blest if I do it.* I am resolved not to do it. A euphemism for *curst*.

Blets. Rotten spots upon apples, pears, &c. (Saxon, *blœctha*, a blotch. *Bletting* means rotting.)

Blikian'daböl (*splendid misery*). The canopy of the goddess Hel (*q.v.*).

Blimber. *Miss Blimber.* A blue stocking, who knows the dead languages, and wears learned spectacles. She is the daughter of Dr. Blimber, a fossil schoolmaster of the high and dry grammar type.—*Dickens, "Dombey and Son."*

Blind. *Blind leaders of the blind.* The allusion is to a sect of the Pharisees, who were wont to shut their eyes when they walked abroad, and often ran their heads against a wall or fell into a ditch. (Matt. xv. 14.)

That's a mere blind. A pretence; something ostensible to conceal a covert design. The metaphor is from window-blinds, which prevent outsiders from seeing into a room.

A blind alley. A "cul de sac," an alley with no outlet. It is blind because it has no "eye" or passage through it.

A blind ditch. One which cannot be seen. Here blind means obscure, as *a blind village*.

Blind as a beetle. Beetles are not blind, but the dor-beetle or hedge-chafer, in its rapid flight, will occasionally bump against one as if it could not see. (*See* MOLE.)

The Blind:—

Francesco Bello, called *Il Cieco*.

Lui'gi Groto, called *Il Cieco*, the Italian poet. (1541-1585.)

Lieutenant James Holman, *The Blind Traveller*. (1787-1857.)

Ludwig III., emperor of Germany, *L'Aveugle*. (880, 890-934.)

John Parry, *the blind harper*, died 1739.

Blind Beggar of Bethnal Green. A public-house sign in the Whitechapel Road.—*Hotten, "History of Sign-boards."* (*See* BEGGAR.)

Blind Harry. A Scotch minstrel of the fifteenth century. His epic of "Sir William Wallace" runs to 11,861 lines.

Blindman's Holiday. The hour of dusk, when it is too dark to work, and too soon to light candles. All then are exempt from work, like blind men, who, for the most part, keep perpetual holiday.

Blockhead. A stupid person; one without brains. The allusion is to a wig-maker's dummy or *tête à perruque*, on which he fits his wigs.

> Your wit will not so soon out as another man's will; 'tis strongly wedged up in a block-head.—*Shakespeare, "Coriolanus," ii. 3.*

Blood. A rake, a fast man; common in the regency of George IV. A term taken from blood horses.

Blood of our Saviour. An order of knighthood in Mantua, so called because their special office was to guard "the drops of the Saviour's blood" preserved in St. Andrew's church, Mantua.

Blood and iron policy—i.e., war policy. No explanation needed.

Laws written in blood. Dema'dës said that the laws of Draco were written in blood, because every offence was punished by death.

The field of blood. Acel'dama (Acts i. 19), the piece of ground purchased with the blood-money of our Saviour, and set apart for the burial of strangers.

The field of the battle of Cannæ, where Hannibal defeated the Romans, B.C. 216.

Bloodhound. Figuratively, one who follows up an enemy with pertinacity. Bloodhounds used to be employed for tracking wounded game by the blood spilt; subsequently they were employed for tracking criminals and slaves who had made their escape, and were hunters *of* blood, not hunters *by* blood.

Bloody, *The.* Otho II., emperor of Germany. (955, 973-983.)

The Bloody Eleventh. So called from their having been several times nearly annihilated, as at Alamanza, Fontenoy, Roucoux, Ostend, and Salamanca.

Bloody Assizes. The infamous assizes held by Judge Jeffreys in 1685. 300 were executed, more whipped or imprisoned, and 1000 sent to the plantations, for taking part in Monmouth's rebellion.

Bloody Bill. The 31st Henry VIII., c. 14, which denounced death by hanging or burning on all who denied the doctrine of transubstantiation.

Bloody-bones. A hobgoblin.

Bloody Butcher. (*See* BUTCHER.)

Bloody Wedding. St. Bartholomew's slaughter in 1572 is so called because it took place during the marriage feast of Henri (afterwards Henri IV.) and Marguerite (daughter of Catharine de' Medici).

Bloom'erism. A female costume, so called from Mrs. Amelia Bloomer, of New York, who tried in 1849 to introduce the fashion.

Blount, *Charles.* Author of some deistical writings in the time of Charles II. (1654-1693.)

He heard of Blount, &c.—*Crabbe,* "*Borough.*"

Blouse. A short smock-frock, worn by the artisans of France; so called from its ordinary colour, which is blue.

N.B.—The French mob is often called *The blouses.* (? Germ. *blau-los,* loose-blue.)

Blow. To inform against a companion; to "peach." The reference is to the announcing of knights by blast of trumpet.

To blow hot and cold (or) *To blow hot and cold with the same breath.* To be inconsistent. The allusion is the fable of a traveller who was entertained by a satyr. Being cold, the traveller blew his fingers to warm them, and afterwards blew his hot broth to cool it. The satyr, in great indignation, turned him out of doors, because he blew both hot and cold with the same breath.

I will blow him up sky high. Give him a good scolding. *A regular blowing up* is a thorough jobation. The metaphor is from blasting by gunpowder.

Blow a Cloud. To smoke a cigar or pipe. This term was in use in Queen Elizabeth's reign.

Blow Me (an oath). *You be blowed* (an oath), a play on the word *Dash me,* which is a euphemism for a more offensive oath.

Blow Out. A "tuck in," or feast which swells out the paunch.

Blown Herrings are bloated herrings, so dried with smoke as to bloat or swell them. The French *bouffi* (blown) is analogous to both expressions.

Blowzelin'da. A country maiden in Gay's pastoral called "The Shepherd's Week."

> Sweet is my toil when Blowzelind is near;
> Of her bereft, 'tis winter all the year. . . .
> Come, Blowzelinda, ease thy swain's desire,
> My summer's shadow and my winter's fire.
> Pastoral i.

Blubber. To cry like a child, with noise and slavering. Connected with *slobber, slaver.*

Blue or *Azure* is the symbol of Divine eternity and human immortality. Consequently, it is a mortuary colour—hence its use in covering the coffins of young persons. When used for the garment of an angel, it signifies faith and fidelity. As the dress of the Virgin, it indicates modesty. When worn at the celebration of the mass, it denotes humanity and expiation. In *blazonry,* it signifies chastity, loyalty, fidelity, and a spotless reputation.

The *Covenanters* wore blue as their badge, in opposition to the scarlet of royalty. They based their choice on Numb. xv. 38, "Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments . . . and that they put upon the fringe . . . a *ribland of blue.*"

True as Coventry Blue; reference is to a blue cloth and blue thread made at Coventry, noted for its permanent dye.

True Blue. This is a Spanish phrase, and refers to the notion that real aristocratic families have blue blood in their veins, while the blood of inferior persons approaches more or less to a black hue. (*See* SANG.) It is also short for *True as Coventry blue*, the Coventry blue thread being proverbial for its permanent dye.

True blue will never stain. A really noble heart will never disgrace itself. The reference is to blue aprons and blouses worn by butchers, which do not show blood-stains.

'Twas Presbyterian true blue (Hudibras, i. 1). The allusion is to the blue apron which some of the Presbyterian preachers used to throw over their preaching-tub before they began to address the people. In one of the Rump songs we read of a person going to hear a lecture, and the song says—

> Where I a tub did view,
> Hung with an apron blue;
> 'Twas the preacher's, I conjecture.

The Blue Ribbon of the Turf. The Derby. Lord George Bentinck sold his stud, and found to his vexation that one of the horses sold won the Derby a few months afterwards. Bewailing his ill-luck, he said to Disraeli, "Ah! you don't know what the Derby is." "Yes, I do," replied Disraeli; "it is the blue ribbon of the turf," alluding to the term *cordon bleu* (*q.v.*).

To look blue. To be disconcerted. *He was blue in the face:* aghast with wonder. The effect of fear and wonder is to drive the colour from the cheeks, and give them a pale-bluish tinge.

Blues. *The Blues* of Constantinople were a political party in the reign of Justinian, opposed to the *Greens* of Anastasius. Ever since this time blue has been the emblem of royalty at Rome.

Blue-apron. *A blue-apron statesman.* A lay politician, a tradesman who interferes with the affairs of the nation. The reference is to the blue apron once worn by almost all tradesmen, but now restricted to butchers, poulterers, fishmongers, and so on.

Bluebeard. A bogey, a merciless tyrant, in Charles Perrault's "Contes du Temps." The tale of Bluebeard (Chevalier Raoul) is known to every child, but many have speculated on the original of this despot. Some say it was a satire on Henry VIII., of wife-killing notoriety. Dr. C. Taylor thinks it is a type of the castle lords in the days of knight-errantry. Holinshed calls Giles de Retz, Marquis de Laval, the original Bluebeard. This Giles or Gilles lived at Machecoul, in Brittany, was accused of murdering six of his seven wives, and was ultimately strangled and burnt in 1440.

> The Bluebeard chamber of his mind, into which no eye but his own must look.—*Carlyle.*

Blue Blood. (*See* SANG BLEU.)

Blue Boar. A public-house sign; the cognisance of Richard III. In Leicester, is a lane in the parish of St. Nicholas, called the *Blue Boar Lane*, because Richard slept there the night before the battle of Bosworth Field.

> The bristly boar, in infant gore,
> Wallows beneath the thorny shade.
> *Gray, "The Bard."*

Blue Book. Parliamentary reports presented by royalty to both Houses of Parliament. Each volume is in folio, and covered with a blue wrapper.

Blue Bottle. A policeman; so called from the colour of his dress. Shakespeare makes Doll Tearsheet denounce the Beadle as a "blue-bottle rogue" (2 *Hen. IV.*, v. 4).

Blue Caps or *Blue Bonnets.* The Scotch.

> He is there, too, . . . and a thousand blue caps more.—*Shakespeare,* "1 *Henry IV.*," ii. 4.

> England shall many a day
> Tell of the bloody fray,
> When the blue bonnets came over the border.
> *Sir Walter Scott.*

Blue-coat School. Christ's Hospital is so called because the boys there wear a long *blue coat* girded at the loins with a leather belt. Some who attend the mathematical school are termed *King's boys*, and those who constitute the highest class are *Grecians.*

Blue Devils (or) *A fit of the blues.* A fit of spleen, low spirits. Roach and Esquirol affirm, from observation, that indigo dyers are especially subject to melancholy; and that those who dye scarlet are choleric. Paracelsus also

asserts that blue is injurious to the health and spirits. There may, therefore, be more science in calling melancholy *blue* than is generally allowed. The German *blei* (lead) which gives rise to our slang word *blue* or *bluey* (lead), seems to bear upon the "leaden downcast eyes" of melancholy.

Blue-gowns. The bedesmen, to whom the kings of Scotland distributed certain alms. Their dress was a cloak or gown of coarse blue cloth, with a pewter badge; and their number was equal to that of the king's years, so that an extra one was added every returning birthday. These paupers were privileged to ask alms through the whole realm of Scotland. No new member has been added since 1833. (*See* GABERLUNZIE.)

Blue Hen. Captain Caldwell used to say that no cock could be truly game whose mother was not a blue hen. As Caldwell commanded the 1st Delaware regiment in the war, the State of Delaware was nicknamed *blue hen.*

Your mother was a blue hen, no doubt. A reproof given to a braggart. (*See above.*)

Blue-light Federalists. A name given to those Americans who were believed to have made friendly ("blue-light") signals to British ships in the war. (1812.)

Blue-mantle. The English pursuivant-at-arms is so called from his official robe.

Blue-noses. The Nova Scotians.

Blue Peter. A flag with a blue ground and white square in the centre, hoisted as a signal that the ship is about to sail. Peter is a corruption of the French *partir* (leave or notice of departure), the flag being hoisted to give notice to the town that any person having a money-claim may make it before the ship starts, and that all about to sail are to come on board.

Blue Ruin. Gin. Called *blue* from its tint, and *ruin* from its effects.

Blue Stocking. A female pedant. In 1400 a society of ladies and gentlemen was formed at Venice, distinguished by the colour of their stockings, and called *della calza.* It lasted till 1590, when it appeared in Paris, and was the rage among the lady *savantes.* From France it came to England in 1780, when Mrs. Mon'tague displayed the badge of the Bas-bleu club at her evening assemblies. Mr. Stillingfleet was a constant attendant of the *soirées,* and went by the name of *Blue Stockings.* The last of the clique was Miss Monckton, afterwards countess of Cork, who died 1840.

Bluff Harry or *Hal.* Henry VIII., so called from his bluff and burly manners. (1491-1547.)

Blunderbore. The giant who was drowned, because Jack scuttled his boat. —*Jack the Giant Killer.*

Blunderbuss. A blunderer; the pun is on the word *blunder.*

Blunt. Silver money, from the French *blond.* So copper coins are called *browns;* gold, *yellow boys;* and the silver or white penny a *wyn* (Welsh, *gwyn,* white). There is also a small white Moorish coin called *blanquillo.*

Blunt, Major-General. An old cavalier officer, rough in speech, but very brave and honest, of good understanding, and a true patriot. — *Shadwell, "The Volunteers."*

Bo or *Boh,* in old Runic, was a fierce Gothic captain, son of Odin. His name was used by his soldiers when they would fight or surprise the enemy.—*Sir William Temple.*

From this name comes our *bogie,* a hobgoblin or little Bo. Gifford castle is called Bo Hall, being said to have been constructed by bogies or magic. (*See* BOGIE.)

You cannot say Bo! to a goose—i.e., you are a coward who dare not say bo! even to a fool. When Ben Jonson was introduced to a nobleman, the peer was so struck with his homely appearance that he exclaimed, "What! are you Ben Jonson? Why, you look as if you could not say Bo! to a goose." "Bo!" exclaimed the witty dramatist, turning to the peer, and making his bow.

Bo-tree. A corruption of Bodhidru'ma (the tree of wisdom), under which Sakyamuni used to sit, when he concocted the system called Buddhism.

Boa. Pliny says the word is from *bos* (a cow), and arose from the supposition that the boa sucked the milk of cows.

Boaner'gës (4 syl.). A pet parson of the lion genus, who anathematises and deals out his doctrines of election and reprobation with fearless assurance. Mrs. Oliphant, in her "Salem Chapel," describes this popular pulpiteer as one who "preaches real rousing-up discourses, but sits down pleasant to his tea, and makes hisself friendly."

Boanerges (sons of thunder). A name given to James and John, the sons of Zeb'edee, because they wanted to call down "fire from heaven" to consume the Samaritans for not "receiving" the Lord Jesus (Luke ix. 54; *see* Mark iii. 17).

Boar. *The Boar.* Richard III.; so called from his cognisance.

> The wretched, bloody, and usurping boar
> That spoiled your summer fields and fruitful vines;
> . . . This foul swine . . . lies now . . .
> Near to the town of Leicester, as we learn.
> *Shakespeare, "Richard III.,"* v. 3.

The bristled Baptist boar. So Dryden denominates the Anabaptists in his "Hind and Panther."

> The bristled Baptist boar, impure as he (*the ape*),
> But whitened with the foam of sanctity,
> With fat pollutions filled the sacred place,
> And mountains levelled in his furious race.
> Pt. 1.

The wild boar of Ardennes (Le sanglier des Ardennes), Guillaume, comte de la Marck, so called because he was fierce as the wild boar, which he delighted to hunt. Introduced by Sir Walter Scott as William, count of la Marck, in "Quentin Durward."

Boar's Head. The Christmas dish. Freyr, the Scandinavian god of peace and plenty, used to ride on the boar Gullinbursti; his festival was held at Yuletide (*winter solstice*), when a boar was sacrificed to his honour.

The Boar's Head. This tavern, made immortal by Shakespeare, used to stand in Eastcheap, on the site of the present statue of William IV. It was the cognisance of the Gordons, the progenitor of which clan slew, in the forest of Huntley, a wild boar, the terror of all the Merse. (1093.)

Board. *The Board of Trade, Board of Admiralty, Board of Directors,* &c. So called from the custom, still observed at the universities, of writing the members' names on a board. Hence, to be a member is to have one's name on the board.

To board. To feed and lodge together, is taken from the custom of the university members, &c., dining together at a common table or board.

Board, in sea-phrase, is all that space of the sea which a ship passes over in tacking. Hence the phrases—

To make a good board,
To make a short board,
To make a stern board,
To leave the land on back-board, &c.

I'll board him presently ("Hamlet," ii. 2). Accost. (French, *aborder*, to accost.)

> I will board her, tho' she chide as loud
> As thunder.
> *Shakespeare, "Taming of the Shrew,"* i. 2.

Boat. *Both in the same boat.* Both treated alike; both placed in the same conditions. The reference is to the boat launched when a ship is a-wreck.

To be represented in a boat is the ordinary symbol of apotheo'sis. Many sovereigns are so represented on coins.

Boatswain. The officer who has charge of the boats, sails, rigging, anchors, cordage, cables, and colours. Swain is the Saxon *swein* (a boy, servant), Swedish *sven*. Hence, a shepherd is a swain, and a sweetheart is a woman's servant or swain.

Boatswain. The name of Byron's favourite dog, buried in Newstead Abbey garden.

Boaz and Jachin. The names of the two brazen pillars set up by Solomon at the entrance of his temple — Boaz (*strength*) on the left hand, and Jachin (*stability*) on the right (1 Kings vii. 21).

> Two pillars raising by their skill profound,
> *Boaz* and *Jachin*, thro' the East renowned.
> *Crabbe, "Borough."*

Bob. A shilling. A contraction of *bawbee.* (*See* BAUBEE.)

To give the bob to any one. To deceive, to balk. The word is a corruption of *pop.* The bob of a pendulum or mason's plumb-line is the weight that pops backwards and forwards. The bob of a fishing-line pops up and down when fish nibble at the bait. To bob for apples or cherries is to try and catch them while they swing backwards and forwards. As this is very deceptive, it is easy to see how the word signifies to balk, &c. (*See* BO-PEEP.)

To bob means also to thump, and *a bob* is a blow.

> He that a fool doth very wisely hit,
> Doth very foolishly, although he smart,
> Not to seem senseless of the bob.
> *Shakespeare, "As You Like It," ii. 7.*

Bear a bob. Be brisk. The allusion is to the bobbing of apples, in which it requires great agility and quickness to avoid a thump on the mouth.

Bob'adil. A military braggart of the first water. Captain Bobadil is a character in Ben Jonson's comedy of "Every Man in his Humour." This name was probably suggested by Bobadilla, first governor of Cuba, who sent Columbus home in chains. *See* VINCENT.

> Bobadil is the author's best invention, and is worthy to march in the same regiment with Bessus and Pistol, Parolles, and the Copper Captain (*q.v.*).—*B. W. Procter.*

Bobbish. *Pretty bobbish.* Pretty well (in spirits and health), from *bob*, brisk. (*See above.*) A very ancient expression.

Bobby. A policeman; so called either because they *bob* or beat with a staff, or because Sir *Robert* Peel introduced the force, at least into Ireland. Probably the pun has given currency to the word.

Bockland or *Bookland.* Land severed from the *folcland*, and converted into a private estate of perpetual inheritance by a short and simple deed or bock.

Bod. The divinity invoked by Indian women who desire fecundity: Children born after an invocation to Bod must be redeemed, or else serve in the temple of the goddess. (*Indian mythology.*)

Boden-See. The Lake of Constance is so called because the *Bodmanno*, or king's messenger of the Carlovingian dynasty, used to reside in the vicinity.

Bodkin. *To ride bodkin.* To ride in a carriage between two others, the accommodation being only for two. You are a little instrument sheathed like a bodkin or small dagger, and thrust at the side of your companions.

> He himself might his quietus make
> With a bare bodkin.
> *Shakespeare, "Hamlet," iii. 1.*

Bodle. A Scotch coin, worth the sixth of a penny; so called from Bothwell, a mint-master.

Bodle'ian Library (Oxford). So called because it was restored by Sir Thomas Bodley, in 1597.

Bœmond ("Jerusalem Delivered"). The Christian king of Antioch who tried to teach his subjects arts, laws, and religion. Pyrrhus delivered to him a fort, by which Antioch was taken by the Christians after an eight months' siege. Bœmond and Roge'ro were two brothers, the sons of Roberto Guiscardo, of the Norman race.

Bœo'tian. A rude, unlettered person; a dull blockhead. The ancient Bœotians took no interest in the Athenian refinement and intellectual greatness. They loved agriculture and pastoral pursuits far better; so the witty Athenians used to say they were dull and thick as their own atmosphere. Yet Hesiod, Pindar, Corinna, Plutarch, Pelop'idas, and Epaminon'das were all Bœotians.

Boë'thius. Last of the Latin authors, properly so called. Alfred the Great translated his "De Consolatio'ne Philosophiæ" into Anglo-Saxon.

Bogie. A scarecrow, a goblin. (Bulgarian, *bog*, a god; Slavonic, *bogu;* Welsh, *bwg*, a goblin, our *bugbear.*)

The Assyrian mothers used to scare their children with the name of Narsës (*Gibbon*); the Syrians with that of Richard Cœur de Lion; the Dutch with Boh, the Gothic general (*Warton*); the Jews with Lilith; the Turks with Mathias Corvi'nus, the Hungarian king; and the English with the name of Lunsfort (*q.v.*). (*See* BO.)

Bo'gio (in "Orlando Furioso"). One of the allies of Charlemagne. He promised his wife to return within six moons, but was slain by Dardinello.

Bogomi'li. A religious sect of the twelfth century, whose chief seat was Thrace. So called from their constant repetition of the words, "Lord, have mercy upon us," which, in Bulgarian, is *bog* (Lord), *milui* (have mercy).

Bogtrotters. Irish tramps. So called from their skill in crossing the Irish bogs, from tussock to tussock, either as guides or to escape pursuit.

Bogus. *Bogus currency.* Forged or sham bills. *Bogus transactions.* Fraudulent transactions. The word is a corruption of Borghese, a swindler who did a

great business in supplying America with counterfeit bills, bills on fictitious banks, and sham mortgages.—*Boston Daily Courier.*

Bogle Swindle. A gigantic swindle concocted in Paris by fourteen persons, who expected to net at least a million sterling. It was exposed in the *Times.*

Bohe'mia. *The Queen of Bohemia.* A public-house sign in honour of lady Elizabeth Stuart, daughter of James I., who was married to Frederick, elector palatine, for whom Bohemia was raised into a separate kingdom. It is through this lady that the Brunswick family succeeded to the throne of Great Britain.

Bohe'mian. A gipsy, an impostor. The first gipsies that entered France came from Bohemia, and appeared before Paris in 1427. They were not allowed to enter the city, but were lodged at La Chapelle St. Denis.

A slang term applied to literary men and artists of loose and irregular habits, living by what they can pick up by their brains.

> Never was there an editor with less about him of the literary Bohemian. A strong contrast to his unhappy contemporary, Chatterton.—*Fortnightly Review,* "*Paston Letter.*"

Bohe'mian Brethren. A religious sect, formed out of the remnants of the Hussites. They rose at Prague in the fifteenth century, and were nicknamed *Cave-dwellers,* because they lurked in caves to avoid persecution.

Boi'es (2 syl.). Priests of the savages of Florida. Each priest has his special idol, which must be invoked by the fumes of tobacco. (*American Indian mythology.*)

Boiling-point. *He was at boiling-point.* Very angry indeed. Properly the point of heat at which water, under ordinary conditions, boils. (212° Fahrenheit, 100° Centigrade, 80° Reaumur.)

Boissere'an Collection. A collection at Stuttgart of the early specimens of German art, made by the three brothers Boisserée.

Boiva'ni. Goddess of destruction. (*Hindu Mythology.*)

Bo'lay or *Boley.* The giant which the Indians say conquered heaven, earth, and the inferno. (*Indian mythology.*)

Bold. *Bold as Beauchamp* (Beech-um). It is said that Thomas Beauchamp, earl of Warwick, with one squire and six archers, overthrew 100 armed men at Hogges, in Normandy, in 1346.

This exploit is not more incredible than that attributed to Captal-de-Buch, who, with forty followers, cleared Meaux of the insurgents called "La Jaquerie," 7,000 of whom were slain by this little band, or trampled to death in the narrow streets as they fled panic-struck (1358).

Bole'rium Promontory. The Land's End.

Bole'ro. A Spanish dance; so called from the name of the inventor.

Bolingbroke. Henry IV. of England; so called from Bolingbroke, in Lincolnshire, where he was born. (1366, 1399-1413.)

Bollen. Swollen. (Saxon, *bolge.*) Hence "joints bolne-big" (*Golding*), and "bolne in pride" (*Phaer*).

> The barley was in the ear, and the flax was bolled.—Exod. ix. 31.

Bolo'gna Stone, being placed in the light, will imbibe and for some time retain it, so as to illuminate a dark place.—*Richardson.*

Bolognese School. There were three periods to the Bolognese School in painting—the Early, the Roman, and the Eclectic. The first was founded by Marco Zoppo, in the fifteenth century, and its best exponent was Francia. The second was founded in the sixteenth century by Bagnacavallo, and its chief exponents were Primatic'io, Tibaldi, and Nicolo dell' Aba'tè. The third was founded by the Carracci, at the close of the sixteenth century, and its best masters have been Domenichi'no, Lanfranco, Guido, Schido'në, Guerci'no, and Alba'ni.

Bolt. An arrow, a shaft (Saxon, *bolta;* Danish, *bolt;* Greek, *ballo,* to cast; Latin, *pello,* to drive). A *door bolt* is a shaft of wood or iron, which may be shot or driven forward to secure a door. A *thunderbolt* is a shaft cast from the clouds. *Cupid's bolt* is Cupid's arrow.

The fool's bolt is soon spent. A foolish archer shoots all his arrows so heedlessly that he leaves himself no resources in case of need.

I must bolt: be off like an arrow.
To bolt food: to swallow it quickly without waiting to chew it.
To bolt out the truth: to blurt it out.
To bolt, to sift as flour is bolted.

I cannot bolt this matter to the bran,
As Bradwarden and holy Austin can.
Dryden's version of the *Cock and Fox.*

Bolt in Tun, a public-house sign, is heraldic. In heraldry it is applied to a bird-bolt, in pale piercing through a tun. The punning crest of Serjeant Bolton, who died 1787, was "on a wreath a tun erect proper, transpierced by an arrow fesseways or." Another family of the same name has for crest "a tun with a bird-bolt through it proper." A third, harping on the same string, has "a bolt gule in a tun or." The public-house sign distinguished by this device or name adopted it in honour of some family claiming one of the devices mentioned above.

Bolt Upright. Straight as an arrow. A bolt is an arrow with a round knob at the end, used for shooting at rooks, &c.

Bolton. *The Bolton Ass.* This creature is said to have chewed tobacco and taken snuff.—*Dr. Doran.*

Bate me an ace, quoth Bolton. Give me some advantage. What you say must be qualified, as it is too strong. Ray says that a collection of proverbs were once presented to the Virgin Queen, with the assurance that it contained all the proverbs in the language; but the queen rebuked the boaster with the proverb, "Bate me an ace, quoth Bolton," a proverb omitted in the compilation. John Bolton was one of the courtiers who used to play cards and dice with Henry VIII., and flattered the king by asking him to allow him an *ace* or some advantage in the game.

Bolus. An apothecary. Apothecaries are so called because they administer *boluses.* Similarly Mrs. Suds is a washerwoman; Boots is the shoeblack of an inn, &c.

George Colman adopts the name for his apothecary, who wrote his labels in rhyme, one of which was—

When taken,
To be well shaken;

but the patient being shaken, instead of the mixture, died.

Bomba. *King Bomba.* A nickname given to Ferdinand II., late king of Naples, in consequence of his cruel bombardment of Messi'na in 1848, in which the slaughter and destruction of property was most wanton.

Bomba II. is the nickname given to his son Francis II. for bombarding Palermo in 1860. He is also called *Bombali'no* (Little Bomba).

Another meaning equally applicable is "Vox et præter'ea nihil," Bomba being the explosion made by puffing out the cheeks, and causing them suddenly to collapse. Liar, break-promise, worthless.

Bombast literally means the porduce of the bombyx, but is applied to cotton used instead of silk; hence *bombase* (cotton), *bombazine* (silk cloth crossed with wool), fustian. In literature bombast is cotton palmed off on the public for silk. Bomb, the shell filled with gunpowder, is the *bombycia arundo*, or cane in which silk-worms were carried from place to place.

We have received your letters full of love, . . .
And in our maiden council rated them . . .
As bombast and as lining to the time.
Shakespeare, "Love's Labour's Lost," v. 2.

Bombastës Furio'so. One who talks big and uses long sesquipedalian words; the ideal of bombast. He is the hero of a burlesque opera so called, by William Barnes Rhodes.

Bombas'tus. The family name of Paracelsus. He is said to have kept a small devil prisoner in the pommel of his sword.

Bombastus kept a devil's bird
Shut in the pommel of his sword,
That taught him all the cunning pranks
Of past and future mountebanks.
Hudibras, pt. ii. 3.

Bon Mot (French). A good or witty saying; a pun; a clever repartee.

Bon Vivant (French). A free liver; one who indulges in the "good things of the table."

Bona Fidë. Without subterfuge or deception; really and truly. Literally, *in good faith* (Latin).

Bona-ro'ba. A courtesan (Italian). So called from the smartness of their robes or dresses.

We know where the bonarobas were.
Shakespeare, "2 Henry IV.," iii. 2.

Bone (1 syl.). To filch. Probably a corruption of *bonnet* (a gambling cheat, who sharks your money slyly). A sham bidder at an auction is a *bonnet*, his object being to run up the price of the articles. These cheats *bonnet*, or thrust the bonnet over the eyes of their victim, that their deception may not be detected.

I have a bone to pick with you. An unpleasant matter to settle with you. At the marriage banquets of the Sicilian poor, the bride's father, after the meal, used to hand the bridegroom a bone, saying, "Pick this bone; for you have taken in hand a much harder task."

Bone of Contention. A disputed point; a point not yet settled. The metaphor is taken from the proverb about "Two dogs fighting for a bone," &c.

Bones. Deuca'lion, after the deluge, was ordered to cast behind him the *bones of his mother, i.e.*, the stones of mother earth. Those thrown by Deuca'lion became men, and those thrown by his wife, Pyrrha, became women.

To make no bones about the matter, i.e., no difficulty, no scruple. Dice are called "bones," and the French *flatter le dé* (to mince the matter) is the opposite of our expression. To make no bones of a thing is not to flatter, or "make much of," or humour the dice, in order to show favour. I do not think the phrase has anything to do with a dog that eats meat, bones and all.

Boned. *I boned him.* Caught or seized him. (*See* BONE.)

Bonese (2 syl.). The inhabitants of Bo'ni, one of the Celebës.

Bonfire. A beacon-fire. (Welsh, *ban*, a beacon, whence *banffagl*, a lofty blaze; Danish, *baun*; Scotch, *bane-fire*.) The *Athenæum*, Oct. 6, 1866, gives several quotations from the materials prepared for the Philological Society's English Dictionary, to show that the word means a fire made of *bones*; one runs thus, "In the worship of St. John, the people . . . made three manner of fires: one was of clean bones and no wood, and that is called a bonefire; another of clean wood and no bones, and that is called a woodfire . . . and the third is made of wood and bones, and is called "St. John's fire" (*Quatuor Sermones*, 1499). Another quotation is from Leland's "Collectanea," 1550: "I have heard of a custom that is practised in some parts of Lincolnshire, where, on some peculiar nights, they make great fires in the public streets . . . with bones . . . in memory of burning their dead." This was on the 22nd of May, or Ascension Day. Certainly *bone* is the more ancient way of spelling the first syllable of the word.

Bon'homie'. Kindness, good nature; free and easy manners; cordial benevolence. (*French.*)

Bonhomme (2 syl.). *Jacques Bonhomme* (*French*). A peasant who ventures to interfere in politics. Hence the peasants' rebellion, in 1358, was called *La Jacquerie*. The term means "James Goodfellow;" we also often address the poor as "My good fellow."

Bon'iface. A sleek, good-tempered, jolly landlord. From Farquhar's comedy of "The Beaux' Stratagem."

> A regular British Boniface.—*The John Bull.*

St. Boniface, The apostle of Germany, an Anglo-Saxon, whose original name was *Winifrid* or *Winfrith*. (680-750.)

Bonnet. A pretended player at a gaming table, or bidder at an auction, to lure others to play. So called because he blinds the eyes of his dupes, just as if he had struck their bonnet over their eyes. (*See* BONE.)

> A man who sits at a gaming table, and appears to be playing against the table; when a stranger appears the Bonnet generally wins.—*The Times.*

Bonnet Rouge. The red cap of Liberty worn by the leaders of the French revolution. It is the emblem of Red Republicanism.

Braid Bannet. The old Scotch cap, made of milled woollen, without seam or lining.

Bonnet Lairds. Local magnates of Scotland, who wore the Braid Bannet.

Glengarry Bonnet. The highland bonnet, which rises to a point in front.

Bonnet-piece. A gold coin of James V. of Scotland, the king's head on which wears a bonnet. (*See* BEE.)

He has a green bonnet. Has failed in trade. In France it used to be customary, even in the seventeenth century, for bankrupts to wear a green bonnet (cloth cap).

Bonnyclabber. A drink made of beer and buttermilk. (Irish, *baine*, milk; *clabar*, anything that thickens it, as rennet, &c.)

With beer and buttermilk, mingled together . . .
To drink such . . bonny-clapper.
Ben Jonson, "The New Inn," i. 3.

Bontemps. *Roger Bontemps* (French). The personification of "Never say die." The phrase is from Béranger.

Vous pauvres, plains d'envie ;
Vous riches, désireux;
Vous, dont le char dévie
Après un cours heureux;
Vous, qui perdrez peut-être
Des titres éclatans,
Eh! gai! prenez pour maître
Le gros Roger Bontemps.—*Béranger.*

Ye poor, with envy goaded ;
Ye rich, for more who long ;
Ye who by fortune loaded,
Find all things going wrong;
Ye who by some disaster
See all your cables break,
From henceforth for your master
Bluff Roger Boutemps take.

Bonus. A bounty over and above the interest of a share in any company. (Latin, *bonus quæstus*, a good profit or bounty. The interest or fruit of money put out in an investment was by the Romans called the *quæstus*.)

Bonzes (sing. *Bon'zë*). Indian priests. In China they are the priests of the Fohists ; their number is 50,000, and they are represented as idle and dissolute. In Japan they are men of rank and family. In Tonquin every pagoda has at least two bonzës, and some as many as fifty.

Booby. A spiritless fool, who suffers himself to be imposed upon. In the West Indies there is a sort of pelican, called a booby, which allows itself to be attacked by other birds, and yields to them the fish it has taken almost without resistance. In England the Solan goose is called a booby or noddy.

Lady Booby. A caricature on Richardson's "Pam'ela." A vulgar upstart, who tries to seduce Joseph Andrews.—*Fielding, "Joseph Andrews."*

A booby will never make a hawk. The booby pelican, that allows itself to be fleeced by other birds, will never become a bird of prey itself.

Book (Saxon, *boc*; Danish, *beuke*; German, *buche*, a beech-tree.) Beech-bark was employed for carving names on, before the invention of printing.

Here on my trunk's surviving frame,
Carved many a long-forgotten name. . . .
As love's own altar, honour me:
Spare, woodman, spare the beechen tree.
Campbell.

Book. Logistilla gave Astolpho, at parting, a book which would tell him anything he wanted to know, and save him from the power of enchantment.—*"Orlando Furioso,"* bk. viii.

Book, bell, and candle. (*See* BELL.)

He is in my books (or) *in my good books.* The former is the older form ; both mean to be in favour. The word book was at one time used more widely, a single sheet or even a list being called a book. To be in my books is to be on my list of friends. (*See* BLACK BOOKS.)

Bring him to book. Make him give an account.

To speak by the book. With minute exactness.

To speak without book. Without authority.

He was booked at last. Caught and disposed of.

All these are mercantile terms, and refer to *book-keeping*.

Beware of a man of one book. Never attempt to controvert the statement of any one in his own special subject. A shepherd who cannot read will know more about sheep than the wisest bookworm. This caution is given by St. Thomas Aqui'nas.

That does not suit my book. Does not accord with my arrangements. The reference is to betting-books, in which the bets are formally entered.

Book-keeping.

Waste-book. A book in which items are not posted under heads, but are left scattered, as each transaction occurred. (Welsh, *gwasgaru*, to scatter; Spanish, *gastar*; Portuguese, *guastar*, &c.)

Ledger (Dutch, *legen*, to lay). The book which is laid up in counting-houses; from the same word we have ledger-lines in fish-tackling.

Ledger lines in music are lines which lie over or below the staff. (Dutch, *legger*, to lie.)

Bookworm. One always poring over his books. So called in allusion to the insect that eats holes in books, and lives both in and on its leaves.

Books. *Battle of the books.* The Boyle controversy. (*See* BATTLE, BOYLE CONTROVERSY.)

Boot. *I will give you that to boot, i.e.* in addition. The Anglo-Saxon *boot* or *bō* means "compensation." (Gothic, *botyan* profit.)

As any one shall be more powerful . . . . or higher in degree, shall he the more deeply make boot for sin, and pay for every misdeed.—*Laws of King Ethelred.*

Boot of a carriage. A corruption of the French *botte*, a box.

Boots. *Seven-leagued boots.* The boots worn by the giant in the fairy tale, called "The Seven-leagued Boots." These boots would stride over seven leagues at a pace.

I measure five feet ten inches without my boots. The allusion is to the chopine or high-heeled boot, worn at one time to increase the stature. Hamlet says of the lady actress, "You are nearer heaven than when I saw you last, by the altitude of a chopine."—ii. 2.

Boots. An instrument of torture made of four pieces of narrow board nailed together, of a competent length to fit the leg. The leg being placed therein, wedges were inserted till the sufferer confessed or fainted.

All your empirics could never do the like cure upon the gout as the rack in England, or your Scotch boots.—*Marston, "The Malcontent."*

To be in his boots. To be very tipsy. (Welsh, *bozi*, pron. *boot-zi*, to be saturated with liquor.)

Booth. Husband of Amelia.—*Fielding, "Amelia."*

Bootless errand. An unprofitable or futile message. The Saxon *bot* means 'reparation'—'overplus to profit;' as "I will give you that to boot;" "what boots it me?" (what does it profit me).

I sent him,
Bootless home and weather-beaten back.
"1 *Henry IV.*," iii. 1.

You have often
Begun to tell me what I am, but stopped,
And left me to a bootless inquisition.
Miranda to Prospero, "The Tempest," i. 2.

Boötes (*Bo-o'-tees*), or the ox-driver, a constellation. According to ancient mythology, Boötes invented the plough, to which he yoked two oxen, and at death, being taken to heaven with his plough and oxen, was made a constellation. Homer calls it "the wagoner."

Wide o'er the spacious regions of the north,
That see Boötes urge his tardy wain.
Thomson, "Winter."

Boozy. Partly intoxicated. (Russian, *busa*, millet-beer; Latin, *buza*, from *buo*, to fill; Welsh, *bozi;* Old Dutch, *buyzen*, to tipple; Coptic, *bouza*, intoxicating drink.)

In Egypt there is a beer called "Boozer," which is intoxicating.—*Morning Chronicle, Aug. 27, 1852.*

Bor, in Norfolk, is a familiar term of address to a lad or young man; as, "Well, bor, I saw the morther you spoke of"—*i.e.*, "Well, sir, I saw the lass. . . ." "Bor" is the Dutch *boer*, a farmer; and "mor" the Dutch *moer*, a female.

Borach'io. A drunkard. From the Spanish *borach'oe* or *borrach'o*, a bottle made of pig's skin, with the hair inside, dressed with resin and pitch to keep the wine sweet.—*Minsheu.*

Borachio. A follower of Don John, in "Much Ado About Nothing," who thus plays upon his own name:—

I will, like a true drunkard (*Borachio*), utter all to thee. (iii. 5.)

Bor'ak or *Al Borak* (the lightning). The horse brought by Gabriel to carry Mahomet to the seventh heaven. It had the face of a man, but the cheeks of a horse; its eyes were like jacinths, but brilliant as the stars; it had the wings of an eagle, spoke with the voice of a man, and glittered all over with radiant light. This creature was received into Paradise. (*See* CAMEL.)

Bord Halfpenny. A toll paid by the Saxons to the lord for the privilege of having a bord or bench at some fair for the sale of articles.

Borda'rii or *Bordmen.* A class of agriculturists superior to the Villa'ni, who paid their rent by supplying the lord's board with eggs and poultry.—*Domesday Book.*

Border Minstrel. Sir Walter Scott, who traced his descent to the dukes of Buccleuch, the great border family. (1771-1832.)

The Border. The frontier of England and Scotland, which, from the eleventh to the fifteenth century, was the field of constant forays, and a most fertile source of ill blood between north and south Britain.

March, march, Ettrick and Teviotdale;
Why, my lads, dinna march forward in order?
March, march, Eskdale and Liddesdale—
All the blue bonnets are over the border.
Sir Walter Scott.

Bordlands. Lands kept by lords in Saxon times for the supply of their own board or table.

Bordlode. Service paid by bordmen, or borda'rii, for the use of the land which they occupied.

Bore. A tidal wave, as those of the Hooghly, Severn, Trent (*heygre*), Wye, Solway, Dee (Cheshire), Clyde, Dornoch Firth, and Lune.

Bore, in pugilistic language, is one who *bears* or presses on a man so as to force him to the ropes of the ring by his physical weight; figuratively, one who bears or presses on you by his pertinacity.

All beggars are liable to rebuffs, with the certainty besides of being considered bores.
Prince Albert, 1859.

Bor'eal. Having an Auro'ra Borea'lis.

In radiant streams,
Bright over Europe, bursts the Boreal morn.
Thomson, "*Autumn.*"

Bor'eas. The north wind. According to mythology, he was the son of Astræus, a Titan, and Eos, the morning, and lived in a cave of Mount Hæmus, in Thrace. (Greek, *boros*, voracious, or *boa-reo*, to flow with violence; Russian, *boria*, storm; Hebrew, *boraach*, rapidity.)

Cease, rude Boreas! blustering railer.
Geo. Alex. Stevens.

Borghese (*Bor-ga'-zy*). *The princess Borghesē* pulled down a church contiguous to her palace, because the incense turned her sick and the organ made her head ache.

Bor'gia. (*See* LUCREZIA.)

Bormo'nia or *Borvo*. Two divinities of the ancient Sequanians and Eduans of Gaul, who presided over the hot springs. It is said that Bourbonne-des-Bains is named from Bormon.

Boroon. An Indian sea-god.

Borough English is where the youngest son inherits instead of the eldest. It is of *Saxon* origin, and is so called to distinguish it from the Norman custom. Wharton says that the custom obtains in the manors of Lambeth, Hackney, part of Islington, Heston, Edmonton, &c.—*Law Lexicon.*

Borowe. *St. George to borowe, i.e.*, St. George being surety. (Danish, *borgen*, bail; Swedish, *borgan*, a giving of bail.)

Borr. Son of Ymer, and father of Odin, Ville, Ve, and Hertha or Earth. The Celtic priests claimed descent from this deity. (*Celtic mythology.*)

Borrow. A pledge. *To borrow* is to take something which we pledge ourselves to return.

Ye may retain as borrowe my two priests.—*Scott*, "*Ivanhoe*," c. xxiii.

Bortell. The bull, in the tale of "Reynard the Fox." *Heinrich von Alkman.*

Bosh. Nonsense (Turkish, *bosh lakerdi*, silly talk; German, *bossch*, swipes). A gipsy word used in the "Student," v. ii., p. 217. (1766.)

Bossum. One of the two chief deities of the negroes on the Gold Coast, the other being Demonio. Bossum, the principle of good, is said to be *white*; and Demonio, the principle of evil, black. (*African mythology.*)

Bostal or *Borstal*. A narrow roadway up the steep ascent of hills or downs. (Anglo-Saxon, *biorh*, a hill; *stigelë*, a rising path; our *stile*.)

Bot'any means a treatise on fodder (Greek, *bot'anë*, fodder, from *boskein*, to feed). The science of plants would be "phytol'ogy," from *phyton-logos* (plant-spell).

Botch. A patch. *Botch* and *patch* are the same word; the older form was *bodge*, whence *boggle*. (Italian, *pezzo*, pronounced *patzo*.)

Bother, *i.e.*, *pother* (Hibernian). Halliwell gives us *blother*, which he says means to chatter idly.

Grose suggests *both-ears* as the derivation, and defends his guess by the remark that when two persons are talking at the same time, one on one side and one on the other, the person talked to is perplexed and annoyed. The fact is certain, and the derivation must go for what it is worth.

Sir, cries the umpire, cease your pother,
The creature's neither one nor t'other.
Lloyd, "*The Chameleon.*"

Bothie System. The Scotch system of building, like a barrack, all the outhouses of a farmstead, as the byres, stables, barns, &c. The farm men-servants live here. (Gaelic, *bothag*, a cot or hut, our *booth*.)

The bothie system prevails, more or less, in the eastern and north-eastern districts.—*J. Boyd, D.D.*

Botley Assizes. The joke is to ask a Botley man, "When the assizes are coming on?" and an inuendo is supposed to be implied to the tradition that the men of Botley once hanged a man because he could not drink so deep as his neighbours.

Bottle. *Looking for a needle in a bottle of hay.* Looking for a very small article amidst a mass of other things

Bottle is a diminutive of the French *botte*, a bundle; as *botte de foin*, a bundle of hay.

Hang me in a bottle. (*See* CAT.)

Bottle-chart. A chart to show the track of sealed bottles thrown from ships into the sea.

Bottle-holder. One who gives moral but not material support. The allusion is to boxing or prize-fighting, where each combatant has a bottle-holder to wipe off blood, refresh with water, and do other services to encourage his man to persevere and win.

Lord Palmerston considered himself the bottle-holder of oppressed States....He was the steadfast partisan of constitutional liberty in every part of the world.—*The Times.*

Bottle-imps. The Hebrew word for familiar spirits is *oboth*, leather bottles, to indicate that the magicians were wont to imprison in bottles those spirits which their spells had subdued.

Bottled Beer is said to have been discovered by dean Nowell as a most excellent beverage. The dean was very fond of fishing, and took a bottle of beer with him in his excursions. One day, being disturbed, he buried his bottle under the grass, and when he disinterred it some ten days afterwards, found it so greatly improved that he ever after drank bottled beer.

Bottom. *Nick Bottom, the weaver.* A man who fancies he can do everything, and do it better than any one else. Shakespeare has drawn him as profoundly ignorant, brawny, mock heroic, and with an overflow of self-conceit. He is in one part of "Midsummer Night's Dream" represented with an ass's head, and Titania, queen of the fairies, under a spell, caresses him as an Ado'nis.

When Goldsmith, jealous of the attention which a dancing monkey attracted, said, "I can do that," he was but playing Bottom.—*R. G. White.*

A ship's bottom is that part which is used for freight or stowage.

Goods imported in British bottoms are those which come in our own vessels.

Goods imported in foreign bottoms are those which come in foreign ships.

A full bottom is where the lower half of the hull is so disposed as to allow large stowage.

A sharp bottom is when a ship is capable of speed.

Never venture all in one bottom—i.e., one ship. "Do not put all your eggs into one basket."

A horse of good bottom means of good stamina, good foundation.

Bottomless. *The bottomless pit.* A ludicrous skit on William Pitt, who was remarkably thin.

Botty. Conceited. The frog that tried to look as big as an ox was a "botty" frog (*Norfolk*). A similar word is "swell," though not identical in meaning. "Bumpkin" and "bumptious" are of similar construction. (Welsh, *bot*, a round body, our *bottle; both*, the boss of a shield; *bothel*, a rotundity.)

Bouders or *Boudons.* A tribe of giants and evil genii, the guard of Shiva. (*Indian mythology.*)

Boudoir, properly speaking, is the room to which a lady retires when she is in the sulks. (French, *bouder*, to pout or sulk.)

The first boudoirs were those of the mistresses of Louis XV. (*See* BOWER.)

Bougie. A wax candle; so called from Bougiah, in Algeria, whence the wax was imported.

Boule or *Boule-work.* A kind of marquetry; so called from André Charles Boule, a cabinetmaker, to whom Louis XIV. gave apartments in the Louvre. (1642-1732.)

Boul'janus. An idol worshipped at Nantes, in ancient Gaul. An inscription was found to this god in 1592. (*Celtic mythology.*)

Bouncer. *That's a bouncer,* a gross exaggeration, a braggart's lie. (French, *bondir*, to leap; Dutch, *bonzen;* our *bounce.*)

He speaks plain cannon, fire, and smoke, and bounce. *Shakespeare,* "*King John,*" ii. 2.

Bounty. *Queen Anne's Bounty.* The produce of the first-fruits and tenths due to the crown, made over by queen Anne to a corporation established in the year 1704, for the purpose of augmenting church livings under £50 a-year.

Bouquet. French for nosegay.

The bouquet of wine, also called its nosegay, is its aro'ma.

Bouquet de crotte. Splashes of mud, especially on the lower part of the trousers.

Bourbon. So named from the castle and seigniory of Bourbon, in the old province of Bourbonnais. The *Bourbon family* is a branch of the Cap'et stock, through the brother of Philippe le Bel.

Bourgeoisie (*French*). The merchants, manufacturers, and master-tradesmen considered as a class. *Citoyen* is a freeman, a citizen of the state; *bourgeois*, an individual of the Bourgeoisie class. Molière has a comedy entitled "Le Bourgeois Gentilhomme."

Bouse. (*See* BOOZY.)

Boustrap'a. Napoleon III. The word is compounded of the first syllables *Bou*-logne, *Stra*-sbourg, *Pa*-ris, and alludes to his escapades in 1840 and 1836.

Boustroph'edon. A method of writing or printing, alternately from right to left and left to right, like the path of oxen in ploughing. (Greek, *bous-strepho*, ox-turning.)

Bouts-rimés (*end-rhymes*). A person writes a line, and gives the last word to another person, who writes a second line to rhyme with it, and so on. Dean Swift employs the term for a poem, each stanza of which terminates with the same word. He has given a poem of nine verses, each of which ends with Domitilla, to which, of course, he finds nine rhymes. (*French.*)

Bovey Coal. A lignite found at Bovey, in Devonshire.

Bow (to rhyme with *flow*).

He has two strings to his bow. Two means of accomplishing his object; if one fails, he can try the other. The allusion is to the custom of the British bowmen carrying a reserve string in case of accident.

Draw not your bow till your arrow is fixed. Have everything ready before you begin. The allusion is to the custom of fixing the arrow to the bowstring before drawing it.

He has a famous bow up at the castle. Said of a braggart or pretender.

To unstring the bow will not heal the wound (Italian). René of Anjou, king of Sicily, on the death of his wife, Isabeau of Lorraine, adopted the emblem of a bow with the string broken, and with the words given above for the motto, by which he meant, "Lamentation for the loss of his wife was but poor satisfaction."

Bow (to rhyme with *now*).

On the bow. Something seen over the bow of a ship within a range of 45° on one side or the other of the prow.

Bow-bells. *Born within sound of Bow-bells.* A true cockney. St. Mary-le-Bow has long had one of the most celebrated bell-peals in London. John Dun, mercer, gave in 1472 two tenements to maintain the ringing of Bow-bell every night at nine o'clock, to direct travellers on the road to town; and in 1520 William Copland gave a bigger bell for the purpose of "sounding a retreat from work." Bow Church is nearly the centre of the city.

Bow-hand. The left hand, the hand which holds the bow.

To be too much of the bow-hand. To fail in a design; not be sufficiently dexterous.

Bow-wow Word. A word in imitation of the sound made, as hiss, cackle, murmur, cuckoo, whip-poor-will, &c. The word is suggested by Max Müller. I should prefer *mock-word*, but onomatopœia might be onomapœia.

Bowden. *Not every man can be vicar of Bowden.* Not every one can occupy the first place. Bowden is one of the best livings in Cheshire. (*Cheshire proverb.*)

Bower. A lady's private room. (Saxon, *bur*, a chamber.) (*See* BOUDOIR.)

Bower Anchor. The smaller anchor or anchors carried at the ship's bow.

Bower of Bliss, in Wandering Island, the enchanted residence of Acra'sia, destroyed by Sir Guyon.—*Spenser*, "*Faëry Queen*," bk. ii.

Bowie Knife. A long, stout knife, carried by hunters in the Western states of America. So called from Colonel Jim Bowie, one of the most daring characters of the States.

Bowing. We uncover the head when we wish to salute any one with respect; but the Jews, Turks, Siamese, &c., uncover their feet. The reason is this: With us the chief act of investiture is

crowning or placing a cap on the head; but in the East it is putting on the slippers. To take off our symbol of honour is to confess we are but "the humble servant" of the person whom we thus salute.

Bowled. *He was bowled out.* Was ousted. A term in cricket.

Bowling. *Tom Bowling.* The type of a model sailor in Smollett's "Roderick Random."

> Here a sheer hulk lies poor Tom Bowling,
> The darling of the crew.—*Dibdin.*

Bowyer God. The same as the "archer god," meaning Cupid.

> The sylvan goddess and the bowyer god.
> *Camoens, "Lusiad,"* bk. 135.

Box. *I've got into the wrong box.* I am out of my element. Lord Lyttelton used to say he ought to have been brought up to some business; that whenever he went to Vauxhall and heard the mirth of his neighbours, he used to fancy pleasure was in every box but his own. Wherever he went for happiness, he somehow always got into the wrong box. (*See* CHRISTMAS BOX.)

A box o' the ears. This is the Greek *pux* (a fist), a blow with the fist. A boxer is one who uses his fists.

> For the box o' the ear that the prince gave you, he gave it like a rude prince, and you took it like a sensible lord.—*Shakespeare," 2 Henry IV.,"* i. 2.

Box and Cox. The two chief characters in John M. Morton's farce, usually called "Box and Cox."

Box the Compass, repeat in order the 32 points. (Span., *boxar*, to sail round.)

Box Days. Two days in spring and autumn, and one at Christmas, during vacation, in which pleadings may be filed. This custom was established in 1690, for the purpose of expediting business. Each judge has a private box with a slit, into which informations may be placed on box days, and the judge, who alone has the key, examines the papers in private.

Boxing. (Greek, *pux*, the fist; Irish, *bugsa;* German, *buchsbaum.*)

Boxing Day. (*See* CHRISTMAS BOX.)

Boy Bachelor. William Wotton, D.D., was admitted at St. Catherine's Hall before he was ten, and took his B.A. when he was twelve and a-half. (1666-1726.

Boy Bishop. St. Nicholas. From his cradle he is said to have manifested marvellous indications of piety, and was therefore selected for the patron saint of boys. (Fourth century.)

Boy Bishop The custom of choosing a boy from the cathedral choir, &c., on St. Nicholas Day (6th December), as a mock bishop, is very ancient. The boy possessed episcopal honour for three weeks, and the rest of the choir were his prebends. If he died during the time of his prelacy, he was buried *in pontifica'libus.* Probably the reference is to Jesus Christ sitting in the Temple among the doctors while he was a boy. The custom was abolished in the reign of Henry VIII.

Boyle Controversy. A book-battle between the Hon. Charles Boyle, third earl of Orrery, and the famous Bentley, respecting the "Epistles of Phal'aris." Charles Boyle edited the "Epistles of Phalaris" in 1695. Two years later, Bentley published his celebrated "Dissertation," to prove that the epistles were not written till the second century after Christ, instead of six centuries before that epoch. In 1699 he published another rejoinder, and utterly annihilated the Boyleists.

Boyle's Law. "The volume of a gas is inversely as the pressure." If we double the pressure on a gas, its volume is reduced to one-half; if we quadruple the pressure, it will be reduced to one-fourth; and so on. So called from the Hon. Robert Boyle. (1627-1691.)

Boyle Lectures. Eight sermons a year in defence of Christianity, founded by the Hon. Robert Boyle.

Boz. Charles Dickens. (1812-1870.)

> Boz, my signature in the *Morning Chronicle* (he tells us), was the nickname of a pet child, a younger brother, whom I had dubbed Moses, in honour of the "Vicar of Wakefield;" which, being pronounced *Bozès*, got shortened into *Boz.*

> Who the dickens "Boz" could be
> Puzzled many a learned elf;
> But time revealed the mystery,
> For "Boz" appeared as Dickens' self.
> *Epigram in the "Carthusian."*

Bozzy. James Boswell, the biographer of Dr. Johnson. (1740-1795.)

Brabançonne. A Belgian patriotic song, composed in the revolution of 1830, and so named from Brabant, of which Brussels is the chief city.

Barbancons. Troops of adventures and bandits, who made war a trade, and lent themselves for money to any one who would pay them. So called from Brabant, their great nest. (Twelfth century.)

Brace. *The Brace Tavern,* south-east corner of King's Bench; originally kept by two brothers named Partridge, *i.e.,* a brace of birds.

Brad'amant or *Bradaman'tē.* Sister of Rinalde, in Ariosto's "Orlando Furioso." She is represented as a most wonderful Christian Am'azon, possessed of an irresistible spear, which unhorsed every knight that it touched. The same character appears in the "Orlando Innamora'to" of Bojardo.

Bradley Headstone. An upper village schoolmaster, iron-willed, of most headstrong purpose, and uncontrolled passion. He loves Lizzie Hexham, and dogs Wrayburn for several weeks to murder him, because Lizzie loves the gay gentleman better than the plodding pedagogue.—*Dickens, "Mutual Friend."*

Brad'wardine, *Rose.* The daughter of Baron Bradwardine, and the heroine of Scott's "Waverley." She is in love with young Waverley, and ultimately marries him.

Brag. A game at cards. So called because the players brag of their cards to induce the company to make bets. The principal sport of the game is occasioned by any player *bragging* that he holds a better hand than the rest of the party, which is declared by saying "I brag," and staking a sum of money on the issue.—*Hoyle.*

Brag is a good dog, but Holdfast is a better. Talking is all very well, but doing is far better.

Jack Brag. A vulgar, pretentious braggart, who gets into aristocratic society, where his vulgarity stands out in strong relief. The character is in Theodore Hook's novel of the same name.

> He was a sort of literary Jack Brag.
> *T. H. Burton.*

Braggado'chio. A braggart. One who is very valiant with his tongue, but a great coward at heart. A barking dog that bites not. The character is from Spenser's "Faëry Queen," and a type of the "Intemperance of the Tongue." After a time, like the jackdaw in borrowed plumes, Braggadochio is stripped of all his "glories:" his shield is claimed by Sir Mar'inel; his lady is proved by the golden girdle to be the false Florimel; his horse is claimed by Sir Guyon; Talus shaves off his beard and scourges his squire; and the pretender sneaks off amidst the jeers of every one. It is thought that the poet had Felipe of Spain in his eye when he drew this character. *Faëry Queen,* iii. 8, 10; v. 3.

Bragmar'do. When Gargantua took the bells of Notre Dame de Paris to hang about the neck of his horse, the citizens sent Bragmardo to him with a remonstrance.—*Rabelais, "Gargantua and Pantag'ruel."*

Bra'gi. Son of Odin and Frigga. According to Scandinavian mythology, he was the inventor of poetry; but, unlike Apollo, he is always represented as an old man with a long white beard. His wife was Idunna.

Brah'ma (*Indian*). The self-existing and invisible Creator of the Universe; represented with four heads looking to the four corners of the world. The divine triad is Brahma, Vishnu, and Siva.

Brahma. One of the three beings created by God, to assist in the creation of the world. The Brahmins claim him as the founder of their religious system.

> Whate'er in India holds the sacred name
> Of piety or lore, the Brahmins claim:
> In wildest rituals, vain and painful, lost,
> Brahma, their founder, as a god they boast.
> *Camoens, "Lusiad,"* bk. vii.

Brah'mi. One of the three goddess-daughters of Vishnu, representing "creative energy."

Brahmin. A worshipper of Brahma, the highest caste in the system of Hinduism, and of the priestly order.

Bramble, *Matthew.* A testy, gouty, benevolent, country squire, in Smollett's novel of "Humphrey Clinker." Colman has introduced the same character as Sir Robert Bramble in his "Poor Gentleman." Sheridan's "Sir Anthony Absolute" is of the same type.

> A'n't I a baronet? Sir Robert Bramble, at Blackberry Hall, in the county of Kent? 'Tis time you should know it, for you have been my clumsy, two-fisted valet-de-chambre these thirty years.—*"The Poor Gentleman,"* iii. 1.

Bran. *If not Bran, it is Bran's brother.* If not the real "Simon Pure," it is just as good. A complimentary expression. Bran was Fingal's dog, a mighty favourite.

Bran-new, quite new. Brown (*brún*) the colour of things burnt. Brim-stone, *i.e.*, burning stone. Bran-d. Burn-ish, &c.

Brand. *He has the brand of villain in his looks.* It was once customary to brand the cheeks of felons with an F. The custom was abolished by law in 1822.

The Clicquot brand, &c., *the best brand,* &c. That is the merchant's, or excise mark branded on the article itself, the vessel which contains the article, the wrapper which covers it, the cork of a bottle, &c., to guarantee its being genuine, &c. Madame Clicquot, of champagne notoriety, died in 1866.

Brandenburg. *Confession of Brandenburg.* A formulary or confession of faith drawn up in the city of Brandenburg by order of the elector, with the view of reconciling the tenets of Luther with those of Calvin, and to put an end to the disputes occasioned by the confession of Augsburg.

Bran'dimart, in "Orlando Furioso," is Orlando's brother-in-law.

Brandon, the juggler, lived in the reign of Henry VIII.

Brandons, lighted torches. *Dominica de brandonibus* (St Valentine's Day), when boys used to carry about brandons (Cupid's torches.)

Brandy Nan. Queen Anne, who was very fond of brandy. (1664-1714.) On the statue of queen Anne in St. Paul's Churchyard, a wit wrote—

> Brandy Nan, Brandy Nan, left in the lurch,
> Her face to the gin-shop, her back to the church.

On the site of Dakin's tea-shop stood a "gin palace" at the time.

Brangtons, *The.* Vulgar, malicious, jealous women. The characters are taken from Miss Burney's novel called "Evelina." One of the brothers is a Cockney snob.

Brank. A gag for scolds. (Dutch, *pranghe,* the yoke of a pillory.)

Brasenose (Oxford). Over the gate is a brass nose, the arms of the college; but the word is a corruption of *brasen-huis,* a brasserie or brewhouse. (Latin, *brasin'ium.*)

Brass. Impudence. A lawyer said to a troublesome witness, "Why, man, you have brass enough in your head to make a teakettle." "And you, sir," replied the witness, "have water enough in yours to fill it."

Sampson Brass. A knavish attorney; servile, affecting sympathy, but making his clients his lawful prey.—*Dickens, "Old Curiosity Shop."*

Brat. A child; so called from *brat,* a child's pinafore; and *brat* is a contraction of *brattach,* a cloth, also a standard.

> Every man must repair to the brattach of his tribe.—*Scott.*

Brave. *The Brave.*
Alfonso IV. of Portugal. (1290-1357.)
John Andr. van der Mersch, patriot, *The brave Fleming.* (1734-1792.)

Bravery. Finery is the French *braverie.* The French for courage is *bravoure.*

> What woman in the city do I name
> When I say, "The city woman bears
> The cost of princes on unworthy shoulders?"
> Who can come in and say that I mean her?..
> Or what is he of baser function
> That says, "His bravery is not of my cost?"
> *Shakespeare, "As You Like It," ii. 7.*

Bravest of the Brave. Marshal Ney. So called by the troops of Friedland (1807), on account of his fearless bravery. Napoleon said of him, "That man is a lion." (1769-1815.)

Brawn. *The test of the brawn's head.* A little boy one day came to the court of king Arthur, and, drawing his wand over a boar's head, declared, "There's never a cuckold's knife can carve this head of brawn." No knight in the court except Sir Cradock was able to accomplish the feat.—*Percy's "Reliques."*

Bray. (*See* VICAR.)

Brazen. *To brazen out; a face of brass* (or) *brazen-faced fellow.* Brass is the emblem of impudence, insolence, and self-will; iron symbolises warfare and military adventure.

> What a brazen-faced varlet art thou!
> *Shakespeare, "King Lear," ii. 2.*

Brazen Age. The age of war and violence. It followed the silver age.

> To this next came in course the brazen age,
> A warlike offspring, prompt to bloody rage,
> Not impious yet, Hard steel succeeded then,
> And stubborn as the metal were the men.
> *Dryden, "Metam.," i.*

Brazen-faced. Bold (in a bad sense), without shame.

Brazen Head. The following are noted:—One by Albertus Magnus, which cost him thirty years' labour, and was broken into a thousand pieces by Thomas Aquinas, his disciple. One by Friar Bacon.

> Bacon trembled for his brazen head.
> *"Dunciad," iii. 104.*
>
> Quoth he, My head's not made of brass,
> As friar Bacon's noddle was.—*Butler*, ii. 2.

The brazen head of the marquis de Villena, of Spain.

Another by a Polander, a disciple of Escotillo, an Italian.

Probably *The Invisible Girl*, who made the tour of Europe, explains the mystery.

Brazen Head. A gigantic head kept in the castle of the giant Ferragus, of Portugal. It was omniscient, and told those who consulted it whatever they required to know, past, present, or to come.—*Valentine and Orson.*

Bread. *He took bread and salt, i.e.*, he took his oath. Bread and salt were formerly eaten when an oath was taken.

Cast thy bread upon the waters, for thou shalt find it after many days (Eccles. xi. 1). When the Nile overflows its banks, the weeds perish and the soil is disintegrated. The rice-seed being cast into the water, takes root, and is found in due time growing in healthful vigour.

Break.

To break your back. Make you bankrupt. The metaphor is from carrying burdens on the back.

To break up housekeeping. To discontinue keeping a separate house. A school term.

Breakers Ahead. Hidden danger at hand. Breakers in the open sea always announce sunken rocks, sandbanks, &c.

Brèche de Roland. A deep defile in the crest of the Pyrenees, some 300 feet in width, between two precipitous rocks. The legend is that Roland, the paladin, cleft the rock in two with his sword Durandal, when he was set upon by the Gascons at Roncesvallës.

> Then would I seek the Pyrenean breach,
> Which Roland clove with huge two-handed sway
> *Wordsworth.*

Breeches. *To wear the breeches.* Said of a woman who usurps the prerogative of her husband. Similar to *The grey mare is the better horse.* (*See* GREY.)

The phrase is common to the French, Dutch, Germans, &c., as *Elle porte les braies. De vrouw draagder de broek. Sit hat die Hosen.*

Breeches Bible. (*See* BIBLE.)

Breeze. House-sweepings, as fluff, dust, ashes, and so on, thrown as refuse into the dust-bin. We generally limit the meaning now to small ashes and cinders used for coals in burning bricks. The word is a corruption of the French *débris* (rubbish, or rather the part broken or rubbed off by wear, tear, and stress of weather).

The Breeze-fly. The gad-fly; so called from its sting. (Saxon, *briose;* Gothic, *bry*, a sting.)

Breidablik (*wide-shining*). The palace of Baldur, which stood in the Milky Way. (*Scandinavian mythology.*)

Brenda Troil. Daughter of Magnus, and sister of Minna Troil.—*Scott, "Pirate."*

Brennus. A Latin form of the Kymric word *Brenhin* (a war-chief). In times of danger the Druids appointed a *brenn* to lead the confederate tribes to battle.

Brent-goose. A barnacle or goose the colour of burnt bread. (*Brent*, burnt.)

Brentford. *Like the two kings of Brentford smelling at one nosegay.* Said of persons who were once rivals, but have become reconciled. The allusion is to an old farce called "The Rehearsal," by the duke of Buckingham. "The two kings of Brentford enter hand in hand," and the actors, to heighten the absurdity, used to make them enter "smelling at one nosegay" (Act ii., s. 2).

Bressommer or *Brest-Sommer.* The beam into which the girders are framed. (German, *brets*, planks; *sommer*, a master-beam—*i.e.*, the planks' master-beam. It is not correctly derived from the French *brace à mur.*)

Bretwalda (*ruler of Britain*). The chief of the kings of the heptarchy who exercised a certain undefined power over the other rulers, something like that of Hugues Cap'et over his peers.

Brevet Rank is rank one degree higher than your pay. Thus, a brevet-major has the title of major, but the pay of captain. In familiar language, we say a man who addresses an unmarried woman as Mrs., gives her brevet rank. (French, *brevet*, a patent, a concession.)

Breviary. An epitome of the old office of matins and lauds for daily service in the Roman Catholic Church at the seven different hours, according to the saying of David, "Seven times a day do I praise thee."—*Psalm* cxix. 164.

Brew. *Brew me a glass of grog, i.e.,* mix one for me. *Brew me a cup of tea, i.e.,* make one for me. *The tea is set to brew, i.e.,* to draw. The general meaning of the word is to boil or mix, the restricted meaning is to make malt liquor. (Saxon, *briwan*, to make broth; Danish, *brouwen*, to mix; Welsh, *berw*, a boiling.)

Brewer. *The Brewer of Ghent.* James van Artevelde. (Fourteenth century.)

It may here be remarked, that it is a great error to derive proper names of any antiquity from modern words of a similar sound or spelling. As a rule, very few ancient names are the names of trades; and to suppose that such words as Bacon, Hogg, and Pigg refer to swineherds, or Gaiter, Miller, Tanner, Ringer, and Bottle to handicrafts, is a great mistake. A few examples of a more scientific derivation will suffice for a hint:—

BREWER. This name, which exists in France as Bruhière and Brugière, is not derived from the Saxon *briwan* (to brew), but the French *bruyère* (heath), and is about tantamount to the German "Plantagenet" (*broom-plant*).

BACON is from the High German verb *bagan* (to fight), and means "the fighter."

PIGG and BIGG are from the old High German *pichan* (to slash).

HOGG is the Anglo-Saxon *hyge* (scholar), from the verb *hogan* (to study).

BOTTLE is the Anglo-Saxon *Bod'-el* (little envoy). Norse, *bodi*; Danish, *bud*.

GAITER is the Saxon *Gaid-er* (the darter). Celtic, *gais*, our *goad*.

MILLER is the old Norse *melia*, our *mill* and *maul*, and means a "mauler" or "fighter."

RINGER is the Anglo-Saxon *hring gar* (the mailed warrior).

SMITH is the man who smites.

TANNER, German "Thanger;" old German "Danegaud" is the Dane-Goth.

This list might easily be extended.

Briar'eös or *Æge'on.* A giant with fifty heads and a hundred hands. Homer says the gods called him Briar'eös, but men called him Ægeon.—"*Iliad*," i. 403.

> Not he who brandished in his hundred hands
> His fifty swords and fifty shields in fight,
> Could have surpassed the fierce Argantes' might.
> "*Jerusalem Delivered*," bk. vii.

> Then, called by thee, the monster Titan came,
> Whom gods Briar'eös, men Ægeon name.
> *Pope*, "*Iliad*," i.

Shakespeare employs the word as a dissyllable:

The Briareus of languages. Cardinal Mezzofanti, who knew fifty-eight different tongues. Byron called him "a walking polyglot; a monster of languages; a Briareus of parts of speech." (1774-1849.)

Bold Briareus. Handel. (1685-1756.)

Bribo'ci. Inhabitants of part of Berkshire and the adjacent counties referred to by Cæsar in his "Commentaries."

Brick. *A regular brick.* A jolly good fellow.

To read like a brick. To read hard.

The word is University slang, and comes round about thus: A brick is *deep red*, so a *deep-read* man is a brick. To read like a brick, is to read in order to become deep read.

A deep-read man is a "good man" in University phrase; a good man is a jolly fellow with non-reading men; *ergo*, a jolly fellow is a brick.

Brick-and-Mortar Franchise. A Chartist phrase for the £10 household system.

Brickdusts. The 53rd Foot; so called from the brickdust-red colour of their facings. Also called *Five and thre'pennies*, a play on the number and daily pay of the ensigns.

Bride. *The bridal wreath* is a relic of the *coro'na nuptia'lis* used by the Greeks and Romans to indicate triumph.

Bride Cake. A relic of the Roman Confarrëa'tio, a mode of marriage prac-

tised by the highest class in Rome. It was performed before ten witnesses by the Pon'tifex Max'imus, and the contracting parties mutually partook of a cake made of salt, water, and flower (*far*). Only those born in such wedlock were eligible for the high sacred offices.

Bride (or *Wedding*) **Favours** represent the *true lover's knot*, and symbolise union.

Bride's Maids. A relic of the ten witnesses mentioned above. (*See* BRIDE CAKE.)

Bride's Veil. The Anglo-Saxons used to hold a veil over the bride and bridegroom, to conceal the blushes of the lady from the company. Widows were not veiled on being re-married.

Bride of Aby'dos. Zuleika, daughter of Giaffir, pacha of Aby'dos. As she was never wed, she should be called the affianced or betrothed.—*Byron.*

Bride of Lammermoor. Lucy Ashton.—*Sir W. Scott*, "*Bride of Lammermoor.*"

Bride of the Sea. Venice; so called from the ancient ceremony of the doge, who threw a ring into the Adriatic, saying, "We wed thee, O sea, in token of perpetual domination."

Bridegroom is the old Dutch *grom* (a young man). Thus, *Groom of the Stole* is the young man over the wardrobe. Groom, an ostler, is quite another word, being the Persian *garma* (a keeper of horses), unless, indeed, it is a contracted form of stable-groom (stable-boy). The Anglo-Saxon *gome* (a man) was in use even in the civil wars.

Bridegroom's Men. In the Roman marriage by *confarreation*, the bride was led to the Pon'tifex Max'imus by bachelors, but was conducted home by married men. Polydore Virgil says that a married man preceded the bride on her return, bearing a vessel of gold and silver.

Bridewell. The city Bridewell, Bridge Street, Blackfriars, was built over a holy well of medical water, called St. Bride's Well, where was founded a hospital for the poor. After the Reformation, Edward VI. chartered this hospital to the city. Christ Church was given to the education of the young, St. Thomas's Hospital to the cure of the sick, and Bridewell was made a penitentiary for unruly apprentices and vagrants. Strange that St. Bride or St. Bridget, the model of purity and innocence, should give her name to a penitentiary and prison!

Bridge of Jehennam. (*See* SERA'T.)

Bridge of Sighs, which connects the palace of the doge with the state prisons of Venice. Over this bridge the state prisoners were conveyed from the judgment-hall to the place of execution.

> I stood in Venice, on the Bridge of Sighs,
> A palace and a prison on each hand.
> "*Childe Harold's Pilgrimage,*" canto iv. 1.

Bridgenorth, *Major Ralph.* A Roundhead in Scott's "Peveril of the Peak."

Bridgewater Treatises. Instituted by the Rev. Francis Henry Egerton, earl of Bridgewater, in 1825, who left the interest of £8,000 to be given to the author of the best treatise on "The power, wisdom, and goodness of God, as manifested in creation." Eight are published by the following gentlemen:—(1) The Rev. Dr. Chalmers, (2) Dr. John Kidd, (3) the Rev. Dr. Whewell, (4) Sir Charles Bell, (5) Dr. Peter M. Roget, (6) the Rev. Dr. Buckland, (7) the Rev. W. Kirby, and (8) Dr. William Prout.

Bridle. *To bite on the bridle* is to suffer great hardships. The bridle was an instrument for punishing a scold; to bite on the bridle is to suffer this punishment.

Bridle Road or **Way.** A way for a riding-horse, but not for a horse and cart.

Bridlegoose, *Judge,* who decided the causes brought to him by the throw of dice.—*Rabelais*, "*Gargantua and Pantag'ruel,*" iii. 39.

Bridport. *Stabbed with a Bridport dagger, i.e.,* hanged. Bridport, in Dorsetshire, was once famous for its hempen goods, and monopolised the manufacture of ropes, cables, and tackling for the British navy. The hangman's rope being made at Bridport gave birth to the proverb.—*Fuller*, "*Worthies.*"

Brig'adore (3 syl.). Sir Guyon's horse, which had a distinguishing "black spot in his mouth."—*Spenser*, "*Faëry Queen,*" v. 3.

Brigand properly means light-armed people. The *Brigands* were light-armed, irregular troops, like the Bashi-Bazouks, and like them were addicted to marauding. The *Free Companies* of France were Brigands.

Brigandine. The armour of a brigand, consisting of small plates of iron on quilted linen, and covered with leather, hemp, or something of the kind.

Another derivation is the Celtic *brigant*, a mountaineer, from *brig*, a summit.

Bright's Disease. A degeneration of the tissues of the kidneys into fat, first investigated by Dr. Bright. The patient under this disease has a flabby, bloodless appearance, is always drowsy, and easily fatigued.

Brigians. The Castilians; so called from one of their ancient kings, named Brix or Brigus, said by monkish fabulists to be the grandson of Noah.

> Edward and Pedro, emulous of fame . . .
> Thro' the fierce Brigians hewed their bloody way,
> Till in a cold embrace the striplings lay.
> *Camoens, "Lusiad," v.*

Brigliado'ro (*golden bridle*). The name of Orlando's and also of Sir Guyon's steed. (*See* HORSE.)

Brilliant Madman. Charles XII. of Sweden. (1682-1697-1718.)

> Macedonia's madman or the Swede.
> *Johnson, "Vanity of Human Wishes."*

Brims. *You have brims in your tail.* You are restless, you are always gadding about. A brim is a gad-fly, and when one of these insects gets on the tail of an animal, the creature is wild and restless.

Briney or **Briny.** *I'm on the briny.* The sea, which is salt like brine.

Brioche (2 syl.). A sort of bun or cake common in France, and now pretty generally sold in England. When Marie Antoinette was talking about the bread riots of Paris during the 5th and 6th October, 1789, the duchesse de Polignac naïvely exclaimed, "How is it that these silly people are so clamorous for *bread*, when they can buy such nice brioches for a few sous!" This was in spirit not unlike the remark of our own princess Charlotte, who avowed "that she would for her part *rather eat beef than starve*," and wondered that the people should be so obstinate as to insist upon having bread when it was so scarce

Bris. Il conte di San Bris, governor of the Louvre, was father of Valentina, and leader of the St. Bartholomew massacre.—*Meyerbeer's opera, "Gli Ugonotti."*

Brissotins. A nickname given to the advocates of reform in the French Revolution, because they were "led by the nose" by Jean Pierre Brissot. The party was subsequently called the Girondists.

Bristol Board. A stiff drawing-paper, originally manufactured at Bristol.

Bristol Boy, *The.* Thomas Chatterton, the poet. Also called "The Marvellous Boy;" or as Wordsworth has it, "The sleepless soul who perished in his pride." (1752-1770.)

Bristol Milk. Sherry sack, at one time given by the Bristol people to their friends.

Bristol Diamonds. Brilliant crystals of colourless quartz found in St. Vincent's Rock, near Bristol.

Bristol Waters. Mineral waters near the city of Bristol, with a temperature not exceeding 74°; especially celebrated in cases of pulmonary consumption.

Britain. By far the most probable derivation of this word is that given by Bochart, from the Phœnician *Baratanic* (country of tin), contracted into B'ratan'. The Greek *Cassiter'idës* (tin islands) is a translation of Baratanic, once applied to the whole known group, but now restricted to the Scilly Isles. Aristotle, who lived some 350 years before the Christian era, calls the island *Britannic*, which is so close to *B'ratanic* that the suggestion of Bochart can scarcely admit of a doubt.—*De Mundo*, sec. 3.

Great Britain consists of "Britannia prima" (England), "Britannia secunda" (Wales), and "North Britain" (Scotland), united under one sway.

Britan'nia was first struck on our coins by the Romans. Charles II., in the year 1667, revived the device, and the new Britannia was a fac-simile of his *chère amie*, Barbara Villiers, created by him duchess of Cleveland. The figure was by Evelyn, and engraved by Roetier.

Brit'omart (*sweet maid*). Daughter of king Ryence of Wales, whose desire was to be a heroine. She is the impersonation of saintly chastity and purity of mind. She encounters the "savage, fierce bandit and mountaineer," without injury; is assailed by "hag and unlaid ghost, goblin, and swart fairy of the mine," but "dashes their brute violence into sudden adoration and blank awe." It must be remembered that Britomart is not the impersonation of celibacy, as she is in love with an unknown hero, but of "virgin purity."—*Spenser, "Faëry Queen,"* bk. iii. Her marriage, bk. v. 6.

> She charmed at once and tamed the heart,
> Incomparable Britomart.—*Scott.*

Brit'omartis. A Cretan nymph, very fond of the chase. King Minos fell in love with her, and persisted in his advances for nine months, when she threw herself into the sea. (Cretan, *britus-martis,* sweet maiden.)

Brit'tany. *The damsel of Brittany.* Eleanora, daughter of Geoffrey, second son of Henry II., king of England and duke of Brittany. At the death of prince Arthur, she was the real heir to the crown, but John confined her in the castle of Bristol till death (1241).

Broach. *To broach a new subject.* To start one in conversation. The allusion is to beer tubs. If one is flat, another must be tapped. A broach is a peg or pin, and to broach a cask is to bore a hole in the top for the vent-peg.

> I did broach this business to your highness.
> *Shakespeare, "Henry VIII.,"* ii. 4.

Broad Arrow, on Government stores. It was the cognisance of Henry, viscount Sydney, earl of Romney, master-general of the ordnance. (1693-1702.)

Broadcloth. The best cloth for men's clothes. So called from its great breadth. It required two weavers, side by side, to fling the shuttle across it.

Broadside. Printed matter spread over an entire sheet of paper. The whole must be in one type and one measure, *i.e.*, must not be divided into columns. A folio is when the sheet is folded, in which case a page occupies only *half* the sheet.

In naval language, it means the whole side of a ship; and to "open a broadside on the enemy" is to discharge all the guns on one side at the same moment.

Brobdingnag. The country of gigantic giants, to whom Gulliver was a pigmy "not half so big as a round little worm plucked from the lazy finger of a maid."

> You high church steeple, you gawky stag,
> Your husband must come from Brobdingnag.
> *Kane O'Hara, "Midas."*

Brobdingnag'ian. Colossal; tall as a church steeple. (*See above.*)

Limbs of Brobdingnagian proportions.—*The Star.*

Brocken. *The spectre of the Brocken.* This is the shadow of men and other objects greatly magnified and reflected in the mist and cloud of the mountain opposite. The Brocken is the highest summit of the Hartz range.

Brogue properly means the Irish *brog,* or shoe of rough hide. The application of *brog* to the dialect or manner of speaking is similar to that of buskin to tragedy, and sock to comedy.

Brogues. Trousers. From the Irish *brog,* resembling those still worn by some of the French cavalry, in which trousers and boots are all one garment.

> And put my clouted brogues from off my feet.
> *Shakespeare, "Cymbeline,"* iv. 2.

Broker. Properly speaking, is one who sells refuse. In German, called *mäklers,* that is, "sellers of damaged stores." (Teutonic, *brak* or *wrak,* refuse.)

Brontës. A blacksmith personified; one of the Cyclops. The name signifies *Thunder.*

> Not with such weight, to frame the forky brand,
> The ponderous hammer falls from Brontës' hand.
> *Hoole, "Jerusalem Delivered,"* bk. xx.

Bronzomar'te. The sorrel horse of Sir Launcelot Greaves.—*Smollett, "Adventures."*

Brook, *Master.* The name assumed by Ford when he visits Sir John Falstaff. The amorous knight tells Master Brook all about his amour with Mrs. Ford, and how he duped her husband by being stowed into a basket of dirty linen.

> *Ford.* I'll give you a pottle of burned sack to give me recourse to him, and tell him my name is Brook, only for a jest.
> *Host.* My hand, bully. Thou shalt have egress and regress. . . . and thy name shall be Brook.
> *Shakespeare, "Merry Wives of Windsor,"* ii. 1.

Broom. A broom is hung at the mast-head of ships about to be sold, to indicate that they are to be swept away. The idea is popularly taken from Admiral Tromp, but probably this allusion is more

witty than true. The custom of hanging up something to attract notice seems very common. Thus, an old piece of carpet from a window indicates household furniture for sale; a wisp of straw indicates oysters for sale; a bush means wine for sale; an old broom, ships to sell, &c. &c. (*See* PENNANT.)

Brosier. Eating one out of house and home. At Eton, when a dame keeps an unusually bad table, the boys agree together on a day to eat, pocket, or waste everything eatable in the house. The censure is well understood, and the hint generally effective. (Greek, *broso*, to eat.)

Brother or *Frère.* A friar not in priest's orders. (*See* FATHER.)

Brother Benedict. A married man. (*See* BENEDICT.)

Brother Blade. Properly, a fellow-soldier, but now any one of the same calling as yourself.

Brother Brush. A fellow-painter.

Brother Chip. A fellow-carpenter.

Brother Clergyman. A fellow-clergyman.

Brother (M. or N.). A fellow-barrister.

Brother Whip. A fellow-coachman.

Brother German. A real brother. *A uterine brother* is a brother by the mother's side only.

Brother Jonathan. When Washington was in want of ammunition, he called a council of officers, but no practical suggestion could be offered. "We must consult brother Jonathan," said the general, meaning his excellency Jonathan Trumbull, the elder governor of the state of Connecticut. This was done, and the difficulty was remedied. To consult brother Jonathan then became a set phrase, and brother Jonathan grew to be the John Bull of the United States. —*J. R. Bartlett, "Dictionary of Americanisms."*

Brother Sam. The brother of Lord Dundreary (*q.v.*), the hero of a comedy based on a German drama, by John Oxenford, with additions and alterations by E. A. Sothern and T. B. Buckstone.—*Supplied by T. B. Buckstone, Esq.*

Browbeat. To beat or put a man down by knitting the brows.

Brown. A copper. (*See* BLUNT.)

To be done brown. To be roasted, deceived, taken in.

Brown, Jones, and Robinson. Three Englishmen, who travel together; their adventures were published in *Punch*, and were the production of Richard Doyle. They typify the middle-class English abroad, and hold up to ridicule their gaucherie and contracted notions, their vulgarity and extravagance, their conceit and snobbism.

Brown Bess means brown barrel. The barrels were browned to keep them from rusting. (Dutch, *bus*, a gun-barrel; Low German, *büsse;* Swedish, *byssa.* Our *arquebus, blunderbuss.*) (*See below.*)

Brown Bill. A kind of halbert, used by English foot-soldiers before muskets were employed. We find in the mediæval ballads the expressions "brown brand," "brown sword," "brown blade," &c. Sometimes the word *rusty* is substituted for brown, as in Chaucer: "And in his side he had a rousty blade;" which being the god Mars, cannot mean a bad one. Keeping the weapons *bright* is a modern fashion; our forefathers preferred the honour of blood-stains. Some say the weapons were varnished with a brown varnish to prevent rust, and some affirm that one Brown was a famous maker of these instruments, and that Brown bill is a phrase similar to Armstrong gun and Colt's revolver. (*See above.*)

> So, with a band of bowmen and of pikes,
> Brown bills and targetiers.
> *Marlowe, "Edward II."* 1622.

Brown Study. Absence of mind; apparent thought, but real vacuity. The corresponding French expression explains it—*sombre réverie. Sombre* and *brun* both mean sad, melancholy, gloomy, dull.

> Invention flags, his brain grows muddy,
> And black despair succeeds brown study.
> *Congreve, "An Impossible Thing."*

Brownie. The house spirit in Scottish superstition. He is called in England *Robin Goodfellow.* At night he is supposed to busy himself in doing little jobs for the family over which he presides. Farms are his favourite abode. Brownies are brown or tawny spirits, in opposition to fairies, which are fair or elegant ones.

It is not long since every family of considerable substance was haunted by a spirit they called Browny, which did several sorts of work; and this was the reason why they gave him offerings . . . on what they called "Browny's stone."—*Martin, "Scotland."*

Brownists. Followers of Robert Brown, of Rutlandshire, a violent opponent of the Established Church in the time of queen Elizabeth. The present "Independents" hold pretty well the same religious tenets as the Brownists. Sir Andrew Aguecheek says:—

> I'd as lief be a Brownist as a politician.
> *Shakespeare, "Twelfth Night," iii. 2.*

Bruel. The goose, in the tale of "Reynard the Fox." The word means *little-roarer.*

Bruïn. One of the leaders arrayed against Hudibras. He was Talgol, a Newgate butcher, who obtained a captain's commission for valour at Naseby. He marched next Orsin (Joshua Gosling, landlord of the bear gardens, at Southwark).

Bruin, Sir. The name of the bear in the famous German beast-epic, called "Reynard the Fox." (Dutch for *brown.*)

Brulgruddery (*Dennis* and *Mrs.*). In "John Bull," a drama, by Colman.

Brumaire. The celebrated 18th of Brumaire (9th November, 1799) was the day on which the Directory was overthrown, and Napoleon established his supremacy.

Brum'magem. Worthless or very inferior metallic articles made in imitation of better ones. Birmingham, once called Brumwicham, is the great mart and manufactory of gilt toys, cheap jewellery, imitation gems, mosaic gold, and such small deer.

Brunehild. (3 syl.). *Brunehil'da.* Daughter of the king of Issland, beloved by Günther, one of the two great chieftains of the Nibelungenlied or Teutonic *Iliad.* She was to be carried off by force, and Günther asked his friend Siegfried to help him. Siegfried contrived the matter by snatching from her the talisman which was her protector, but she never forgave him for his treachery. (Old German, *bruni,* coat of mail; *hilt,* battle.)

Brunello (in "Orlando Furioso"). A deformed dwarf of Biserta, to whom king Agʻramant gave a ring which had the virtue to withstand the power of magic (Book ii.). He was leader of the Tingitaʻnians in the Saracen army. He also figures in Bojardo's "Orlando Innamorato."

Brunswicker. A native of Brunswick. (*See* BLACK BRUNSWICKER.)

Brush. The tail of a fox or squirrel, which is *brushy.*

Brother brush is a fellow-painter.

Brush away. Get along.

Brush off. Move on.

He brushed by me. He just touched me as he went quickly past. Hence also *brush,* a slight skirmish.

All these are metaphors from brushing with a brush.

Give it another brush. A little more attention; bestow a little more labour on it; return it to the file for a little more polish. The allusion is to bread-baking. When bread was baked under a tin, if it was found insufficiently done, the housewife used to *sweep* the hearth, and put it down again.

Brut. A rhyming chronicle, as the "Brut d'Angleterre," and "Le Roman de Brut," by Wace (twelfth century). Brut is the Romance word *bruit* (a rumour, hence a tradition, or a chronicle based on tradition). It is by mere accident that the word resembles "Brute" or "Brutus," the traditional king. (*See below.*)

Brut d'Angleterre. A chronicle of the achievements of king Arthur and his Knights of the Round Table. Arthur is described as the natural son of Uther, pendragon (or chief) of the ancient Britons. He succeeded his father, in 516, by the aid of Merlin, who gave him a magic sword, with which he conquered the Saxons, Picts, Scots, and Irish. Besides the *Brut* referred to, several other romances record the exploits of this heroic king. (*See* ARTHUR.)

Brute, *Sir John.* A coarse, pot-valiant knight, ignobly noted for his absurdities.—*Vanbrugh, "The Provoked Wife."*

Brute or *Brutus,* in the mythological history of England, the first king of the Britons, was son of Sylvius, (grandson of Ascanius and great-grandson of Æneʻas). Having inadvertently killed his father, he first took refuge in Greece, and then in Britain. In remembrance of

Troy, he called the capital of his kingdom Troy-novant (New Troy), now London.

Brute, in Cambridge University slang, is a man who has not yet matriculated. The play is evident. A "man," in college phrase, is a collegian; and as matriculation is the sign and seal of acceptance, a scholar before that ceremony is not a "man," and therefore only a "biped brute."

From matriculation to the end of the first year, a collegian is called a *Freshman;* in his second year he is a *Junior Soph;* in his third and last year a *Senior Soph.* Soph, of course, is the Greek *soph-os* (a wise man), learned in all the learning of the University.

Brutum Fulmen (Latin). A noisy but harmless threatening; an innocuous thunderbolt.

His (the Pope's) denunciations are but a brutum fulmen.—*The Standard.*

Brutus, *Junius*, the first consul of Rome, condemned to death his own two sons for joining a conspiracy to restore to the throne the banished Tarquin.

The public Father (*Brutus*), who the private quelled,
As on the dread tribunal sternly sad.
Thomson, "Winter."

The Spanish Brutus. Alphonso Perez de Guzman. (1258-1320.)

Brutus, *Marcus*, Cæsar's friend, joined the conspirators to murder him, because he made himself a king.

And thou, unhappy Brutus, kind of heart,
Whose steady arm, by awful virtue urged,
Lifted the Roman steel against thy friend.
Thomson, "Winter."

Bruxellois. The inhabitants of Brussels or Bruxelles.

Brydport Dagger. (*See* BRIDPORT.)

Bub. Drink. Connected with *bubble*—Latin, *bibo* (to drink), our *imbibe;* bubby, *i.e.*, bubo (a woman's breast). (*See* GRUB.)

Bubas'tis. The Diana of Egyptian mythology; daughter of Isis and sister of Horus.

Bubble. A scheme of no sterling worth and of very ephemeral duration—as worthless and frail as a bubble.

The Bubble Act, 6 George I. cap. 18; published 1719, and repealed July 5, 1825. Its object was to punish the promoters of bubble schemes.

A bubble scheme. A project for getting money from subscribers to a scheme of no value.

A bubble company. A company whose object is to enrich themselves at the expense of subscribers to their scheme.

The whole scheme [the Fenian raid on British America] was a collapsed bubble.—*The Times.*

Bubble and Squeak. Cold boiled meat and greens fried. They first bubbled in water when boiled, and afterwards hissed or squeaked in the frying-pan.

Bucca. A goblin of the wind, supposed by the ancient inhabitants of Cornwall to foretell shipwrecks.

Buc'caneer' means sellers of smoke-dried meat, from the Caribbean word *boucan* (smoke-dried meat). The term was first given to the French settlers in Hayti, whose business it was to hunt animals for their skins. The flesh they smoke-dried and sold, chiefly to the Dutch.

When the Spaniards laid claim to all America, many English and French adventurers lived by buccaneering, and hunted Spaniards as lawful prey. After the peace of Ryswick, this was no longer tolerated, and the term was then applied to any desperate, lawless, piratical adventurer.

Buccleuch or *Buckcleuch.* According to tradition, Kenneth Mac-Alpin, king of Scotland, was one day hunting, when a buck stood at bay in a certain glen or cleuch. John of Galloway came up at this juncture, seized the buck by the horns, threw it on its back, and, running to the king, laid it at his feet. The king was so pleased with the adventure, that he gave the bold huntsman permission to add Buck's-cleuch to his name.

Bucen'taur. A monster, half-man and half-ox. The Venetian state-galley employed by the doge when he went to wed the Adriatic was so called. (Greek, *bous*, ox; *centauros*, centaur.)

Buceph'alos (*bull-headed*). A horse. Strictly speaking, the charger of Alexander the Great, bought of a Thessalian for thirteen talents (£3,500).

True, true; I forget your Bucephalus.
The Antiquary.

Buc'hanites (3 syl.). A sect of fanatics who appeared in the west of Scotland in 1783. They were named after Mrs. or Lucky Buchan, their founder, who called herself "Friend Mother in the Lord," claiming to be the woman mentioned in Rev. xii., and maintaining that the Rev. Hugh White, a convert, was the "man-child."

I never heard of alewife that turned preacher, except Luckie Buchan in the West.
Scott, "St. Ronan's Well," c. ii.

Buck. A dandy. (*See below.*)

Buck-Basket. A linen-basket. To buck is to wash linen by beating. Gothic *bock*, to box or beat; hence, also, the clothes so washed. A buck is one whose clothes are buck, or nicely got up. When Cade says his mother was "descended from the Lacies," two men overhear him, and say, "She was a pedlar's daughter, but not being able to travel with her furred pack, she washes bucks here at home."—"2 *Henry VI.*," iv. 2.

Buck-bean. A corruption of *bog-bean*, a native of wet bog-lands.

Buckhorse. A severe blow or slap on the face. So called from a boxer of that name.

Buckingham. Saxon, *boccen-ham* (beech-tree village). Fuller, in his "Worthies," speaks of the beech-trees as the most characteristic feature of this county.

Bucklaw or rather *Frank Hayston, lord of Bucklaw*, a wealthy nobleman, who marries Lucia di Lammermoor (*Lucy Ashton*), who had pledged her troth to Edgar, master of Ravenswood. On the wedding-night Lucy murders him, goes mad, and dies. — *Donizetti's opera of "Lucia di Lammermoor." Sir Walter Scott's "Bride of Lammermoor."*

Buckle. *I can't buckle to.* I cannot give my mind to work. The allusion is to buckling on one's armour or belt.

He cannot buckle his distempered cause
Within the belt of rule.
Shakespeare, "Macbeth," v. 2

Bucklersbury (London) was at one time the noted street for druggists and herbalists; hence Falstaff says—

I cannot cog, and say thou art this and that, like a many of these lisping hawthorn buds, that come like women in men's apparel, and smell like Bucklersbury in simple time.—*Shakespeare, "Merry Wives of Windsor," iii. 3.*

Buckmaster's Light Infantry. The 3rd West India Regiment was so called from Buckmaster, the tailor, who used to issue "Light Infantry uniforms" to the officers of the corps without any authority from the Commander-in-Chief.

Buckra. Superior, excellent. *That's buckra. A buckra coat* is a smart coat; *a buckra man*, a man of consequence. This word among the West Indians does the service of *burra* among the Anglo-Indians: as *burra saïb* (great master, *i.e.*, white man), *burra khana* (a magnificent spread or dinner).

Buckshish or *Baksheesh.* A gratuity, *pour boire.* A term common to India, Persia, and indeed all the East.

Buckwheat. A corruption of *boc.* German, *buche*, beech-wheat; it is so called because it is triangular, like beech-mast. The botanical name is *Fago-pyrum* (beech-wheat).

Buddha means the *Wise-one.* From the Indian word *budh* (to know). The title was given to prince Siddhar'tha, generally called Saky'a-muni, the founder of Buddhism.

Buddhist. One whose system of religion is Buddhism.

Buddhism. A system of religion established in India in the third century. The general outline of the system is that the world is a transient reflex of deity; that the soul is a "vital spark" of deity; and that after death it will be bound to matter again till its "wearer" has, by divine contemplation, so purged and purified it that it is fit to be absorbed into the divine essence.

Bude or Gurney Light. The latter is the name of the inventor, and the former the place of his abode. Goldsworthy Gurney, of Bude, Cornwall.

Budge is lambskin with the wool dressed outwards, worn on the edge of capes, bachelors' hoods, and so on. Budge Row, Cannon Street, is so called because it was chiefly occupied by budge-makers.

O foolishness of men! that lend their ears
To those budge-doctors of the stoic fur.
Milton, "Comus."

The verb *to budge* is the French *louger*, to stir.

Budge Bachelors. A company of men clothed in long gowns lined with budge or lambs' wool, who used to accompany the Lord Mayor of London at his inauguration.

Budget. The statement which the Chancellor of the Exchequer lays before the House of Commons every session, respecting the national income and expenditure, taxes and salaries. The word is the old French *bougette* (a bag), and the present use arose from the custom of bringing to the House the papers pertaining to these matters in a leather bag, and laying them on the table. Hence, *to open the budget* or bag, *i.e.*, to take the papers from the bag and submit them to the House. "Budget of News," &c.

Cry Budget. A watchword or shibboleth. Thus Slender says to Shallow:—

> We have a nay-word how to know one another. I come to her in white and cry *mum*; she cries *budget*; and by that we know one another.
> *Shakespeare, "Merry Wives of Windsor," v. 2.*

Buff. *To stand buff.* Stripped to the skin like boxers. The skin is called *buff* by a kind of play on the words *buff-leather* and *buff*, a military uniform. They say in Yorkshire, "stand in buff."

> And for the good old cause stood buff
> 'Gainst many a bitter kick and cuff.
> *Hudibras.*

Buffer of a railway carriage is a spring to *rebuff* or resist with a rebound the carriages that bear against it.

A regular buffer is a jovial companion; a *buffet* man, a *buffetier*. Our expression "cupboard love," which indicates regard founded on the love of eating, is of a similar type.

Buffoon means one who puffs out his cheeks, and makes a ridiculous explosion by causing them suddenly to collapse. This being a standing trick with clowns, caused the name to be applied to low jesters. *Buffa* (middle-age Latin), "a slap on the face," our *buffet*. The Italian *buffare* is "to puff out the cheeks for the purpose of making an explosion;" our *puff*.

Buffoons. Names synonymous with *Buffoon*:—

Bobèche. A clown in a small theatre in the Boulevart du Temple, Paris. (1815-1825.)

Galimafré. A contemporary and rival of the former.

Tabarin. } (Of the seventeenth
Bruscambille. } century.)
Grimaldi. (1779-1837.)

Buffs. The 3rd Regiment of Foot in the British army, once called the Holland regiment. Called "buffs," because their coats were lined and faced with buff; they had buff waistcoats, buff breeches, and buff stockings. They are sometimes called *The Old Buffs*, *the Resurrectionists*, &c.

The 31st, raised in 1702, wore buff waistcoats, breeches, and stockings, and were once called *The Young Buffs*.

Buff is a contraction of *buffle* or *buffalo;* and buff skin is the skin of the buffalo prepared. The colour so called resembles the buffalo skin in hue.

Bug. *Snug as a bug in a rug.* A rug is a shaggy dog. (German, *rauch*, shaggy; Swedish, *rugg;* Danish, *rug*, rough; our *rugged*.)

Bugbear. A scarecrow. Bug is the Welsh *bwg*, a hobgoblin, called in Russia *buka*. Perhaps *bear* is the Welsh *barog*, spiteful. Spenser says, "A ghastly bug doth greatly them affear" (Bk. ii. cant. 3); and "Hamlet" has "bugs and goblins" (v. 2).

> Warwick was a bug that feared us all.
> *Shakespeare, "3 Henry IV.," v. 3.*
>
> To the world no bugbear is so great
> As want of figure and a small estate.—*Pope.*

Buggaboo. A monster, orc, or goblin, introduced into the tales of the old Italian romancers. (*See above.*)

Buggy. A light vehicle without a hood, drawn by one horse. A carriage for the *bourgeois*.

Buhl-work. Cabinet-work, inlaid with brass; so called from Signor Boule, the inventor, who settled in Paris during the reign of Louis XIV.

Build. Make, applied to dress. *Not so bad a build after all*, not so badly made. *A man of strong build* is a man of robust make. The metaphor is evident. A milliner is jestingly called a "bonnet builder."

Builder's Square. Emblematic of St. Thomas, patron of architects.

Bulbul. The nightingale. A Persian word, familiarised by Tom Moore.

Bulis, metamorphosed into a drake; and his son, Egypios, into a vulture.

Bull. One of the twelve signs of the Zodiac (April 20 to May 21). The time for ploughing, which in Egypt was performed by oxen or bulls.

> At last from Aries rolls the bounteous sun,
> And the bright Bull receives him.
> *Thomson, "Spring."*

Bull. A blunder, or inadvertent contradiction of terms, for which the Irish are proverbial. *The British Apollo*, 1740, says the term is derived from one Obadiah Bull, an Irish lawyer of London, in the reign of Henry VII., whose blundering in this way was notorious.

Bull is a five-shilling piece. "Half a bull" is half-a-crown." From *bulla* (a great leaden seal). Hood, in one of his comic sketches, speaks of a crier who, being apprehended, "swallowed three hogs (shillings) and a bull."

The pope's bull. So called from the *bulla* or capsule of the seal appended to the document. Subsequently the seal was called the *bulla*, and then the document itself.

The edict of the emperor Charles IV. had a golden *bulla*, and was therefore called the golden bull. (*See* GOLDEN BULL.)

Bull. A public-house sign, the cognisance of the house of Clare. The bull and the boar were signs used by the partisans of Clare, and Richard duke of Gloucester (Richard III.).

To bull is to raise the price of stocks when operating for a sale. (*See* BEAR.)

John Bull. An Englishman. Applied to a native of England in Arbuthnot's ludicrous "History of Europe." This history is sometimes erroneously ascribed to dean Swift. In this satire the French are called *Lewis Baboon*, and the Dutch *Nicholas Frog*.

> One would think, in personifying itself, a nation would . . . picture something grand, heroic, and imposing; but it is characteristic of the peculiar humour of the English, and of their love for what is blunt, comic, and familiar, that they have embodied their national oddities in the figure of a sturdy, corpulent old fellow, . . . with red waistcoat, leather breeches, and a stout oaken cudgel, . . . (whom they call) John Bull.—*Washington Irving*.

Bull and Gate. } **Bull and Mouth.** } Public-house signs. A corruption of Boulogne Gate or Mouth, adopted out of compliment to Henry VIII., who took Boulogne in 1544.

Bull-dogs, in University slang, are the two myrmidons of the proctor, who attend his heels like dogs, and are ready to spring on any offending undergraduate like bull-dogs. The best bait to elude their fangs is to drop a half-crown.

Bull's Eye. A small cloud suddenly appearing, seemingly in violent motion, and growing out of itself. It soon covers the entire vault of heaven, producing a tumult of wind and rain. (1 Kings xviii. 44.)

Bull's Eye. The centre of a target.

Bull-necked. *The Bull-necked Forger.* Cagliostro, the huge impostor, was so called. (1743-1795.)

Bulletin. French for a certificate. An official report of an officer to his superior, or of medical attendants respecting the health of persons high in rank. So called because they were authenticated by an official *bulla* or seal. (Spanish, *boletin*, a warrant; Italian, *bullettino*, a roll.)

Bulling the Barrel is pouring water into a rum-cask, when it is nearly empty, to prevent its leaking. The water which gets impregnated with the spirit, and is very intoxicating, is called *bull*.

Seamen talk of *bulling the teapot* (making a second brew), *bulling the coffee*, &c. (French, *boullir*, whence *bouilloire*, a tea-kettle; *bouillon*, the decoction of meat, to which vegetables, salt, and pepper are added.)

Bullion properly means the mint where *bolla*, little round coins, are made. Subsequently the metal in the mint. As this metal was shamefully alloyed in France during the monarchy, mint-money (*billon*) came to signify base metal.

Bully. To overbear with words. *A bully* is a blustering menacer. (Saxon, *bulgian*, to bellow like a bull.)

It is often used, without any mixture of reproof, as a term of endearment, as, "O sweet bully Bottom."—"*Midsummer Night's Dream*," iv. 2.

Bully-rook. A blustering cheat. Like *bully*, it is sometimes used without any offensive meaning. Thus the Host, in "The Merry Wives of Windsor," addresses Sir John Falstaff, Ford, the page, &c., as *bully-rook*—"How now, my bully-rook?" equal to "my fine fellow."

Bum-bailiff. A corruption of *bund* or *bound* bailiff. A bailiff bound by sureties to the sheriff, who is responsible for all his official acts.—*Blackstone.*

Scout me for him at the corner of the orchard, like a bum-bailiff.—*Shakespeare, "Twelfth Night,"* iii. 4.

Bum-boat. A small boat to carry provisions to vessels lying off shore.

Bumble. A beadle. So called from the officious, overbearing beadle in Dickens's "Oliver Twist."

Bumbledom. The dominion of an overbearing parish officer, the arrogance of parish authorities, the conceit of parish dignity. (*See above.*)

Bummarees. A class of middlemen or fish-jobbers in Billingsgate market, who get a living by *bummareeing, i.e.*, buying parcels of fish from the salesmen, and then retailing them. A corruption of *bonne marée*, good fresh fish, or the seller thereof. According to the *Dictionnaire de l'Académie, marée* means "toute sorte de poisson de mer que n'est pas salé." *Bonne marée*, "marée fraiche."

Bumper. A full glass. Dr. Ash says a bumper is when the surface of the wine *bumps up* in the middle, so that the centre lies higher than the brim. While the wine is concave, the full glass is only a brimmer. A piece of cork will float to the edge in a brimmer, but in a bumper it will remain throned in the centre.

The notion that the word is *au bon père*, meaning "the pope," and refers to the bumpers taken by the monks to the toast, is wholly untenable, as the toast would be *au saint père*, and not *au bon père*. "Père" is applied to any friar in priest's orders, and "bon père" to the head of a monastery.

Bumpkin. A loutish person. (Dutch, *boomken*, a sprout, a fool.) This word very closely resembles the word "chit." (*See* CHITTY.)

Bumptious. Arrogant, botty, full of mighty airs and graces; apt to take offence at presumed slights. A corruption of presumptuous, first into "sumptious," then to bumptious.

Bun. The Good Friday hot cross bun, says Bryant, is derived from *boun*, the sacred cake offered at the Arkite temples every seventh day. Cecrops offered to Jupiter Olympus a sacred cake called *bous* (accusative *boun*). This consecrated bread, if we believe what is told us, will never grow mouldy, will ward off witches, cure diarrhœa, protect the house from fire, and work many other wonders.

Good Friday comes this month: the old woman runs
With one or two a penny "hot cross buns."
Whose virtue is, if you believe what's said,
They'll not grow mouldy like the common bread.
Poor Robin, "Almanack," 1733.

Buncle, *John.* "A prodigious hand at matrimony, divinity, a song, and a peck." He marries seven wives, loses all in the flower of their age, is inconsolable for two or three days, then resigns himself to the decrees of Providence, and marries again.—*The Life and Opinions of John Buncle, Esq.*, by Thomas Amory.

John is a kind of innocent Henry VIII. of private life.—*Leigh Hunt.*

Bunch of Fives. A slang term for the hand or fist.

Bundle. *Bundle off.* Get away. *To bundle a person off*, is to send him away unceremoniously. Similar to *pack off*. The allusion is obvious.

Bundle of Sticks. Æsop, in one of his fables, shows that sticks one by one may be readily broken; not so when several are bound together in a bundle. The lesson taught is, that "Union gives strength."

They now lay to heart the lesson of the bundle of sticks.—*The Times.*

Bundschuh (*highlows*). An insurrection of the peasants of Germany in the sixteenth century. So called from the highlows or clouted shoon of the insurgents.

Bung. A cant term for a toper. "Away . . . you filthy bung," says Doll to Pistol.—"*2 Hen. IV.*," ii. 4.

Brother bung. A cant term for a publican.

Bung up. Close up, as a bung closes a cask.

Bungay. *Go to Bungay with you!*—*i.e.*, get away and don't bother me, or don't talk such stuff. Bungay, in Suffolk, used to be famous for the manufacture of leather breeches, once very fashionable. Persons who required new ones, or to have their old ones new-seated, went to Bungay for that purpose. Hence rose the cant saying, "Go to Bungay, and get your breeches mended," shortened into "Go to Bungay with you!"

Bung'alow (Indian). A house of a single floor. A *dâk-bungalow* (thatched bungalow) is a caravansary or house built by the government for the use of travellers.

Bunkum. Claptrap. A representative at Washington being asked why he made such a flowery and angry speech, so wholly uncalled for, made answer, "I was not speaking to the house, but to Buncombe," which he represented (North Carolina). N.B.—*Bunk* means "chaff;" Danish, *bynke* (meal-tub); Swedish, *bunch* (milk-pan).

Bunsby, *Jack.* Captain Cuttle's friend; a Sir Oracle of his neighbours; profoundly mysterious, and keeping his eye always fixed upon invisible dream-land somewhere beyond the limits of infinite space.—*Dickens, "Dombey and Son."*

Burbon. A knight assailed by a rabble rout, who batter his shield to pieces, and compel him to cast it aside. Talus renders him assistance, and is informed by the rescued knight that Fourde'lis, his own true love, had been enticed away from him by Grantorto. When the rabble is dispersed, and Fourde'lis recovered, Burbon places her on his steed, and rides off as fast as possible. Burbon is *Henri IV.* of France; Fourde'lis, the *kingdom of France;* the rabble rout, the *Roman Catholic party* that tried to set him aside; the shield he is compelled to abandon is *Protestantism;* his carrying off Fourde'lis is his obtaining the kingdom by a *coup* after his renunciation of the Protestant cause.—*Spenser, "Faëry Queen,"* v. 11.

Burchell, *Mr.* A baronet who passes himself off as a poor man, his real name and title being Sir William Thornhill. His favourite cant word is "Fudge."—*Goldsmith, "Vicar of Wakefield."*

Burd, *Helen.* The Scotch female impersonation of the French *preux* or *prud'homme,* with this difference, that she is discreet, rather than brave and wise.

Burden of a Song. The words repeated in each verse, the chorus or refrain. It is the French *bourdon,* the big drone of a bagpipe, or double-diapason of an organ, used in forte parts and choruses.

Burden of Isaiah. The "measure" of a prophecy announcing a calamity, or a denunciation of hardships on those against whom the burden is uttered—Isa. xiii. 1, &c.

Burdon's Hotel. Whitecross Street Prison. So called from Mr. Burdon, its governor. (*Slang.*)

Bure (2 syl.). The first woman, and sister of Borr, father of Odin. (*Scandinavian mythology.*)

Bureauc'racy. A system of government in which the business is carried on in bureaux or departments. The French *bureau* means not only the office of a public functionary, but also the whole staff of officers attached to the department. As a word of reproach, bureaucracy has nearly the same meaning as Dickens's word, *red-tapism* (*q.v.*).

Burglar is the French-Latin *burgilarron* (robber of a burg, castle, or house).

Burgun'dian. *A Burgundian blow, i.e.,* decapitation. The duc de Biron, who was put to death for treason by Henri IV., was told in his youth, by a fortune-teller, "to beware of a Burgundian blow." When going to execution, he asked who was to be his executioner, and was told he was a man from Burgundy.

Burial of an Ass. No burial at all.

He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem.—*Jer.* xxii. 19.

Bu'ridan's Ass. A man of indecision; like one "on double business bound, who stands in pause where he should first begin, and both neglects." Bu'ridan, the scholastic, said, "If a hungry ass were placed exactly between two hay-stacks in every respect equal, it would starve to death, because there would be no motive why it should go to one rather than to the other."

Burke. To murder by placing something over the mouth of the person attacked, to prevent his giving alarm. So called from Burke, an Irishman, who used to suffocate his victims and murder them, for the sole purpose of selling the dead bodies to surgeons for dissection. Hanged at Edinburgh, 1829.

Burkers. Body-snatchers: those who kill by burking.

To burk a question: to strangle it in its birth. *The publication was burked:* suppressed before it was circulated.

Burl, *Burler.* In Cumberland a *burler* is the master of the revels at a bidden-wedding, who is to see that the guests are well furnished with drink. To *burl* is to carouse or pour out liquor. (Anglo-Saxon, *byrlian.*)

> Mr. H. called for a quart of beer . . . He told me to burl out the beer, as he was in a hurry, and I burled out a glass, and gave it to him.
> *The Times,* "*Law Reports.*"

Burlaw or *Byrlaw.* A sort of Lynch-law in the rural districts of Scotland. The inhabitants of a district used to make certain laws for their own observance, and appoint one of their neighbours, called the *Burlaw-man,* to carry out the pains and penalties. The word is compounded of the Dutch *baur,* a boor or rustic.

Burlesque. *Father of burlesque poetry.* Hippo'nax of Ephesus. (Sixth century B.C.)

Burlond. A giant whose legs Sir Try'amour cut off.—*Romance of Sir Tryamour.*

Burst. To inform against an accomplice. Slang variety of "split" (turn king's evidence, impeach). The person who does this *splits* or *bursts* the whole concern.

Bury the Hatchet. Let by-gones be by-gones. The "Great Spirit" commanded the North American Indians, when they smoked the cal'umet or peace-pipe, to bury their hatchets, scalping-knives, and war-clubs in the ground, that all thought of hostility might be buried out of sight.

> It is much to be regretted that the American government, having brought the great war to a conclusion, did not bury the hatchet altogether.—*The Times.*

> Buried was the bloody hatchet;
> Buried was the dreadful war-club;
> Buried were all warlike weapons,
> And the war-cry was forgotten;
> Then was peace among the nations.
> *Longfellow,* "*Hiawatha,*" xiii.

Bus. A contraction of *Omnibus.*

Bush. *One beats the bush, but another has the hare, i.e.,* one does the work, but another reaps the profit. The Latins said, *Sic vos non vobis.* The allusion is to beating the bush to start game. (*See* BEATING.)

Good wine needs no bush. A good article will make itself known without being puffed. The booths in fairs used to be dressed with ivy, to indicate that wine was sold there, ivy being sacred to Bacchus. An ivy-bush half a century ago was the common sign of taverns, and especially of private houses where beer or wine could be obtained by travellers. In France, a peasant who sells his vineyard has to put a green bush over his door.

The proverb is Latin, and shows that the Romans introduced the custom into Europe. "Vino vendib'ili hed'era non opus est" (*Columella*). It was also common to France. "Au vin qui se vend bien, il ne faut point de lierre."

Bushrangers. Australian, or, more strictly speaking, New South Wales highwaymen, who range the bushes, lying in wait for travellers, whom they strip of all they have about them. Gold finders are the great objects of their attack.

Business, *Busy.* Saxon, *bysgian,* the verb, *bysig* (busy); Dutch, *bezigen;* German, *besorgniss* (care, management); *sorge* (care); Saxon, *seogan* (to see). From the German *sorgen* we get the French *soigner* (to look after something), *soigne,* and *be-sogne* (business, or that which is our care and concern), with *be-soin* (something looked after but not found, hence "want"); the Italian *besognio* (a beggar).

Business To-morrow. When the Spartans seized upon Thebes, they placed Arc'hias over the garrison. Pelop'idas, with eleven others, banded together to put Archias to the sword. A letter containing full details of the plot was given to the Spartan polemarch at the banquet table; but Archias thrust the letter under his cushion, saying, "Business to-morrow." But long ere that sun arose he was numbered with the dead.

Bu'sirane (3 syl.). An enchanter bound by Brit'omart.—*Spenser,* "*Faëry Queen,*" bk. iii., ll. 12.

Busi'ris. A king of Egypt, who used to immolate to the gods all strangers who set foot on his shores. Hercules was seized by him, and would have fallen a victim; but he broke his chain, and slew the inhospitable king.

Busi'ris, according to Milton, is the Pharaoh who was drowned in the Red Sea.

> Vex'd the Red-Sea coast, whose waves o'erthrew
> Busiris and his Memphian chivalry.
> "*Paradise Lost,*" bk. i.

Buskin. Tragedy. The Greek tragic actors used to wear a sandal some two or three inches thick, to elevate their stature. To this sole was attached a very elegant buskin, and the whole was called *cothur'nus.* (*See* SOCK.)

> Or what (though rare) of later age
> Ennobled hath the buskined stage.
> *Milton, "Il Penseroso."*

Buss. To kiss. (Welsh, *bus,* the human lip; Gaelic, *bus,* the mouth; French, *baiser,* a kiss.)

> Yon towers, whose wanton tops do buss the clouds,
> Must kiss their own feet.
> *Shakespeare, "Troilus and Cressida,"* iv. 5.

Busterich. A German god. His idol may still be seen at Sondershusa, the castle of Schwartzemburg.

Butcher. *The Butcher.* Achmed Pasha was called *djezzar* (the butcher), and is said to have whipped off the heads of his seven wives all at once. He is famous for his defence of Acre against Napoleon I.

The Butcher. John, ninth lord Clifford, also called *The Black,* died 1461.

The Bloody Butcher. The duke of Cumberland, second son of George II. So called from his barbarities in suppressing the rebellion of the young Pretender.

The Royalist Butcher. Blaise de Montluc, distinguished for his cruelties to the Protestants in the reign of Charles IX. of France. (1502-1572.)

Butter. Soft soap, soft solder (pron. *saw-der*), "wiping down" with winning words. *Punch* expressively calls it "the milk of human kindness churned into butter." *Soft words butter no parsnips.* Saying "'Be thou fed,' will not feed a hungry man." Mere words will not find salt to our porridge, or butter to our parsnips.

Buttercups. So called because they were once supposed to increase the butter of milk. No doubt those cows give the best milk that pasture in fields where buttercups abound, not because these flowers produce butter, for cows never eat them, but because they grow only on sound, dry, old pastures, which afford the best food.

Butter-fingered. Said of a person who lets things fall out of his hand. His fingers are slippery, and things slip from them as if they were greased with butter.

Button. A decoy in an auction-room. So called because he buttons or ties the unwary to bargains offered for sale. The button fastens or fixes what else would slip away.

The button of the cap. The tip-top. Thus, in "Hamlet," Guildenstern says, "On fortune's cap we are not the very button" (Act ii., sc. 2), *i.e.,* the most highly favoured. The button on the cap was a mark of honour. Thus, in China to the present hour the first grade of literary honour is the privilege of adding a gold button to the cap, a custom adopted in several collegiate schools of England. This gives the expression quoted a further force. Also, the several grades of mandarins are distinguished by a different coloured button on the top of their cap.

He has not all his buttons (Provincial), for he is half-silly.

Buttons. A page whose jacket in front is remarkable for a row of small round buttons, as close as they can be inserted, from chin to waist.

'Tis in his buttons. He is destined to obtain the prize; he is the accepted lover. It is still common to hear boys count their buttons, to know what trade they are to follow, whether they are to do a thing or not, and whether some favourite favours them. (*See* BACHELOR.)

> 'Tis in his buttons; he will carry't.
> *Shakespeare, "Merry Wives of Windsor,"* iii. 2.

Butzen. An Indian god.

Buzfuz, *Serjeant.* A driving, chaffing, masculine bar orator, who twists "Chops and Tomato Sauce" into a declaration of love.—*Dickens, "Pickwick Papers."*

Buzz. Empty the bottle. A corruption of *bouse* (to drink).

> In bousing a bout 'twas his gift to excel,
> And of all jolly topers he bore off the bell.

Buzzard, *The,* is meant for Dr. Burnet, whose figure was lusty.

> The noble Buzzard ever pleased me best.
> *Dryden, "Hind and Panther,"* pt. iii.

Buzzard called Hawk by courtesy. It is a euphemism—a brevet rank—a complimentary title.

> Of small renown, 'tis true; for, not to lie,
> We call [your buzzard] "hawk" by courtesy.
> *Dryden, "Hind and Panther,"* iii.

By. Meaning *against.* "I know nothing by myself, yet am I not thereby justified." (1 Cor. iv. 4.)

By-and-by now means a little time hence, but when the Bible was translated it meant instantly. "When persecution ariseth . . . by-and-by he is offended" (Matt. xiii. 21); rendered in Mark iv. 17 by the word "immediately." Our *presently* means in a little time hence, but in French (*présentement*) means now, directly. Thus, in France, we see *These apartments to be let presently*, meaning *now*—a phrase which would in English signify by-and-by.

By-laws. Local laws. From *by*, a borough. Properly, laws by a town council, and bearing only on the borough or company over which it has jurisdiction.

By-the-by. *En passant*, laterally connected with the main subject. "By-play" is side or secondary play; "By-lanes and streets" are those which branch out of the main thoroughfare. The first "by" means *passing from one to another*, as in the phrase "Day by day." Thus, "By-the-by" is passing from the main subject to a *by* or secondary one.

By the way is an incidental remark thrown in, and tending the same way as the discourse itself.

Byron. *The Polish Byron.* Adam Mickiewicz. (1798-1855.)

The Russian Byron. Alexander Sergeivitch Puschkin. (1799-1837.)

Byzantine Art. That symbolical system which was developed by the early Greek or Byzantine artists out of the Christian symbolism. Its chief features are the circle, dome, and round arch; and its chief symbols the lily, cross, vesica, and nimbus. St. Sophia, at Constantinople, and St. Mark, at Venice, are excellent examples.

Byzantine Historians. Certain Greek historians who lived under the Eastern empire between the sixth and fifteenth centuries. They may be divided into three groups:—(1) Those whose works form a continuous history of the Byzantine empire, from the fourth century to the conquest of Constantinople by the Turks; (2) general chroniclers who wrote histories of the world from the oldest period; and (3) writers on Roman antiquities, statistics, and customs.

Byzantines. Coins of the Byzantine empire, generally called *Besants*.

C

C. This letter is the outline of the hollow of the hand, and is called in Hebrew *caph* (the hollow of the hand).

C. The French *c*, when it is to be sounded like *s*, has a mark under it (ç); this mark is called a *cedilla*.

Ça Ira (*it will go*). Called emphatically *Le Carillon National* of the French Revolution (1790). It went to the tune of the *Carillon National*, which Marie Antoinette was for ever strumming on her harpsichord.

"*Ça Ira*" was the rallying cry borrowed by the Federalists from Dr. Franklin of America, who used to say, in reference to the American revolution, *Ah! ah! ça ira, ça ira!* ('twill be sure to do). The refrain of the *carillon* is—

Ha! ha! It will speed, it will speed, it will speed!
Resistance is vain, we are sure to succeed.

Caaba (3 syl.). The shrine of Mecca, said by the Arabs to be built on the exact spot of the tabernacle let down from heaven at the prayer of repentant Adam. Adam had been a wanderer for 200 years, and here received pardon. The shrine was built, according to Arab tradition, by Ishmael, assisted by his father Abraham, who inserted in the walls a black stone "presented to him by the angel Gabriel."

Cab. A contraction of cabriolet (*a little caperer*), a small carriage that scampers along like a kid. As *cabri* means, in French, a "kid," a hackney coach is wittily called a *cabri au lait* (a kid cooked in milk), and a private brougham a *cabri à la crême* (a kid cooked in cream).

Cabal'. A junto or council of intriguers. One of the ministries of Charles II. was called a cabal (1670), because the initial letters of its members formed this acrostic: Clifford, Ashley, Buckingham, Arlington, and Lauderdale. This accident may have popularised the word, but, without doubt, we borrowed it from the French *cabale*, "an intriguing faction," and Hebrew *cab'bala*, "secret knowledge." A *junto* is merely an assembly; Spanish, *junta*, (a council). (*See* NOTARICA; TAMMANY RING.)

In dark cabals and mighty juntos met.
Thomson.

Cabalis'tic. Mystic, word-juggling. (*See* CABBALIST.)

Caballe'ro. A Spanish dance, grave and stately; so called from the ballad-music to which it was danced. The ballad begins—

Esta noche le mataron al caballero.

Cabbage. To filch. The word is especially applied to the pieces of cloth kept back by tailors who "make up gentlemen's own materials." As the smoothing-iron is called a goose (*q.v.*), much wit is often squandered in bandying about the words *goose* and *cabbage*. (Dutch, *kabassen;* Swedish, *grabba;* Danish, *griber*, our *grab*.)

Cabbage is also a common schoolboy term for a literary crib, or other petty theft.

Your tailor, instead of shreds, cabbages whole yards of cloth.—*Arbuthnot's "John Bull."*

Cab'bala. The oral law of the Jews delivered down from father to son by word of mouth. Some of the rabbins say that the angel Raziel instructed Adam in it, the angel Japhiel instructed Shem, and the angel Zedekiel instructed Abraham; but the more usual belief is that God instructed Moses, and Moses his brother Aaron, and so on from age to age.

Cab'balist. A Jewish doctor who professed the study of the Cab'bala, a mysterious science said to have been delivered to the Jews by revelation, and transmitted by oral tradition. This science consisted mainly in understanding the combination of certain letters, words, and numbers, said to be significant.

Cab'inet Ministers. The chief officers of state in whom the administrative government is vested. It contains the first lord of the treasury (*the premier*), the lord high chancellor, lord president of the council, lord privy seal, chancellor of the exchequer, five secretaries of state, the first lord of the admiralty, president of the board of trade, postmaster-general, chancellor of the duchy of Lancaster, generally the president of the poor-law board, and the first commissioner of public works. The five secretaries of state are those of the home department, foreign affairs, colonies, war, and India. These ministers are privileged to consult the sovereign in the private cabinet of the palace.

Cab'inet Pictures. Small pictures suited for a cabinet or very small room.

Cabi'ri. Mystic divinities worshipped in ancient Egypt, Phœnicia, Asia Minor, and Greece. They were inferior to the supreme gods. (Phœnician, *kabir*, powerful.)

Cable's Length. 100 fathoms.

Cachecope Bell. A bell rung at funerals, when the pall was thrown over the coffin. (French, *cache corps*, cover over the body.)

Ca'chet. *Lettres de cachet* (letters sealed). Under the old French régime, carte-blanche warrants, sealed with the king's seal, might be obtained for a consideration, and the person who held them might fill in any name. Sometimes the warrant was to set a prisoner at large, but it was more frequently for detention in the Bastille. During the administration of cardinal Fleury, 80,000 of these cachets were issued, the larger number being against the Jan'senists. In the reigns of Louis XV., XVI., fifty-nine were obtained against the one family of Mirabeau. This scandal was abolished Jan. 15, 1790.

Cac'odæ'mon. An evil spirit. (Greek, *kakos daimon.*)

Hie thee to hell for shame, and leave the world,
Thou cacodæmon.
Shakespeare, "Richard III.," i. 2.

Cacoë'thës (Greek). A "bad habit," as *cacoëthës scribendi* (a mania for authorship).

Cac'ouac'. An unbeliever.

Cac'ouac'querie. Infidelity. Words used by Voltaire, and probably coined from the name of some Indian tribe.

Ca'cus. A famous robber, represented as three-headed, and vomiting flames. He lived in Italy, and was strangled by Hercules. Sancho Panza says of the lord Rinaldo and his friends, "They are greater thieves than Cacus." —*Don Quixote.*

Cad. A non-member of the university. (Latin, *cada'ver*, a dead body.) Men in university slang are sorted under two groups—those who are members of the university, and those who are not. As the former are called *men*, the others must be *no men;* but as they bear the human form, they are human bodies (*cads*), though not human beings (*mea*).

Cad. An omnibus conductor. Either another application of the preceding word, by grouping members of the road craft into whips and non-whips; or a contraction of *cadger* (a packman). The etymology of cad, *a cadendo*, is only a pun. N.B.—The Scotch *cadie* or *cawdie* (a little servant or errand-boy), without the diminutive, becomes *cawd*, which offers a plausible suggestion.

Caddice or *Caddis.* Worsted galloon; so called because it resembles the caddis-worm.

He hath ribands of all the colours i' the rainbow; . . . caddisses, cambrics, lawns.
Shakespeare, "Winter's Tale," iv. 3.

Caddice-garter. A servant, a man of mean rank. When garters were worn in sight, the gentry used very expensive ones, but the baser sort wore worsted galloon ones. Prince Henry calls Poins a "caddice-garter."—"1 *Henry IV.*," ii. 4.

Dost hear,
My honest caddis-garter?
Glapthorne, "Wit in a Constable." 1639.

Cade. *Jack Cade Legislation.* Pressure from without. The allusion is to the insurrection of Jack Cade, an Irishman, who headed about 20,000 armed men, chiefly of Kent, "to procure redress of grievances" (1450). When Bright, in 1866, advised the favourers of reform to march in a body to the House to enforce their wishes, the pressure from without was justly stigmatised as "Jack Cade Legislation."

You that love the commons, follow me;
Now show yourselves men; 'tis for liberty.
We will not leave one lord, one gentleman:
Spare none but such as go in clouted shoon.
"2 *Henry VI.*," iv. 2.

Cadet. Younger branches of noble families are so called, because their armorial shields are marked with a difference called a cadency.

Cadet is a student at the Royal Military Academy at Woolwich, the Royal Military College at Sandhurst, or in one of her Majesty's training ships, the *Excellent* and the *Britannia*. From these places they are sent (after passing certain examinations) into the army as ensigns or second lieutenants, and into the navy as midshipmen. (French, *cadet*, junior member of a family.)

Cades'sia (*Battle of*) gave the Arabs the monarchy of Persia. (A.D. 636.)

Cadger. One who *carries* butter, eggs, and poultry to market; a packman or huckster. From *cadge* (to carry). Hence the frame on which hawks were carried was called "a cadge."

Ca'di, among the Turks, is an inferior judge. "Cadi Lesker" is a superior cadi. The Spanish Alcaydë is the Moorish *al cadi*. (Arabic, *the judge.*)

Cadmus having slain the dragon which guarded the fountain of Dircë, in Bœotia, sowed the teeth of the monster, when a number of armed men sprang up and surrounded Cadmus with intent to kill him. By the counsel of Minerva, he threw a precious stone among the armed men, who, striving for it, killed one another. The foundation of the fable is this: Cadmus having slain a famous free-booter that infested Bœotia, his banditti set upon him to revenge their captain's death; but Cadmus sent a bribe, for which they quarrelled and slew each other.

Cadu'ceus (4 syl.). A white wand carried by Roman officers when they went to treat of peace. The Egyptians adorned the rod with a male and female serpent twisted about it, and kissing each other. From this use of the rod, it became the symbol of eloquence, and also of office. In mythology, a caduceus with wings is placed in the hands of Mercury, the herald of the gods, and the poets feign that he could therewith give sleep to whomsoever he chose; wherefore Milton styles it "his opiate rod" in "Paradise Lost," xi. 133.

So with his dread caduceus Hermës led
From the dark regions of the imprisoned dead;
Or drove in silent shoals the lingering train
To Night's dull shore and Pluto's dreary reign.
Darwin, "Loves of the Plants," ii. 291.

Cadur'ci. The people of Aquita'nia Cahors is the modern capital.

Cædmon. Cowherd of Whitby, the greatest poet of the Anglo-Saxons. In his wonderful romance we find the bold prototype of Milton's "Paradise Lost." The portions relating to the fall of the angels are most striking. The hero encounters, defeats, and finally slays Grindel, an evil being of supernatural powers.

Ca'erle'on, on the Usk, in Wales. The habitual residence of king Arthur, where he lived in splendid state, surrounded by hundreds of knights, twelve

of whom he selected as Knights of the Round Table.

Cæsar was made by Hadrian a title, conferred on the heir presumptive to the throne (A.D. 138). Diocle'tian conferred the title on the two viceroys, calling the two emperors *Augustus* (sacred majesty). The emperor of Austria still assumes the title of kaiser (*q.v.*).

> Thou art an emperor, Cæsar, keisar, and Pheezar.
> *Shakespeare, "Merry Wives of Windsor," i. 3.*

> No bending knee shall call thee Cæsar now.
> *Shakespeare, "3 Henry VI.," iii. 1.*

Cæsar, as a title, was pretty nearly equivalent to our *prince of Wales* and the French *dauphin*.

Cæsar won 320 triumphs.

Cæsar's wife must be above suspicion. The name of Pompe'ia having been mixed up with an accusation against P. Clodius, Cæsar divorced her; not because he believed her guilty, but because the wife of Cæsar must not even be suspected of crime.—*Suetonius, "Julius Cæsar," 74.*

Cæsar. (*See* AUT CÆSAR, &c.)

Julius Cæsar's sword. Crocea Mors (*yellow death*).

Cæsa'rian Operation. The extraction of a child from the womb by cutting. Julius Cæsar is said to have been thus brought into the world.

Caf, *Mount.* A fabulous mountain encircling the earth, as a hedge encloses a field. The earth, of course, was supposed to be a flat plain. (*Mahometan mythology.*)

Caf'tan (Persian). A Turkish vest.

Cag Mag. Tough old geese; food which none can relish. (Gaelic and Welsh, *cag magu.*)

Caglios'tro. *Conte de Cagliostro* (or) Giuseppe Balsamo of Palermo, a charlatan who offered everlasting youth to all who would pay him for his secret. (1743-1795.)

Cagots. A sort of gipsy race in Gas'cony and Bearne, supposed to be descendants of the Visigoths, and shunned as something loathsome. (*See* CAQUEUX, COLLIBERTS.)

Cahors. *Usuriers de Cahors.* In the thirteenth century there was a colony of Jewish money-lenders settled at Cahors, which was to France what Lombard Street was to London.

Cai'aphas. The country-house of Caiaphas, in which Judas concluded his bargain to betray his Master, stood on "The Hill of Evil Counsel."

Cain-coloured Beard. Yellow. In the ancient tapestries Cain and Judas are represented with yellow beards.

> He hath but a little wee face, with a little yellow beard, a Cain-coloured beard.—*Shakespeare, "Merry Wives of Windsor," i. 4.*

Cain'ites (2 syl.). Disciples of Cain, a pseudo-Gnostic sect of the second century. They renounced the New Testament, and received instead *The Gospel of Judas*, which justified the false disciple and the crucifixion of Jesus. This sect maintained that heaven and earth were created by the evil principle, and that Cain with his descendants were the persecuted party.

Caius, *Dr.* A French physician in Shakespeare's "Merry Wives."

> The clipped English of Dr. Caius.—*Macaulay.*

Caius College, Cambridge. Elevated by Dr. John Key (*Caius*), of Norwich, into a college, being previously only a hall called Gonville. (1557.)

Cake. A fool, a poor thing. In University slang a clever man is called a *good* man, and the opposite is a bad one or a cake. (Greek, *kakos,* bad.)

Cakes. *Land of Cakes.* Scotland, famous for its oatmeal cakes.

Cal'abash. A drinking cup or water-holder; so called from the calabash nut, of which it is made.

Calam'ity. The beating down of standing corn by wind or storm. The word is the Latin *calamus* (a stalk of corn). Hence Cicero calls a storm *Calamito'sa tempes'tas* (a corn-levelling tempest).

Calandri'no. A character in one of Boccaccio's stories, whose "misfortunes have made all Europe merry for four centuries."—*Decameron.*

Calatra'va, *Red Cross Knights of.* Instituted at Calatra'va, in Spain, by Sancho III. of Castilé, in 1158; their badge is a red cross cut out in the form of lilies, on the left breast of a white mantle.

Calay'a. The third paradise of the Hindus.

Calceola'ria. Little-shoe flowers; so called from their resemblance to fairy slippers. (Latin, *cal'ceolus.*)

Calculate is from the Latin *calculi* (pebbles), used by the Romans for counters. In the ab'acus, the round balls were called cal'culi, and it was by this instrument the Roman boys were taught to count and calculate. The Greeks voted by pebbles dropped into an urn, a method adopted both in ancient Egypt and Syria; counting these pebbles was "calculating" the number of voters. (*See* ABACUS.)

Calculators, *The.* Alfragan, the Arabian astronomer. Died 820.

Jedediah Buxton, of Elmeton, in Derbyshire. (1705-1775.)

George Bidder and Zerah Colburn, who exhibited publicly.

Cale. *No man can make of ill acates good cale, i.e.,* good pottage of bad victuals. Acates (2 syl.) are provisions bought (French, *acheté*); hence a buyer of food is an *acater* or caterer. Cale is pottage.

Caleb. The enchantress who carried off St. George in infancy.

Caleb, in Dryden's satire of "Absalom and Achitophel," is meant for Lord Grey of Wark, one of the adherents of the duke of Monmouth.

Ca'leb Quo'tem. A parish clerk or jack-of-all-trades, in Colman's play called "The Review."

I resolved, like Caleb Quotem, to have a place at the review.—*Washington Irving.*

Calecue'gers. A tribe of giants in Indian mythology.

Caledo'nia. Scotland. A corruption of *Celyddon,* a Celtic word meaning "a dweller in woods and forests." The word Celt is itself a contraction of the same word (*Celyd*), and means the same thing.

Sees Caledonia in romantic view.
Thomson.

O Caledonia, stern and wild,
Meet nurse for a poetic child.—*Scott.*

Calembour (*French*). A pun; a jest. From the "Jester of Kahlenberg," whose name was *Wigand von Theben;* a character introduced in "Tyll Eulenspiegel," a German tale. Eulenspiegel (a fool or jester) means Owl's looking-glass, and may probably have suggested the title of the famous periodical called the *Owl,* the witty but satirical "looking-glass" of the passing follies of the day. The jester of Calembourg visited Paris in the reign of Louis XV., and soon became noted for his blunders and puns.

Calendar. *The Revolutionary* was the work of Fabre d' Eglantine and Mons. Romme.

The Three Calendars. Three royal princes, disguised as begging dervishes, the subject of three tales in the "Arabian Nights."

Cal'ends. The first of every month was so called by the Romans. Varro says the term originated in the practice of *calling together* or assembling the people on the first day of the month, when the pontifex informed them of the time of the new moon, the day of the nones, with the festivals and sacred days to be observed. The custom continued till A.U.C. 450, when the fasti or calendar was posted in public places.

Cal'iban. New or unknown; as a Caliban style, a Caliban language. The allusion is to Shakespeare's Caliban ("The Tempest"), in which character lord Falkland, &c., said that Shakespeare had not only invented a *new creation,* but also a *new language.*

Satan had not the privilege, as Caliban, to use new phrases, and diction unknown.—*Dr. Bentley.*

Calibre. *A mind of no calibre:* of no capacity. *A mind of great calibre:* of large capacity. Calibre is the *bore* of a gun, and, figuratively, the bore or compass of our intelligence.

Caliburn. Same as *Excalibar,* king Arthur's well-known sword.

Onward Arthur paced, with hand
On Caliburn's resistless brand.
Scott, "Bridal of Triermain."

Cal'ico. So called from Cal'icut, in Malabar, once the chief port and emporium of Hindustan.

Cal'idore (3 syl.). Sir Cal'idore is the type of *courtesy,* and hero of the sixth book of Spenser's "Faëry Queen." He is described as the most courteous of all knights, and is entitled the "all-beloved." The model of the poet was Sir Philip Sidney. His adventure is against the Blatant Beast, whom he muzzles, chains, and drags to Faëry Land.

Sir Gawain was the Calidore of the Round Table. —*Southey.*

Calig'orant. An Egyptian giant and cannibal who used to entrap strangers with a hidden net. This net was made by Vulcan to catch Mars and Venus; Mercury stole it for the purpose of catching Chloris, and left it in the temple of Anu'bis; Calig'orant stole it thence. At length Astolpho blew his magic horn, and the giant ran affrighted into his own net, which dragged him to the ground. Whereupon Astolpho made the giant his captive, and despoiled him of his net. This is an allegory. Caligorant was a great sophist and heretic in the days of Ariosto, who used to entangle people with his talk; but being converted by Astolpho to the true faith, was, as it were, caught in his own net, and both his sophistry and heresy were taken from him.—*Ariosto, "Orlando Furioso."*

Caligraph'ic Art. Writing very minutely and yet clearly. Peter Bale, in the sixteenth century, wrote in the compass of a silver penny the Lord's Prayer, the Creed, the Ten Commandments, two Latin prayers, his own name, the day of the month and date of the year, the year since the accession of queen Elizabeth, and a motto. With a glass this writing could be read. By photography a sheet of the *Times* newspaper has been reduced to a smaller compass. (Greek, *calos-grapho*, I write beautifully.)

Calig'ula. A Roman emperor. So called because he wore a military sandal called a cal'iga, which had no upper leather, and was used only by the common soldiers. (12, 37-41.)

"The word *caligæ*, however," continued the Baron, . . . "means, in its primitive sense, sandals; and Caius Cæsar . . . received the cognomen of Caligula, a *calig'ie, sive cal'igis levio'ribus, quibus adolescentior non fu'erat in exercitu German'ici patris sui.* And the *caligæ* were also proper to the monastic bodies; for we read in the ancient Glossarium, upon the rule of St. Benedict. . . . that *caligæ* were tied with latchets."—*Scott, "Waverley,"* xlviii.

Calig'ula's Horse. Incita'tus. It was made a priest and consul, had a manger of ivory, and drank wine from a golden goblet.

Calipash, Calipee. W. T. M., in "Notes and Queries," suggests, as the origin of these terms, the Greek words *chalepos, chalepē* (hard to deal with, *i.e.*, to digest).

Ca'liph or *Calif.* A title given to the successors of Mahomet. Among the Saracens a caliph is one vested with supreme dignity. The caliphat of Bagdad reached its highest splendour under Haroun al Raschid, in the nineteenth century. For the last 200 years the appellation has been swallowed up in the titles of *Shah, Sultan, Emir*, and so on. (Arabic, *calafa*, to succeed.)

Calis'ta. The heroine of Rowe's "Fair Penitent."

Calis'to and Arcas. Calisto was an Arcadian nymph metamorphosed into a she-bear by Jupiter. Her son Arcas having met her in the chase, would have killed her, but Jupiter converted him into a he-bear, and placed them both in the heavens, where they are recognised as the Great and Little Bear.

Calix'tines (3 syl.). A religious sect of Bohemians in the fifteenth century; so called from *Calix* (the chalice), which they insisted should be given to the laity in the sacrament of the Lord's Supper, as well as the bread or wafer.

Call of God. An invitation, exhortation, or warning, by the dispensations of Providence (Isa. xxii. 12); divine influence on the mind to do or avoid something (Heb. iii. 1).

Call of Abraham. The invitation or command of God to Abraham, to leave his idolatrous country, under the promise of being made a great nation.

Call to the Unconverted. An invitation accompanied with promises and threats, to induce the unconverted to receive the gospel.

Effectual Calling. An invitation to believe in Jesus, rendered effectual by the immediate operation of the Holy Ghost.

Gospel Call. The invitation of the gospel to men to believe in Jesus, to the saving of their souls.

Call to the Pastorate. An invitation to a minister by the members of a church to preside over a certain congregation.

Call of the House. An imperative summons sent to every member of Parliament to attend. This is done when the sense of the whole house is required. At the muster, the names of the members are *called over*, and defaulters reported.

Call to the Bar. The admission of a law student to the privileges of a barrister. The names of those qualified are *called over.*

Calla'bre or *Calaber*. A Cala'brian fur. Ducange says, "At Chichester the 'priest vicars' and at St. Paul's the 'minor canons' wore a calabre amyce;" and Bale, in his "Image of Both Churches," alludes to the "fair rochets of Raines (*Rennes*), and costly grey amicës of calaber and cats' tails."

> The lord mayor and those aldermen above the chair ought to have their coats furred with grey amis, and also with changeable taffeta; and those below the chair with calabre and with green taffeta.—*Hutton*, "*New View of London*."

Callim'achos. *The Italian Callimachos.* Filippo Buonaccorsi. (1437-1496.)

Calling. A vocation, trade, or profession. The allusion is to the calling of the apostles by Jesus Christ to follow him. In the legal profession persons must still be called to the bar before they can practise.

Calli'ope (*beautiful-voiced*). The muse of epic or heroic poetry. Her emblems are a stylus and wax tablets.

Callippic Period. The correction of the Meton'ic cycle by Callippos. In four cycles, or seventy-six years, the Metonic calculation was seven and a-half in excess. Callippos proposed to quadruple the period of Meton, and deduct a day at the end of it: at the expiration of which period Callippos imagined that the new and full moons returned to the same day of the solar year.

Callir'rhoë (4 syl.). The lady-love of Chæ'reas, in Char'iton's Greek romance, entitled the "Loves of Chæ'reas and Callirrhoë," written in the eighth century.

Calottis'tes (4 syl.). (*See* REGIMENT.)

Calo'yers. Monks in the Greek Church, who follow the rule of St. Basil. They are divided into *cen'obites*, who recite the offices from midnight to sunrise; *an'chorites*, who live in hermitages; and *recluses*, who shut themselves up in caverns and live on alms. (Greek, *kalogeros.*)

Calpe (2 syl.). *Calpë and Ab'yla.* The two pillars of Hercules. According to one account, these two were originally only one mountain, which Hercules tore asunder; but some say he piled up each mountain separately, and poured the sea between them.

> Heaves up huge Abyla on Afric's sand,
> Crowns with high Calpë Europe's salient strand,
> Crests with opposing towers the splendid scene,
> And pours from urns immense the sea between.
> *Darwin*, "*Economy of Vegetation.*"

Cal'umet (*the peace-pipe*). When the North American Indians make peace or form an alliance, the high contracting parties smoke together to ratify the arrangement.

The peace-pipe is about two and a-half feet long, the bowl is made of highly-polished red marble, and the stem of a reed, which is decorated with eagles' quills, women's hair, and so on.

"The Great Spirit, at an ancient period called the Indian nations together, and standing on the precipice of the red pipe-stone rock, broke off a piece which he moulded into the bowl of a pipe, and fitting on it a long reed, filled the pipe with the bark of red willow, and smoked over them, turning to the four winds. He told them the *red* colour of the pipe represented their flesh, and when they smoked it they must bury their war-clubs and scalping-knives. At the last whiff the Great Spirit disappeared."

To present the calumet to a stranger is a mark of hospitality and good-will; to refuse the offer is an act of hostile defiance.

> Wash the war-paint from your faces,
> Wash the war-stains from your fingers,
> Bury your war-clubs and your weapons; . . .
> Smoke the calumet together,
> And as brothers live henceforward.
> *Longfellow*, "*Hiawatha*," i.

Cal'vary (*bare skull*), **Gol'gotha** (*skull*). The place of our Lord's crucifixion; so called from some fanciful resemblance which it bore to a human skull. The present church of "the Holy Sepulchre" has no claim to be considered the site thereof; it is far more likely that the "mosque of Omar," or *the dome of the rock*, occupies the real site.

Calvert's Entire. The 14th Foot. Called *Calvert* from their colonel, Sir Harry Calvert (1806-1826), and *entire*, because three entire battalions were kept up for the good of Sir Harry, when adjutant-general. The term is, of course, a play on Calvert's malt liquor.

Calves. The inhabitants of the *Isle of Wight* are so called from a legendary joke which states that a calf once got its head firmly wedged in a wooden pale, and, instead of breaking up the pale, the farm-man cut off the calf's head.

Calves' Head. *There are many ways of dressing a calf's head.* Many ways of saying or doing a foolish thing; a simpleton has many ways of showing his folly; or, generally, if one way won't do, we must try another. The allusion is to the great Calves' Head Club banquet, when the board was laden with calves' heads cooked in sundry ways and divers fashions.

Calves' Head Club. Instituted in ridicule of Charles I. The great annual banquet was held on the 30th January, and consisted of a cod's head, to represent the person of Charles Stuart, independent of his kingly office; a pike with little ones in its mouth, an emblem of tyranny; a boar's head with an apple in its mouth, to represent the king preying on his subjects; and calves' heads dressed in sundry ways, to represent Charles in his regal capacity. After the banquet, the king's book (*Icon Basil'ikë*) was burnt, and the parting cup was "To those worthy patriots who killed the tyrant."

Calvin is said to have caused the death of Serve'tus, a heretic, with whom he had a religious controversy. Servetus was seized, condemned, and burnt to death, solely for his heretical views. (1553.)

Calvinism. The five moot points are—

Predestination, or particular election.
Irresistible grace.
Original sin, or the total depravity of the natural man.
Particular redemption.
Final perseverance of the saints.

Cal'ydon. A forest, supposed in the romances relating to king Arthur to occupy the northern portion of England.

Calyp'so, in Fe'nelon's "Télémaque," is meant to represent Madame de Montespan. In fairy mythology she was queen of the island Ogyg'ia, on which Ulysses was wrecked, and where he was detained for seven years.

Calypso's Isle. Gozo, near Malta. Called in classic mythology Ogyg'ia.

Cam and Isis. The universities of Cambridge and Oxford. So called from the rivers on which they stand.

> May you, my Cam and Isis, preach it long,
> "The right divine of kings to govern wrong."
> *"Dunciad,"* iv. 187.

Cama. The god of love and marriage in Indian mythology.

Cama'cho, "richest of men," makes grand preparations for his wedding with Quite'ria, "fairest of women;" but as the bridal party were on their way, Basil'ius cheats him of his bride, by pretending to kill himself. As he is supposed to be dying, Quiteria is given to him in marriage as a mere matter of form; but as soon as this is done, up jumps Basilius, and shows that his wounds were a mere pretence.—*Cervantes,* "*Don Quixote,*" p. ii., bk. 2, ch. 3, 4.

Camal'dolites (4 syl.). A religious order of great rigidity of life, founded in the vale of Camal'doli, in the Tuscan Apennines, by St. Romuald, a Benedictine. (Eleventh century.)

Camaral'zaman (*prince*) fell in love with Badou'ra, princess of China, the moment he saw her.—"*Arabian Nights,*" *Prince Camaralzaman.*

Camarilla (Spanish). A clique; the confidants or private advisers of the sovereign. It literally means a small private chamber, and is in Spain applied to the room in which boys are flogged.

> Encircled with a dangerous camarilla.—*The Times.*

Cam'balo's Ring. Given him by his sister Can'acë. It had the virtue of healing wounds. (*See* CAMBEL.)—*Spenser,* "*Faëry Queen,*" bk. iv.

Cambel. Called by Chaucer, Cam'balo. Brother of Can'acë, a female paragon. He challenged every suitor to his sister's hand, and overthrew all except Tri'amond, who married the lady.—*Spenser,* "*Faëry Queen,*" bk. iv.

Camber. Second son of king Brute, to whom Wales was left; whence its name of Cambria.—*British Fable.*

Cam'bria. The ancient name of Wales, or land of the Cimbri.

> Cambria's fatal day.
> *Gray,* "*Bard.*"

Cam'brian. Pertaining to Wales; Welsh. (*See above.*)

> The Cambrian mountains, like far clouds,
> That skirt the blue horizon, dusky rise.
> *Thomson,* "*Spring.*"

Cam'brian Series (in geology). The earliest fossiliferous rocks in North Wales. So named by professor Sedgwick.

Cambric. From Cambray, in France, where it is still the chief manufacture.

Cam'buscan'. King of Sarra, in the land of Tartary; the model of all royal virtues. His wife was El'feta; his two sons, Algarsife and Cam'balo; and his daughter Can'acë. On her birthday (15th Oct.) the king of Arabia and India sent Cambuscan a "steed of brass, which, between sunrise and sunset, would carry its rider to any spot on the earth." All that was required was to whisper the name of the place in the horse's ear, mount upon his back, and turn a pin set in his ear. When the rider had arrived at the place required, he had to turn another pin, and the horse instantly descended, and, with another screw of the pin, vanished till it was again required. This story is told by Chaucer, in the "Squire's Tale," but was never finished. Probably the end of the tale would have been the victories of Cambuscan; Algarsife winning Theodora; and the marriage of Canacë to some knight who overmastered in single combat her two brothers. Spenser took up the same tale in his "Faëry Queen," iv. Milton accents the word Cam-bus'-can.

> Him that left half-told
> The story of Cambuscan bold.

Camby'ses (3 syl.) A pompous, ranting character in Preston's lamentable tragedy of that name.

> Give me a cup of sack, to make mine eyes look red; for I must speak in passion, and I will do it in king Cambyses' vein.—"*1 Henry IV.*," ii. 4.

Camden Society, for the publication of early historic and literary remains, is named in honour of William Camden, the historian.

Cam'deo. God of love in Hindu mythology.

Camel. The name of Mahomet's favourite camel was Al Kaswa. The mosque at Koba covers the spot where it knelt when Mahomet fled from Mecca. Mahomet considered the kneeling of the camel as a sign sent by God, and remained at Koba in safety for four days. The swiftest of his camels was *Al Adha.*

Camel. The prophet Mahomet's camel performed the whole journey from Jerusalem to Mecca in four bounds, for which service he has a place in heaven with Borak (the prophet's horse), Balaam's ass, Tobit's dog, and Ketmir (the dog of the seven sleepers).—*Curzon.*

Camel. "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God" (Matt. xix. 24). In the Koran we find a similar expression: "The impious shall find the gates of heaven shut; nor shall he enter, till a camel shall pass through the eye of a needle." In the Rabbinical writings we have a slight variety which goes to prove that the word "camel" should not be changed into "cable," as Theophylact suggests: "Perhaps thou art one of the Pampedith'ians, who can make an elephant pass through the eye of a needle."

> It is as hard to come, as for a camel
> To thread the postern of a needle's eye.
> *Shakespeare*, "*Richard II.*," v. 5.

Cameleon. *You are a cameleon, i.e.*, very changeable—shifting according to the opinions of others, as the cameleon changes its hue to that of contiguous objects.

> As the cameleon, who is known
> To have no colours of its own,
> But borrows from his neighbour's hue
> His white or black, his green or blue.—*Prior.*

Camel'lia. A shrub, or rather genus of evergreen shrubs; so named in honour of G. J. Kamel (Latin, *Camellius*), a Spanish Jesuit.

Cam'elot (Somersetshire), where king Arthur held his court. (*See* WINCHESTER.)

Camelote (2 syl.). Fustian, rubbish, trash. The cloth so called ought to be made of goats' hair, but is a mixture of wool and silk, wool and hair, or wool, silk, and hair, &c. (*See* CAMLET.)

Cam'eo. An anaglyph on a precious stone. The *anaglyph* is when the figure is raised in relief; an *intaglio* is when the figure is hollowed out. The word cameo means an onyx, and the most famous cameo in the world is the onyx containing the *apoth'eo'sis of Augustus.*

Cam'eron Highlanders. The 79th Regiment of Infantry, raised by Allan Cameron, of Errock, in 1793.

Cameronian Regiment. The 26th Infantry, which had its origin in a body of Cameronians (*q.v.*), in the Revolution of 1688.

Camero'nians. The strictest sect of Scotch Presbyterians, organised in 1688, by Archibald Cam'eron, who suffered death in 1680 for his religious views. He objected to the alliance of church and state.

Camil'la. Virgin queen of the Volscians. Virgil says that she was so swift that she could run over a field of corn without bending a single blade, or make her way over the sea without even wetting her feet.

Not so when swift Camilla scours the plain,
Flies o'er the unbending corn and skims along the main. *Pope.*

Camil'lus, five times dictator of Rome, was falsely accused of embezzlement, and went into voluntary exile; but when the Gauls besieged Rome, he returned and delivered his country.

Camillus, only vengeful to his foes.
Thomson, "Winter."

Cam'isard or *Camisa'do.* A night attack. In French history the Camisards are the Protestant insurgents of the Cévennes, who resisted the violence of the dragonnades, after the revocation of the edict of Nantes. They were so called because they wore a *camise* or peasant's smock over their armour, both to conceal it, and that they might the better recognise each other in the dark. Their leader was Cavalier, afterwards governor of Jersey.

Camlan, *Battle of* (Cornwall), which put an end to the Knights of the Round Table. Here Arthur received his death wound from the hand of his nephew Modred. (A.D. 542.)

Cam'let is not connected with the word camel; it is a fine cloth made of *goats'* hair, called Turkish yarn, and is from the Arabic word *chamal* (fine).

Cam'mock. *As crooked as a cammock.* The cammock is a piece of timber bent for the knee of a ship. (*Saxon.*)

Though the cammock, the more it is bowed the better it is; yet the bow, the more it is bent the weaker it waxeth.—*Lily.*

Campa'nia. Properly the *Terra di Lavo'ro* of Italy, *i.e.*, the plain country about Cap'ua.

Disdainful of Campania's gentle plains.
Thomson, "Summer."

Campeador (*Cam-pa'-dor*). The Cid (*q.v.*).

Can'acë (3 syl.). A paragon of women, the daughter of king Cambuscan', to whom the king of Arabia and India sent as a present a mirror and a ring. The mirror would tell the lady if any man on whom she set her heart would prove true or false, and the ring (which was to be worn on her thumb) would enable her to understand the language of birds and converse with them. It would also give the wearer perfect knowledge of the medicinal properties of all roots. Chaucer never finished the tale, but probably he meant to marry Can'acë to some knight who would be able to overthrow her two brothers, Cam'balo and Al'garsife, in the tournament. *Squire's Tale.* (*See below.*)

Can'acë was courted by a crowd of suitors, but her brother Cam'balo or Cambel gave out that any one who pretended to her hand must encounter *him* in single combat, and overthrow him. She ultimately married Tri'amond, son of the fairy Ag'apë.—*Spenser, "Faëry Queen,"* bk. iv. 3.

Can'ache (3 syl.). One of Actæon's dogs. (Greek, "having a sharp, ringing voice.")

Can'ada Balsam. Made from the *Pinus balsamea,* a native of Canada.

Canaille (French, *can-nay'-e*). The rabble, the roughs. Its primary meaning is the coarse part of meal, dregs.

Canard. A hoax. Cornelissen, to try the gullibility of the public, reported in the papers that he had twenty ducks, one of which he cut up and threw to the nineteen, who devoured it greedily. He then cut up another, then a third, and so on till nineteen were cut up; and as the nineteenth was gobbled up by the surviving duck, it followed that this one duck actually ate nineteen ducks—a wonderful proof of duck voracity. This tale had the run of all the papers, and gave a new word to the language.—*Quetelet.*

Cancan. *Dance the cancan.* A licentious free-and-easy way of dancing quadrilles adopted in the public gardens, opéra comique, and casi'noes of Paris. (*Cancan,* tittle-tattle, familiarity.)

Cancel, to blot out, is merely "to make lattice-work." This is done by making a cross over the part to be omitted. (Latin, *cancello,* to make trellis.)

Cancer (the Crab) appears when the sun has reached his highest northern limit, and begins to go backward towards the south; but, like a crab, the return is sideways. (June 21 to July 23.)

Candaules (3 syl.). King of Lydia, who exposed the charms of his wife to Gy'gës; whereupon the queen compelled Gyges to assassinate her husband, after which she married the murderer, who became king, and reigned twenty-eight years. (716-678.)

Can'didate (3 syl.) means "clothed in white." Those who solicited the office of consul, quæstor, prætor, &c., among the Romans, arrayed themselves in a loose white robe. It was loose that they might show the people their scars, and white in sign of fidelity and humility.

Candide (2 syl.). The hero of Voltaire's novel so called. All sorts of misfortunes are heaped upon him, and he bears them all with cynical indifference.

Candle. *What is the Latin for candle? —Tacë.* Here is a play of words: *ta'ce* means hold your tongue, don't bother me. (*See* GOOSE.)

To hold a candle to the devil. To aid or countenance that which is wrong. The allusion is to the practice of Roman Catholics, who burn candles before the image of a favourite saint, carry them in funeral processions, and place them on their altars.

> What! must I hold a candle to my shames?
> *Shakespeare*, "*Merchant of Venice*," ii. 6.

Candles used by Roman Catholics at funerals are the relic of an ancient Roman custom. In order to diminish the expenses of funerals, candles and tapers made of wax were carried in the procession.

The game is not worth the candle (Le jeu ne vaut pas la chandelle). Not worth even the cost of the candle that lights the players.

Candlemas Day. The 2nd of February, when, in the Roman Catholic Church, there is a candle procession, to consecrate all the candles which will be needed in the church during the year. The candles symbolise Jesus Christ, called "the light of the world," and "a light to lighten the Gentiles." It was the old Roman custom of burning candles to the goddess Feb'rua, mother of Mars, to scare away evil spirits.

> On Candlemas day
> Candles and candlesticks throw all away.

Candour, *Mrs.* A type of female backbiters. In Sheridan's comedy of "The School for Scandal."

> The name of "Mrs. Candour" has become one of those formidable by-words, which have had more power in putting folly and ill-nature out of countenance than whole volumes of remonstrance.
> *T. Moore.*

Caneph'oræ (in architecture). Figures of young persons of either sex bearing a basket on their head. (Greek, *basket-bearers.*)

Canic'ular Year. The ancient solar year of the Egyptians, which began and ended with the rising of the Dog-star, and corresponded with the overflow of the Nile.

Canid'ia. A sorceress, who could bring the moon from heaven. Mentioned by Horace.

> Your ancient conjurors were wont
> To make her (*the moon*) from her sphere dismount,
> And to their incantations stoop.
> "*Hudibras*," pt. ii. 3.

Canker. The briar or dog-rose.

> Put down Richard, that sweet lovely rose,
> And plant this thorn, this canker, Bolingbroke.
> *Shakespeare*, "*1 Henry IV.*," i. 3.

Cannæ. The place where Han'nibal defeated the Romans under L. Æmil'ius Paulus. Any fatal battle that is the turning point of a great general's prosperity is called his Cannæ. Thus, we say "Moscow was the Cannæ of Napoleon Buonaparte."

Cannel Coal. Either a corruption of *candle coal*, so called from the bright flame, unmixed with smoke, which it yields in combustion; or else *Kendal* coal, where it abounds.

Cannibal. An Indian word applied to those who eat flesh. (Hindustani, *Chanewal* or *kha'newa'la'*, an eater of flesh). The usual derivation is *Canibbee*, corrupted into Caribbee, supposed to be man-eaters. Some of the tribes of these islands have no *r*. At the present day the Battas of Suma'tra, and the inhabitants of the Fiji' islands, devour human flesh.

> The natives live in great fear of the canibals (i.e., Caribals, or people of Cariba).—*Columbus.*

Cannibals. Learners in the art of rowing; those under training. The word is a pun on *Cannot pulls.*

Cano'ba. The Indian Apollo, or god of inspiration.

Canoe'. A boat. (German, *kahn*, a boat; Old French, *cane*, a ship, and *canot*, a boat; Latin, *canna*, a hollow stem or reed; our *cane*, *can*, a jug; *cannon*, *canal*, &c.)

Canon. The canons used to be those persons who resided in the buildings contiguous to the cathedral, employed either in the daily service, or in the education of the choristers. The word is Greek, and means "model" or "choice men."

Canon. A divine or ecclesiastical law.

> Or that the Everlasting had not fixed
> His canon 'gainst self-slaughter.'
> *Shakespeare, "Hamlet," i. 2.*

Can'on Law. A collection of ecclesiastical laws which serve as the rule of church government. (*See* CANONICAL.)

Canon'ical. Canon is a Greek word, and means the index of a balance, hence a law.

The sacred canon means the accepted books of Holy Scripture, which contain the inspired laws of salvation and morality; also called *The Canonical Books.*

Canon'ical Hours. The times within which the sacred offices may be performed. In the Roman Catholic Church they are seven—viz., matins, prime, tierce, sext, nones, vespers, and compline. Prime, tierce, sext, and nones are the first, third, sixth, and ninth hours of the day, counting from six in the morning. Compline is a corruption of *completo'rium* (that which completes the services of the day). The reason why there are seven canonical hours is because David says, "Seven times a day do I praise thee" (Psalm cxix. 164).

Canon'ical Punishments are those which the church is authorised to inflict.

Canonicals.

The *pouch* on the gown of an M.D., designed for carrying drugs.

The *coif* of a serjeant-at-law, designed for concealing the tonsure.

The *lamb-skin* on a B.A. hood, in imitation of the *toga can'ăda* of the Romans.

The *strings* of an Oxford undergraduate, to show the wearer is still in leading strings.

The *tippet* on a barrister's gown, meant for a wallet to carry briefs in.

The proctors' and pro-proctors' *tippet*, for papers—a sort of sabretache.

Cano'pic Vases. Used by the Egyptian priests for the viscera of bodies embalmed, four vases being provided for each body. So called from Cano'pus, in Egypt, where they were first used.

Cano'pus. The Egyptian god of water. The Chaldeans worshipped fire, and sent all the other gods a challenge, which was accepted by a priest of Cano'pus. The Chaldeans lighted a vast fire round the god Canopus, when the Egyptian deity spouted out torrents of water and quenched the fire, thereby obtaining the triumph of water over fire.

Can'opy properly means a *gnat curtain.* Herod'otus tells us (ii. 95) that the fishermen of the Nile used to lift their nets on a pole, and form thereby a rude sort of tent under which they slept securely, as gnats will not pass through the meshes of a net. Subsequently the tester of a bed was so called, and lastly the canopy borne over kings. (Greek, *konops*, a gnat.)

Cant. Mock humility. Alexander and Andrew Cant maintained that all those who refused the "Covenant" ought to be excommunicated, and that those were cursed who made use of the prayer-book. These same Cants, in their grace before meat, used to "pray for all those who suffered persecution for their religious opinions."—*Mercurius Publicus*, No. ix. (1661.)

Canteen' means properly a wine-cellar. Then a refreshment-house in a barrack for the use of the soldiers. Then a vessel, holding about three pints, for the use of soldiers on the march. (Latin, *can'tina.*)

Canterbury. *Canterbury is the higher rack, but Winchester the better manger.* Canterbury is the higher see in rank, but Winchester the one which produces the most money. This was the reply of William Edington, bishop of Winchester, when offered the archbishopric of Canterbury. (1366.)

Canterbury Tales. Chaucer supposed that he was in company with a party of pilgrims going to Canterbury to pay their devotions at the shrine of Thomas à Becket. The party assembled at an inn in Southwark, called the Tabard, and there agreed to tell one tale each,

both in going and returning. He who told the best tale was to be treated with a supper on their homeward journey. The work is incomplete, and we have none of the tales told in the homeward route.

A Canterbury Tale. A cock-and-bull story; a romance. So called from Chaucer's "Canterbury Tales."

Canvas means cloth made of hemp. *To canvas a subject* is to strain it through a hemp strainer, to sift it; and *to canvass a borough* is to sift the votes. (Latin, *can'nabis*, hemp.)

Ca'ora. A river, on the banks of which are a people whose heads grow beneath their shoulders. Their eyes are in their shoulders, and their mouths in the middle of their breasts.—*Hackluyt, "Voyage,"* 1598. Raleigh, in his "Description of Guiana," gives a similar account of a race of men. *See* BLEMMYES.

> The Anthropophagi and men whose heads
> Do grow beneath their shoulders.
> *Shakespeare, "Othello," i. 3.*

Cap. *Wearing the cap and bells.* Said of a person who is the butt of the company, or one who excites laughter at his own expense. The reference is to licensed jesters formerly attached to noblemen's establishments. Their headgear was a cap with bells.

I cap to that, i.e., assent to it. The allusion is to a custom observed in France amongst the judges in deliberation. Those who assent to the opinion stated by any of the bench signify it by lifting their toque from their heads.

Cap in hand. Submissively. To wait on a man cap in hand is to wait on him like a servant, ready to do his bidding.

Cap-à-pie is the Spanish *capa y paza* (helmet and sword), meaning fully equipped. The general etymology is the French *cap-à-pie*, but the French phrase is *de pied en cap.*

> Armed at all points exactly, cap-a-pe.
> *Shakespeare, "Hamlet," i. 2.*
> I am courtier, cap-a-pe.
> *Shakespeare, "Winter's Tale," iv. 3.*

Cap of Liberty. When a slave was manumitted by the Romans, a small red cloth cap, called *pil'ëus*, was placed on his head. As soon as this was done, he was termed *liberti'nus* (a freedman), and his name was registered in the city tribes. When Saturni'nus, in 263, possessed himself of the capitol, he hoisted a cap on the top of his spear, to indicate that all slaves who joined his standard should be free. When Ma'rius incited the slaves to take up arms against Sylla, he employed the same symbol; and when Cæsar was murdered, the conspirators marched forth in a body, with a cap elevated on a spear, in token of liberty. (*See* LIBERTY.)

Cap of Maintenance. A cap of dignity anciently belonging to the rank of duke; the fur cap of the Lord Mayor of London, worn on days of state; a cap carried before the British sovereigns at their coronation. Maintenance here means defence.

Capfull of Wind. Olaus Magnus tells us that Eric, king of Sweden, was so familiar with evil spirits that what way soever he turned his cap, the wind would blow, and for this was he called *Windy Cap.* The Laplanders drove a profitable trade in selling winds; but even so late as 1814, Bessie Millie, of Pomo'na (Orkney Islands), helped out her living by selling favourable winds to mariners for the small sum of sixpence. (*v.* Mont. St Michel.)

Cape. *Spirit of the Cape.* (*See* ADAMASTOR.)

Capel Court. A speculation in stocks of such magnitude as to affect the money market. Capel Court is the name of the place where transactions in the stocks are carried on.

Caper Merchant. A dancing-master, who cuts "capers."

Capet (*Cap-pay*). Hugues, the founder of the French monarchy, was surnamed *Cap'etus* (clothed with a capot or monk's hood), because he always wore a clerical costume, as abbot of St. Martin de Tours. This was considered the family name of the kings of France; hence Louis XVI. was arraigned before the National Convention under the name of Louis Capet.

Capital. *Political capital* is something employed to serve a political purpose. Thus, the Whigs make political capital out of the errors of the Tories, and *vice versâ.*

> He tried to make capital out of his rival's discomfiture.—*The Times.*

Cap'itë Censi. The lowest rank of Roman citizens. So called because they

were counted simply by *the poll*, as they had no taxable property.

Capit'ulares (4 syl.). The laws of the first two dynasties of France were so called, because they were divided into chapters. (French, *capitulaire.*)

Capon. *A fish out of the coup.* So called by those friars who wished to evade the Friday fast by eating chickens instead of fish. (*See* YARMOUTH.)

Cap'ricorn. Called by Thomson, in his "Winter," "the centaur archer." Anciently the winter solstice occurred on the entry of the sun into Capricorn; but the stars having advanced a whole sign to the east, the winter solstice now falls at the sun's entrance into Sagittarius (the centaur archer), so that the poet is strictly right, though we vulgarly retain the ancient classical manner of speaking. Capricornus is the tenth, or, strictly speaking, the eleventh sign of the Zodiac. (Dec. 21—Jan. 20.)

Captain. *Capitano del Popolo, i.e.,* Garibaldi. (1807.)

The Great Captain (el gran capita'no). Gonzalvo di Cor'dova. (1453-1515.)

Manuel Comne'nus of Treb'izond. (1120, 1143-1180.)

Cap'tious. Fallacious, deceitful; now it means ill-tempered, carping. (Latin, *captio'sus.*)

> I know I love in vain, strive against hope;
> Yet in this captious and intenible sieve,
> I still pour in the waters of my love.
> *Shakespeare, "All's Well that Ends Well," i. 3.*

Cap'ua. *Capua corrupted Hannibal.* Luxury and self-indulgence will ruin any one. Hannibal was everywhere victorious over the Romans till he took up his winter quarters at Capua, the most luxurious city of Italy. When he left Capua his star began to wane, and ere long Carthage was in ruins, and himself an exile.

Cap'uchin. A nickname given to a branch of Franciscans from the "cap'uce" or pointed cowl which they wore, in imitation of St. Francis.

Cap'ulet. A noble house in Vero'na, the rival of that of Mon'tague (3 syl.); Juliet is of the former, and Romeo of the latter. Lady Capulet is the beau-ideal of a proud Italian matron of the fifteenth century. The expression so familiar, "the tomb of all the Capulets," is from Burke.—*Shakespeare, "Romeo and Juliet."*

Cap'ut Mor'tuum. Latin for *head of the dead*, used by the old chemists to designate the residuum of chemicals, when all their volatile matters had escaped. Anything from which all that rendered it valuable has been taken away. Thus, a learned scholar paralysed is a mere *caput mortuum* of his former self. The French "Directory" towards its close was the mere *caput mortuum* of a governing body.

Caqueux. A sort of gipsy race in Brittany, similar to the Cagots of Gascony, and Colliberts of Poitou.

Car'abas. *He is a marquis of Carabas.* A fossil nobleman, of unbounded pretensions and vanity, who would fain restore the slavish foolery of the reign of Louis XIV.; one with Fortunatus's purse, which was never empty. The character is taken from Perrault's tale of "Puss in Boots."

> Prêtres que nous vengeons
> Levez la dîme et partagcons;
> Et toi, peuple animal,
> Porte encor le bât féodal. . . .
> Chapeau bas! Chapeau bas!
> Gloire au marquis de Carabas!
> *Béranger, 1816.*

Caracal'la. Aure'lius Antoni'nus was so called because he adopted the Gaulish caracalla in preference to the Roman toga. It was a large, close-fitting, hooded mantle, reaching to the heels, and slit up before and behind to the waist. Aure'lius was himself born in Gaul.

Carac'ci. Founder of the eclectic school in Italy. Luis and his two cousins Augustin and Annibale, founded the school called *Incammina'ti* (progressive), which had for its chief principle the strict observance of nature. Luis (1554-1619), Augustin (1558-1601), Annibale (1560-1609).

The Caracci of France. Jean Jouvenet, who was paralysed on the right side, and painted with his left hand. (1647-1707.)

The Annibale Caracci of the Eclectic School. Bernardi'no Campi, the Italian, is so called by Lanzi. (1522-1590.)

Carack. A ship of great bulk, constructed to carry heavy freights. (Spanish, *caraca.*)

Car'adoc. A Knight of the Round Table, noted for being the husband of the only lady in the queen's train who could wear "the mantle of matrimonial fidelity."

Car'aites (3 syl.). A religious sect among the Jews, who rigidly adhered to the words and letters of Scripture, regardless of metaphor, &c. Of course, they rejected the rabbinical interpretations and the Cab'bala. The word is derived from *Caraïm*, equivalent to *scripturarii* (textualish).

Carat of Gold. So called from the carat seed, or seed of the Abyssinian coral flower, formerly employed in weighing gold and precious stones. Hence the expressions "22 carats fine," "18 carats fine," &c., meaning that out of 24 parts, 22 or 18 are gold, and the rest alloy.

> Here's the note
> How much your chain weighs to the utmost carat.
> *Shakespeare, "Comedy of Errors,"* iv. 1.

Carbineer' or *Carabineer.* Properly a skirmisher or light horseman, from the Arabic *carabine.* A carbine is the light musket used by cavalry soldiers.

Carbona'do. A chop; mince-meat. Strictly speaking, a carbonado is a piece of meat cut crosswise for the gridiron. (Latin, *carbo*, a coal.)

> If he do come in my way, so; if he do not,—if I come in his willingly, let him make a carbonado of me. *Shakespeare, "1 Henry IV.,"* v. 3.

Carbona'ri means *charcoal-burners*, a name assumed by a secret political society in Italy, which rose in 1820. Their place of muster they called a "hut;" its inside, "the place for selling charcoal;" and the outside, the "forest." Their political opponents they called "wolves." (*See* CHARBONNERIE.)

Car'canet. A small chain of jewels for the neck. (Fr., *carcan*, an iron-collar.)

> Around the white necks of the nymphs who danced
> Hung carcanets of orient pearls.
> *T. Moore, "Lalla Rookh,"* pt. i.

Carcase. The shell of a house before the floors are laid and walls plastered; the skeleton of a ship, a wreck, &c. The body of a dead animal, so called from the Latin *caro-cassa* (lifeless flesh).

> The Goodwins, I think they call the place; a very dangerous flat and fatal, where the carcases of many a tall ship lie buried.
> *Shakespeare, "Merchant of Venice,"* iii. 1.

Card. In Spain, spades used to be *columbines;* clubs, *rabbits;* diamonds, *pinks;* and hearts, *roses.* The present name for spades is *espados* (swords); of clubs, *bastos* (cudgels); of diamonds, *dineros* (square pieces of money used for paying wages); of hearts, *copas* (chalices).

The French for spades is *pique* (pikemen or soldiers); for clubs, *trèfle* (clover, or husbandmen); of diamonds, *carreaux* (building tiles, or artisans); of hearts, *chœur* (choir-men, or ecclesiastics).

The English spades is the French form of a pike, and the Spanish name; the clubs is the French trefoil, and the Spanish name; the hearts is a corruption of *chœur* into *cœur.* (*See* VIERGE.)

He is the card of our house. The man of mark, the most *distingué.* Osric tells Hamlet that Laer'tës is "the card and calendar of gentry" (v. 2). The card is the card of a compass, containing all its points. Laertës is the card of gentry, in whom may be seen all its points. We also say, "a queer card," meaning an odd fish.

To speak by the card. To speak by the book; be as precise as a map or book. A merchant's expression. The card is the document in writing containing the agreements made between a merchant and the captain of a vessel. Sometimes the owner binds himself, ship, tackle, and furniture for due performance, and the captain is bound to deliver the cargo committed to him in good condition. To speak by the card is to speak according to the indentures or written instructions.

> Law . . . is the card to guide the world by.
> *Hooker, "Eccl. Pol.,"* p. ii. sec. 5.

> We must speak by the card, or equivocation will undo us. *Shakespeare, "Hamlet,"* v. 1.

That was my best trump card. My best chance. The allusion is to loo, whist, and other games played with cards.

Court cards. So called because of their heraldic devices. The king of clubs originally represented the arms of the pope; of spades, the king of France; of diamonds, the king of Spain; and of hearts, the king of England. The French kings in cards are called David (spades), Alexander (clubs), Cæsar (diamonds), and Charles (hearts), representing the Jewish, Greek, Roman, and Frankish empires. The queens or dames are Argine—*i.e.*, Juno (hearts), Judith (clubs), Rachel (diamonds), and Pallas (spades), representing royalty, fortitude, piety, and wisdom. They were likenesses of Marie d'Anjou, the queen of Charles VII.; Isabeau, the queen-mother; Agnes Sorel, the queen's mistress; and Joan d'Arc, the dame of spades, or war.

He felt that he held the cards in his own hands. That he had the whip-end of the stick; that he had the upper hand, and could do as he liked. The allusion is to games played with cards, such as whist.

He played his cards well. He acted judiciously and skilfully, like a whist-player who plays his hand with judgment.

Cards. Lookup, the great Bath player, died playing his favourite game of "Double Dummy."

Cardinal Points of the Compass. Due north, west, east, and south. So called because they are the points on which the intermediate ones, such as N.E., N.W., N.N.E., &c., hinge or hang. (Latin, *cardo*, a hinge.)

Cardinal Virtues. Justice, prudence, temperance, and fortitude, on which all other virtues hang or depend.

Cardinals. Hinges. (Latin, *cardo.*) The election of the pope "hinges" on the voice of the sacred college, and on the pope the doctrines of the Church depend; so that the cardinals are in fact the hinges on which the Christian Church turns.

Cardinal's Red Hat. Bayle says Sun-day is the day of the *sun*, Rome the city of Sun-days or the holy city, and cardinals the princes of the Roman Church, and therefore of the sun. Red is the colour of the sun. Others assert that Innocent IV. made the cardinals wear a red hat "in token of their being ready to lay down their life for the gospel."

Car'duel or *Kartel.* Carlisle. The place where Merlin prepared the Round Table.

Carême (2 syl.). Lent; a corruption of *quadragesima* (quadrage'me).

Caricatures mean "sketches overdrawn." (Italian *caricatu'ra*, from *carica'rĕ*, to overcharge.)

Car'illons, in France, are chimes or tunes played on bells; but in England the suites of bells that play the tunes. Our word *carol* approaches the French meaning nearer than our own. The best chimes in the world are those in *Les Halles*, at Bruges.

Cari'næ. Women hired by the Romans to weep at funerals; so called from Caria, whence most of them came.

Carle or *Carling* **Sunday** (*Pea Sunday*) is the octave preceding Palm Sunday; so called because the special food of the day was *carling—i.e.*, peas fried in butter. The custom is a continuation of the pagan bean-feast.

Carlovin'gian Dyn'asty. So called from Car'olus or Charles Martel.

Carludovi'ca. A Pan'ama hat, made of the *Carludovica pal'mata*; so called in compliment to Carlos IV. of Spain, whose second name was Ludovic.

Carmagnole. A red republican song and dance in the first French revolution; so called from Carmag'nola, in Piedmont, the great nest of the Savoyards, noted for street music and dancing. The refrain of "Madame Veto," the Carmagnole song, is, "Dansons la Carmagnole—vive le son—du canon!" The word was subsequently applied to other revolutionary songs, such as "Ça ira," the "Marseillaise," the "Chant du Depart." Besides the songs, the word is applied to the dress worn by the Jacobins, consisting of a blouse, red cap, and tri-coloured girdle; to the wearer of this dress or any violent revolutionist; to the speeches in favour of the execution of Louis XVI., called by M. Barrière *des Carmagnoles;* and, lastly, to the dance performed by the mob round the guillotine.

Car'melites (3 syl.). The monks of Mount Carmel, the monastery of which is named Eli'as, from Elijah the prophet, who on Mount Carmel told Ahab that rain was at hand.

Car'milhan. The phantom ship on which the Kobold of the Baltic sits when he appears to doomed vessels.

Carmin'ative. A charm medicine. Magic and charms were at one time the chief "medicines," and the fact is perpetuated by the word carminative, among others. (Latin, *carmen*, a charm.)

Carmi'ne (2 syl.). The dye made from the carmës or kermës insect.

Carnation. "Flesh-colour." (Latin, *caro carnis*, flesh.)

Car'ney. To wheedle, to keep caressing, and calling another *cara* (dear).

Car'nival means "Good-bye meat." This festival ends on Ash-Wednesday, when the Lent fast begins. (Latin, *carnem-vale.*)

Carot'id Artery. An artery on each side of the neck, supposed by the ancients to be the seat of drowsiness, brought on by an increased flow of blood through it to the head. (Greek, *caro'ticos,* inducing sleep.)

Carou'se (2 syl.). Mr. Gifford says the Danes called their large drinking cup a *rouse,* and to rouse is to drink from a rouse; ca-rouse is gar-rouse, to drink all up, or to drink all—*i.e.,* in company.

> The king doth wake to-night, and takes his rouse.
> *Shakespeare, "Hamlet," i. 4.*

Carouse the Hunter's Hoop. Drinking cups were anciently marked with hoops, by which every drinker knew his stint. Shakespeare makes Jack Cade promise his friends that "seven halfpenny loaves shall be sold for a penny; and the three-hooped pot have ten hoops." Pegs or pins (*q.v.*) are other means of limiting the draught of individuals who drank out of the same tankard.

Carp is formed from the Latin *carp-io* (that which snatches at the bait).

Carpathian Wizard. Proteus (2 syl.), who lived in the island of Car'pathos, between Rhodes and Crete. He was a wizard and prophet, who could transform himself into any shape he pleased. He is represented as carrying a sort of crook in his hand.

> By the Carpathian wizard's hook.
> *Milton, "Comus."*

Carpet. *Such and such a question is on the carpet.* The French *sur le tapis* (on the table-cloth), *i.e.,* before the house, under consideration. The question has been laid on the table-cloth of the house, and is now under debate.

Solomon's carpet. The Eastern writers say that Solomon had a green silk carpet, on which his throne was placed when he travelled. This carpet was large enough for all his forces to stand upon; the men and women stood on his right hand, and the spirits on his left. When all were arranged in order, Solomon told the wind where he wished to go, and the carpet with all its contents rose in the air, and alighted at the place indicated. In order to screen the party from the sun, the birds of the air with outspread wings formed a canopy over the whole party.—*Sale, "Koran."* (*See below.*)

The magic carpet of Tangu. A carpet to all appearances worthless, but if any one sat thereon, it would transport him instantaneously to the place he wished to go. So called because it came from Tangu, in Persia. It is sometimes termed *Prince Housain's carpet,* because it came into his hands, and he made use of it.—*Arabian Nights, "Prince Ahmed."* (*See above.*)

Carpet Knight. One dubbed at court by favour, not having won his spurs by military service in the field. Mayors, lawyers, and other civilians knighted as they kneel *on a carpet* before their sovereign.

Carpocra'tians. The Gnostic sect so called from Carpoc'ratës, who flourished in the middle of the second century. They maintained that the world was made by angels, that only the soul of Christ ascended into heaven, and that the body will have no resurrection.

Car'riages. Things carried, luggage.

> And after those days we took up our carriages, and went up to Jerusalem.—*Acts* xxi. 15.

Car'rona'des (3 syl.). Short guns invented by Mr. Gascoigne, director of the Carron foundry in Scotland. (1779.)

Carry Coals. (*See* COALS.)

Carte Blanche (French). A blank sheet of paper signed by the giver, but left to be filled in by the receiver, with a sum of money drawn on the bank account of the giver. Power to act at discretion in an affair placed under your charge.

Carte de Visite (French). A visiting card, now generally applied to a photographic likeness on a card for the albums of friends, &c.

Carte'sian Philosophy. The philosophical system of René Descartes (Latin, *Carte'sius*), of La Haye, in Touraine. The basis of his system is *cog'ito ergo sum,* thought must proceed from soul, and therefore man is not wholly material; that soul must be from some Being not material, and that Being is God. As for physical phenomena, they must be the result of motion excited by God, and these motions he termed *vortices.* (1596-1650.)

Carthage'na. Capital of New Grena'da, in South America, unsuccessfully attacked in 1747 by admiral Vernon.

Wasteful, forth
Walks the dire power of pestilent disease ...
Such as, of late, at Carthagena quenched
The British fire. You, gallant Vernon, saw
The miserable scene; you, pitying, saw
To infant-weakness sunk the warrior's arm.
Thomson, "Summer."

Carthag'inem esse Delendam (*censeo*) were the words with which Cato the Elder concluded every speech in the Roman senate. They are now proverbial, and mean, "That which stands in the way of our greatness must be removed at all hazards."

Carthu'sians. Founded, in 1086, by St. Bruno, of Cologne, who, with six companions, retired to the solitude of La Chartreuse, near Greno'ble, in Vienne.

Cartoons. Designs drawn on *cartone* (pasteboard), like those of Raffaelle, formerly at Hampton Court, but now at Kensington Museum. They were bought by Charles I., and are seven in number: "The Miraculous Draught of Fishes," "Feed my Lambs," "The Beautiful Gate of the Temple," "Death of Anani'as," "El'ymas the Sorcerer," "Paul at Lystra," and "Paul on the Mars Hill."

Cart'ridge Paper was originally manufactured for soldiers' cartridges. The word is a corruption of *cartouche*, from *carta* (paper).

Ca'rus. *Slow Carus*, in Garth's "Dispensary," is Dr. Tyson. (1649-1708.)

Carya'tës, Caryat'idës. Figures of women in Greek costume, used in architecture to support entablatures. Ca'rya, in Arca'dia, sided with the Persians in the battle of Thermop'ylæ; in consequence of which the victorious Greeks destroyed the city, slew the men, and made the women slaves. Praxit'elës, to perpetuate the disgrace, employed figures of Caryan women with Persian men, instead of columns.

A single figure is called a Caryat'id. (*See* ATLANTES.)

Caryat'ic Order. Architecture in which Caryat'idës are introduced to support the entablature.

Cas'ca. A blunt-witted Roman, one of the conspirators against Julius Cæsar. —*Shakespeare, "Julius Cæsar."*

Case-hardened. Impenetrable to all sense of honour or shame. The allusion is to iron which is case-hardened by putting it into an iron box, with a cement, and exposing it for several hours to a red heat.

Cashier' (2 syl.). To dismiss an officer from the army, to discard from society. (French, *casser*, to break; Italian, *cassa'rë*, to blot out.)

Casi'no. Originally, a little *casa* or room near a theatre, where persons might retire after the play was over, for dancing or music.

Casket Homer. Alexander the Great's edition, with Aristotle's corrections. After the battle of Arbe'la, a golden casket, studded with jewels, was found in the tent of Dari'us. Alexander being asked to what purpose it should be applied, made answer, "There is but one production in the world worthy of so costly a depository;" and placed therein his edition of Homer, which received from this circumstance the term of Casket Homer.

Caspar. A huntsman who sold himself to Za'miel, the Black Huntsman. The night before the expiration of his lease of life, he pargained for three years' respite on condition of bringing Max into the power of the evil one. Zamiel replied, "To-morrow either he or you." On the day appointed for the trial-shot, Caspar places himself in a tree. Max is told by the prince to aim at a dove. The dove flies to the tree where Caspar is concealed. Max shoots at the dove, but kills Caspar, and Zamiel comes to carry off his victim. —*Weber's Opera of "Der Freischütz."*

Cassan'dra. Daughter of Priam, gifted with the power of prophecy; but Apollo, whom she had offended, brought it to pass that no one believed her predictions. — *Shakespeare, "Troilus and Cressida."*

Those who foresee and predict the downfall, meet with the fate of Cassandra.—*The Times.*

Cassa'tion. *The court of cassation*, in France, is the court which can *casser* (or quash) the judgment of other courts.

Cassi. Inhabitants of Cassio hundred, Hertfordshire, referred to by Cæsar in his "Commentaries."

Cassib'elan. Great-uncle to Cymbeline. He granted Cæsar a yearly tribute of 3,000 pounds.—*Shakespeare, "Cymbeline."*

Cassio (in Shakespeare's "Othello"). Michael Cassio was a Florentine, and Othello's lieutenant. Iago made him drunk, and then set on Roderi'go to quarrel with him. Cassio wounded Roderigo, and a brawl ensued, which aroused Othello. Othello suspended Cassio, but Iago induced Desdemo'na to plead for his restoration. This interest in Cassio being regarded by the Moor as a confirmation of Desdemona's illicit love, hinted at broadly by Iago, provoked the jealousy of Othello. After the death of the Moor, Cassio was appointed governor of Cyprus.

Cassiope'ia (*the lady in the chair*). The chief stars of this constellation form the outline of a chair. The lady referred to is the wife of Ce'pheus, king of Ethiopia; having had the audacity to compare her beauty with that of the Nereides, she was exposed to be devoured by a sea-monster, but was liberated by Perseus.

> That starred Ethiop queen, that strove
> To set her beauty's praise above
> The sea-nymphs, and their powers offended.
> *Milton*, "*Il Penseroso*."

Castagnette, *Captain.* A hero noted for having his stomach replaced by Desgenettes by a leather one. His career is ended by a bomb, which blows him into fragments. An extravaganza from the French of Manuel.

Cas'taly. A fountain of Parnassus sacred to the Muses. Its waters had the power of inspiring with the gift of poetry those who drank of them.

> The drooping Muses (*Sir Industry*)
> Brought to another Castalie,
> Where Isis many a famous nursling breeds,
> Or where old Cam soft paces o'er the lea
> In pensive mood.
> *Thomson*, "*Castle of Indolence*," canto i.

"Isis" means the University of Oxford, and "Cam" the University of Cambridge, so called from the rivers on which they stand.

Caste (*race*). The Portuguese *casta*. In Sanskrit the word used for the same purpose is *varna* (colour). The four Hindu castes are *Brahmins* (the sacred order), *Shatri'ya* (soldiers and rulers), *Vaisy'a* (husbandmen and merchants), *Sudra* (agricultural labourers and mechanics). The first issued from the mouth of Brahma, the second from his arms, the third from his thighs, and the fourth from his feet. Below these come thirty-six inferior classes, to whom the Vedas are sealed, and who are held cursed in this world and without hope in the next. The Jews seem to have entertained the same notion respecting the common people, and hence the Sanhedrim say to the officers, "This people, who know not the law, are cursed." (John vii. 49.)

To lose caste. To lose position in society. To get degraded from one caste to an inferior one.

Castle. *Castle in the air.* A splendid edifice, but one which has no existence. In fairy tales we often have these castles built at a word, and vanishing as soon, like that built for Aladdin by the Genius of the Lamp. These air-castles are called by the French *Châteaux d'Espagne*, because Spain has no châteaux. We also find the expression *Châteaux en Asie* for a similar reason.

Castle of Indolence. In the land of Drowsiness, where every sense is steeped in enervating delights. The owner of the castle was an enchanter, who deprived all who entered his domains of their energy and free-will.—*Thomson*, "*Castle of Indolence.*"

Castlewood (*Beatrix*). The heroine of "Esmond," by Thackeray.

Castor and Pollux, what we call *comazants.* Electric flames sometimes seen in stormy weather, playing about the masts of ships. If only one flame showed itself, the Romans called it *Helen*, and said that it portended that the worst of the storm was yet to come; but two or more luminous flames they called *Castor and Pollux*, and said that they boded the termination of the storm.

> But when the sons of Leda shed
> Their star-lamps on our vessel's head,
> The storm-winds cease, the troubled spray
> Falls from the rocks, clouds flee away,
> And on the bosom of the deep
> In peace the angry billows sleep.
> *Horace*, "*Odes*," i. 12.

Castor's Horse. Cyll'aros. Virgil ascribes him to Pollux. (Geor. iii.)

Cas'uist (3 syl.). One who resolves *casus conscientiæ* (cases of conscience). M. le Fevre calls casuistry "the art of quibbling with God."

Casus Belli (*Latin*). A ground for war; a plea for going to war.

Cat. Superstitiously called a "familiar," from the mediæval superstition

that Satan's favourite form was a black cat. Hence "witches" were said to have a cat as their familiar.

Cat. A symbol of liberty. The Roman goddess of Liberty was represented as holding a cup in one hand, a broken sceptre in the other, and with a cat lying at her feet. No animal is so great an enemy to all constraint as a cat.

Cat. Held in veneration by the Egyptians under the name of Ælu'rus. This deity is represented with a human body and a cat's head. Diodo'rus tells us that whoever killed a cat, even by accident, was by the Egyptians punished by death. According to Egyptian tradition, Diana assumed the form of a cat, and thus excited the fury of the giants.

The *London Review* says the Egyptians worshipped the cat as a symbol of the moon, not only because it is more active after sunset, but from the dilation and contraction of its orb, symbolical of the waxing and waning of the night-goddess. (*See* Puss.)

Cat. A sort of tripod for holding a plate before the fire. It is so called because in whatever position it is placed, three of the spokes hold the plate, and three rest on the ground. As the cat always lights on its feet, so this plate-holder will stand in any direction.

Cat. The tackle of a ship is so called, being, probably, the abbreviation *tac'* inverted. We have several such inversions.

Cat-o-'nine-tails. A whip with three lashes, used for punishing offenders, and briefly called *a cat.* The punishment was first used on board ship, where ropes would be handy, and several ropes are called cats, as *cat-harpings,* for bracing the shrouds; *cat-falls,* which pass over the "cat-head," and communicate with the "cat-block," &c. The French for a "cat-o'-nine-tails" is *martinet* (*q.v.*).

The Kilkenny cats. The story is, that two cats fought in a sawpit so ferociously, that when the battle was over, only the tail of each was left. This is an allegory of the municipalities of Kilkenny and Irish-town, who contended so stoutly about boundaries and rights to the end of the seventeenth century, that they mutally impoverished each other—ate up each other, leaving only a tail behind.

> The faction grows in intensity daily . . . and the Kilkenny cat-fight is rapidly approaching the vital parts.—*The Times* (*Re* Fenians).

Whittington and his cat. A cat is a ship formed on the Norwegian model, having a narrow stern, projecting quarters, and deep waist. It is strongly built, and used in the coal trade. Harrison speaks of it as a "cat" or "catch." According to tradition, Sir Richard Whittington made his money by trading in coals, which he conveyed in his "cat" from Newcastle to London. The black faces of his coal-heavers gave rise to the tale about the Moors. In confirmation of this suggestion, it may be added that Whittington was lord mayor in 1397, and coal was first made an article of trade from Newcastle to London in 1381.

A cat has nine lives. A cat is more tenacious of life than other animals, because it generally lights upon its feet without injury; the foot and toes being padded so as to break the fall. (*See* Nine.)

> *Tyb.* What wouldst thou have with me?
> *Mer.* Good king of cats, nothing but one of your nine lives. "*Romeo and Juliet,*" iii. 1.

Hang me in a bottle like a cat ("Much Ado About Nothing," i. 1). In olden times a cat was for sport enclosed in a bag or leather bottle, and hung to the branch of a tree, as a mark for bowmen to shoot at. Steevens tells us of another sport: "A cat was placed in a soot-bag, and hung on a line; the players had to beat out the bottom of the bag without getting besmudged with smoke, and he who succeeded in so doing was allowed to hunt the cat afterwards.

He grins like a Cheshire cat. Cheese was formerly sold in Cheshire moulded like a cat. The allusion is to the grinning cheese-cat, but is applied to persons who show their teeth and gums when they laugh.

Let the cat out of the bag. It was formerly a trick among countryfolk to substitute a cat for a sucking-pig, and bring it in a bag to market. If any greenhorn chose to buy a "pig in a poke" without examination, all very well; but if he opened the sack, "he let the cat out of the bag," and the trick was disclosed.

Sick as a cat. Cats are very subject to vomiting. Hence the vomit of a drunkard is called "a cat," and the act of discarding it is called "shooting the cat."

Some . . . are mad if they behold a cat ("Merchant of Venice," iv. 1). Henri III. of France swooned if he caught sight of

a cat, and Napoleon I. showed a morbid horror of the same "harmless, necessary" creature. (*See* ANTIPATHY, PIG.)

To bell the cat. (*See* BELL.)

To turn cat-in-pan. To turn traitor, to be a turn-coat. The phrase seems to be the French *tourner côte en peine* (to turn sides in trouble). I do not think it refers to turning pancakes.

> When George in pudding-time came o'er,
> And moderate men looked big, sir,
> I turned a cat-in-pan once more,
> And so became a Whig, sir.
> "*Vicar of Bray.*"

Touch not a cat but a glove. Here "but" is used in its original meaning of "be-out" *i.e.*, without. (For another example of "but" meaning *without*, see Amos iii. 7). The words are the motto of Mackintosh, whose crest is "cat-a-mountain salient guardant proper;" *supporters*, two cats proper. The whole is a pun on the word Catti, the Teutonic settlers of Caithness, *i.e.*, Catti-ness, and mean, "Touch not the clan Cattan or Mountain Cat without a glaive." The same words are the adopted motto of Grant of Ballindalloch, and are explained by the second motto, *ensë et an'imo.*

What can you have of a cat but her skin? The thing is useless for any purpose but one. In former times the cat's fur was used for trimming cloaks and coats, but the flesh is utterly useless.

Who ate the cat? A gentleman who had his larder frequently assailed by bargees, had a cat cooked and placed there as a decoy. It was taken like the other foods, and became a standing jest against these larder pilferers.

Cat and Dog. *They live cat and dog.* They are always snarling and quarrelling, as a cat and dog, whose aversion to each other is intense.

It is raining cats and dogs. A perversion of the word *catadupe* (a waterfall). It is raining catadupes or cataracts. Mr. Ford ingeniously, though not with much probability, suggests the Greek *cata doxas* (contrary to experience), *i.e.*, in an unusual manner. Dean Swift, describing a fall of rain, says the kennels were overflowed, and that

> Dead *puppies*, stinking sprats, all drenched in mud;
> *Drowned cats*, and turnip-tops, came tumbling down the flood. "*A City Shower.*"

Cat and Fiddle, a public-house sign, is a corruption either of the French *Catherine la fidèle*, wife of czar Peter the Great of Russia; or of Caton le fidèle, meaning Caton, governor of Calais.

Cat and Kittens. A public-house sign, alluding to the pewter-pots so called. Stealing these pots is termed "Cat and kitten sneaking." We still call a large kettle a *kitchen*, and speak of a soldier's *kit*. (Saxon, *cytel*, a pot, pan, or vessel generally.)

Cat and Tortoise, or *Boar and Sow.* Names given to the testu'do.

Cat's Cradle. A child's play, with a piece of twine. Corrupt for cratch-cradle or manger cradle, in which the infant Saviour was laid. Cratch is the French *crèche* (a rack or manger), and to the present hour the racks which stand in fields for cattle to eat from are called *cratches.*

Cat's Paw. *To be made a cat's paw of—i.e.*, the tool of another, the medium of doing another's dirty work. The allusion is to the fable of the monkey who wanted to get from the fire some roasted chestnuts, and took the paw of the cat to get them from the hot ashes.

> I had no intention of becoming a cat's paw to draw European chestnuts out of the fire.
> *Com. Rodgers.*

At sea, light air during a calm causing a ripple on the water, and indicating a storm, is called by sailors a *cat's paw*, and seamen affirm that the frolics of a cat indicate a gale. These are relics of a superstition that cats are witches or dæmons in disguise.

Cat's Sleep. A sham sleep, like that of a cat watching a mouse.

Cat Stane. Battle stone. A monolith in Scotland (sometimes falsely called a Druidical stone). The Norwegian term, *bauta stein*, means the same thing. (Celtic, *cath*, battle.)

Cat-call. A tin whistle. The ancients divided their dramas into four parts: the pro'tasis (*introduction*), epit'asis (*continuation*), catas'tasis (*climax*), and catas'trophë (*conclusion* or *dénouement*). The cat-call is the call for the cat' or catastrophë.

> Sound, sound ye viols, be the cat-call dumb.
> "*Dunciad,*" i. 308

Catgut. A corruption of *gut-cord.*

Cat-kins. The inflorescence of hazel, birch, willow, and some other trees; so called from their resemblance to a cat's tail.

Cat-lap. Weak tea, only fit for the cat to lap.

Cat-water (Plymouth). This is a remarkable instance of mis-translation. The castle at the mouth of the Plym used to be called the Chatêau; but some one, thinking it would be better to Anglicise the French, divided the word into two parts—*chat* (cat), *eau* (water).

Catacomb. A subterranean place for the burial of the dead. The Persians have a city they call *Comb* or *Coom,* full of mausoleums and the sepulchres of the Persian saints. (Greek, *kata-kumbë,* a hollow place underground). (*See* KOOM.)

Catai'an (3 syl.). A native of Cathay or China; outlandish, a foreigner generally, a liar.

I will not believe such a Cataian, though the priest o' the town commended him for a true man.
Shakespeare, "Merry Wives," ii. 1.

Cataphryg'ians. Christian heretics, which arose in the second century; so called because the first came *out of Phrygia.* They followed the errors of Monta'nus.

Catarrh. A down-running; from the Greek *katarreo* (to flow down).

Catas'trophe (4 syl.). A turning upside down. (Greek, *kata-strepho*). A tragedy begins all sunshine, but at the close all the bright prospects are overthrown. A comedy begins overcast with troubles, but at the close all the troubles are surmounted, and every bad character is cast down.

Catch. *To lie at the catch.* To lie in wait to find one tripping. The allusion is to a fowler lying in wait to catch the bird that ventures into his net.

Catch a Tartar. The biter bit. Grose says, an Irish soldier in the imperial service, in a battle against the Turks, shouted to his comrade that he had caught a Tartar. "Bring him along, then," said his mate. "But he won't come," cried Paddy. "Then come along yourself," said his comrade. "Arrah!" replied Paddy, "I wish I could, but he won't let me."

We are like the man who boasted of having caught a Tartar, when the fact was that the Tartar had caught him.—*Cautions for the Times.*

Catch-penny. A worthless article puffed off to catch the pennies of those who are foolish enough to buy them.

Catchpole. A constable; a law officer whose business it was to apprehend criminals. Pole or poll means head, person; and the word means one who catches persons by the poll or neck. This was done by means of an instrument something like a shepherd's crook.

Cacchepoles, from *catch* and *pole,* because these officers lay hold of a man's neck.—*Wiclif's "New Testament"* (Acts xvi., *Glossary*).

Catechu'men (*kat'y-ku men*). One taught by word of mouth (Greek, *katechoú'menos*). Those about to be baptised in the early Church were first taught by word of mouth, and then catechised on their religious faith and duties.

Cater-cousin. An intimate friend; a remote kinsman. (French, *quatre-cousin,* a fourth cousin.)

His master and he (saving your worship's reverence) are scarce cater-cousins.
Shakespeare, "Merchant of Venice," ii. 2.

Caterwauling. The wrawl of cats in rutting times; any hideous noise. Topsel gives *catwralling,* to "wrall" or "wrawl," to rail or quarrel with a loud voice: hence the Yorkshire expression, "raising a wrow," meaning a row or quarrel. There is also the archaic adjective *wraw* (angry). Cater-waul, therefore, is the wawl or wrawl of cats; the *er* being either a plural, similar to "childer" (*children*), or a corrupted genitive.

What a caterwauling do you keep here!
Shakespeare "Twelfth Night," ii. 3.

Cath'arists. The last surviving sect of the Gnostics, so called from their professed *purity* of faith. (Greek, *kath'aros,* pure). They maintained that matter is the source of all evil; that Christ had not a real body; that the human body is incapable of newness of life, and that the sacraments do not convey grace.

Cath'arine. *To braid St. Catharine's tresses.* To live a virgin.

Thou art too fair to be left to braid St. Catharine's tresses.
Longfellow, "Evangeline."

St. Catharine's Wheel. A wheel-window, sometimes alled a rose-window, with radiating divisions; a sort of fire-work. St. Catharine was a virgin of royal descent in Alexandria, who publicly confessed the Christian faith at a sacrificial feast appointed by the emperor Maximi'nus; for which confession she was put to death by torture by means of a wheel, like that of a chaff-cutter.

Cathay'. China, or rather Tartary, the capital of which was Albrac'ca, according to "Orlando Furioso." It was called Khita'i by the Tartars, and China was first entered by Europeans in the middle ages from the side of Tartary.

Better fifty years of Europe than a cycle of Cathay.
Tennyson, "Locksley Hall."

Cathed'ræ Mollës (Latin). Luxurious women. Properly, *soft chairs.* The cathedra was a chair for women, like our ottoman; and Juvenal applies the soft chair used by women of dainty habits to the women who use them.

Catholic. *The Catholic.*

Alfonso I., king of Astu'rias; Ferdinand II. of Ar'agon and V. of Castile, husband of Isabella; Isabella, queen of Castile, wife of Ferdinand II. of Ar'agon, &c.

Cathol'icon. A panace'a (Greek, *katholicon ia'ma*, a universal remedy.)

Meanwhile, permit me to recommend,
As the matter admits of no delay,
My wonderful catholicon.
Longfellow, "The Golden Legend," 1.

Catilines and **Cetho'gi,** *The.* Synonyms for conspirators who hope to mend their fortunes by rebellion.

The intrigues of a few impoverished Catilines and Cethegi. Motley, *Dutch Republic.*

Cato. *He is a Cato.* A man of simple life, severe morals, self-denying habits, strict justice, brusque manners, blunt of speech, and of undoubted patriotism, like the Roman censor of that name.

Cato-Street Conspiracy. A scheme entertained by Arthur Thistlewood and his fellow-conspirators to overthrow the government, by assassinating the Cabinet ministers. So called from Cato Street, where their meetings were held. (1820.)

Catsup or *Ketchup.* The Eastern *kitjab* (soy sauce).

Cat'ual. Chief minister of the Zam'orin or ancient sovereign of India.

Begirt with high-plumed nobles, by the flood
The first great minister of India stood,
His name "the Catual" in India's tongue.
Camoens, "Lusiad," bk. vii.

Catûm, *Al* (*the strong*). A bow which fell into the hands of Mahomet when the property of the Jews of Medi'na was confiscated. In the first battle the prophet drew it with such force that it snapped in two.

Caucasians, according to Blumenbach's ethnological system, represent the European or highest type of the human race. So called from Cau'casus, the mountainous range. Whilst the professor was studying ethnology, he was supplied with a skull from these regions, which he considered the standard of the human type.

Cau'cus. A meeting of citizens in America to agree upon what members they intend to support, and to concert measures for carrying out their political wishes. The word arose from the caulkers of Boston, who had a dispute with the British soldiers a little before the Revolution. Several citizens were killed, and meetings were held at the caulkers' house or *calk-house,* to concert measures for redress of grievances.

The whole Fenian affair is merely a caucus in disguise.—*The Times.*

At a Republican Congressional caucus held on Saturday last, a hostile feeling was manifested towards President Johnson.—*The Times.*

Caudine Forks. A narrow pass in the mountains near Capua, now called the Valley of Arpaia. It was here that the Roman army, under the consuls T. Veturius Calvi'nus and Sp. Postu'mius fell into the hands of the Samnites, and were made to pass under the yoke.

Hard as it was to abandon an enterprise so very dear to him . . . . he did not hesitate to take the more prudent course of passing under (*sic!*) the Caudine Forks of the Monroe doctrine, and leave Maximilian and the French bondholders to their fate.—*Standard,* Nov. 17, 1866.

Caudle (*Mrs.*). A curtain lecturer. The term is derived from a series of papers by Douglas Jerrold, which were published in *Punch.* These papers represent Job Caudle as a patient sufferer of the curtain lectures of his nagging wife.

Caudle is any sloppy mess, especially that sweet mixture given by nurses to gossips who call to see the baby during

the first month. The word simply means something warm. (Latin, *calidus;* French, *chaudeau;* Italian, *caldo.*)

Caul. The membrane on the heads of some new-born infants, supposed to be a charm against death by drowning.

Cauline, *Sir* (2 syl.). A knight who lived in the palace of the king of Ireland, and "used to serve the wine." He fell in love with Christabelle, the king's daughter, who plighted her troth to him secretly, for fear of the king. The king discovered the lovers in a bower, and banished Sir Cauline. After a time an eldridge came, and demanded the lady in marriage. Sir Cauline slew the "Soldain," but died of the wounds received in the combat; and the fair Christabelle died of grief, having "burst her gentle hearte in twayne." — *Percy's "Reliques,"* iv.

Cau'rus or **Co'rus.** The west-north-west wind, which blew from Caurus (Argestës).

> The ground by piercing Caurus seared.
> *Thomson, "Castle of Indolence,"* canto ii.

Cau'telous. Cautious, cunning, treacherous. (Latin), *caute'la*; French, *cauteleux.*)

> Caught with cautelous baits.
> *Shakespeare, "Coriolanus,"* iv. 1.
>
> Swear priests, and cowards, and men cautelous.
> *Shakespeare, "Julius Cæsar,"* ii. 1.

Cau'ther (*Al.*). The lake of Paradise, the waters of which are sweet as honey, cold as snow, and clear as crystal. He who once tastes thereof will never thirst again.—*The Koran.*

Caution Money. A sum of £15 paid before entering college, by way of security. This money is deducted from the account of the last term, when only the balance has to be paid.

Caut'ser. (*See* CAUTHER.)

Cava. *Cava's traitor sire.* Cava or Florinda was the daughter of St. Julian. It was the violation of Cava by Roderick that brought about the war between the Goths and the Moors. St. Julian, to avenge his daughter, turned traitor to Roderick, and induced the Moors to invade Spain. King Roderick was slain at Xerës on the third day. (A.D. 711.)

Cavalie'r (3 syl.). A horseman. Whence a knight, a gentleman. (Latin, *caballus,* a horse.)

The Cavalier.

Eon de Beaumont, the French soldier; *Chevalier d'Eon.* (1728-1810.)

Charles Breydel, the Flemish landscape painter. (1677-1744.)

Francesco Cairo (*Cavaliere del Cairo*), historian. (1598-1674.)

Jean le Clero, *le chevalier.* (1587-1633.)

J. Bapt. Marini, Italian poet; *Il cavaliere.* (1569-1625).

Andrew Michael Ramsay. (1686-1743.)

Cavalier' or *Cheval'ier de St. George.* James Francis Edward Stuart, called "the Pretender," or "the Old Pretender." (1688-1765.)

The Young Cavalier or *the Bonnie Chevalier.*' Charles-Edward, the "Young Pretender." (1720-1788.)

Cavalie'rs. Adherents of Charles I. Those of the opposing Parliament party were called Roundheads (*q.v.*).

Cavalier Serventë, called formerly in Italian *cicisbe'o,* and in Spanish *corte'jo.* A gentleman that chaperones married ladies.

> Coach, servants, gondola, he goes to call,
> And carries fan and tippet, gloves and shawl.
> *Byron, "Beppo."*

Cavall'. "King Arthur's hound of deepest mouth."—*Idylls of the King, "Enid."*

Cave in. Shut up, have done. *I'll cave in his head* (break it). *His fortune has caved in* (has failed). *The bank has caved in* (come to a smash). *The affair caved in* (fell through). Common American expressions.

In the lead diggings, after a shaft has been sunk, the earth round the sides falls or *caves* in, unless properly boarded; and if the mine does not answer, no care is taken to prevent a caving in.

Cave of Achadh Aldai. A cairn in Ireland, so called from Aldai, the ancestor of the Tuatha de Danaan kings.

Cave of Mammon. The abode of the god of wealth in Spenser's "Faëry Queen" (ii. 7).

Cave-dwellers. (*See* BOHEMIAN BRETHREN.)

Cav'eat. *To enter a caveat.* To object to. It is a law term, and means a notice to stay legal proceedings. (Latin, *caveat*, let him proceed at his peril.)

Cav'ell. A parcel or allotment of land, measured by a cord or cable. (German, *kabel*, whence *kaveln*, to assign by lot."

Cav'iare (3 syl.). *Caviare to the general.* Above the taste or comprehension of ordinary people. Caviare is a kind of pickle made from the roe of sturgeons, much esteemed in Muscovy. It is a dish for the great, but beyond the reach of the general public.—"*Hamlet*," ii. 2.

All popular talk about lacustrine villages . and flint implements . . . is *caviare* to the multitude. —*Pall Mall Gazette.*

Ce'an. *The Cean poet.* Simon'ides, of Ce'os.

The Cean and the Teian muse.
Byron, "*Don Juan.*"

Cecil'ia, *St.* A Roman lady, who underwent martyrdom in the third century; she is the patron saint of the blind, being herself blind; she is also patroness of musicians, and "inventor of the organ."

At length Divine Cecilia came,
Inventress of the vocal frame.
Dryden, "*Alexander's Feast.*"

According to tradition, an angel fell in love with her for her musical skill, and used nightly to visit her. Her husband saw the heavenly visitant, who gave to both a crown of martyrdom which he brought from Paradise. Dryden and Pope have written odes in her honour, and both speak of her charming an angel by her musical powers—

He (*Timotheus*) raised a mortal to the skies,
She (*Cecilia*) brought an angel down.
Dryden, "*Alexander's Feast.*"

Ced, *Kêd*, or *Ceridwen.* The Arkite goddess or Ceres of the Britons.

I was first modelled into the form of a pure man in the hall of Ceridwen, who subjected me to penance.—*Taliesin* (*Davies's Translation*).

Ce'dar. Curzon says that Solomon cut down a cedar, and buried it on the spot where the pool of Bethes'da used to stand. A few days before the crucifixion this cedar floated to the surface of the pool, and was employed as the upright of the Saviour's cross.—*Monasteries of the Levant.*

Cee'lict (*St.*) or *St. Calixtus*, whose *day* is the 14th of October, the day of the battle of Hastings.

Brown Willis tells us there was a tablet once in Battle parish church, with these words—

This place of war is Battle called, because in battle here
Quite conquered and o'erthrown the English nation were.
This slaughter happenëd to them upon St. Ceelict's day, &c.

Celestial City. Heaven is so called by John Bunyan in his "Pilgrim's Progress."

Celes'tial Empire. China; so called because the first emperors were all celestial deities.

Celes'tians. Followers of Celes'tius, disciple of Pela'gius. St. Jerome calls him "a blockhead swollen with Scotch pottage"—Scotch being, in this case, what we now call Irish.

Cel'estines (3 syl.). A religious order founded, 1254, by Pietro Moro'në, afterwards pope Cel'estine V. Suppressed 1778.

Ce'lia (*heavenliness*). Mother of Faith, Hope, and Charity. She lived in the hospice called Holiness.—*Spenser*, "*Faëry Queen*," bk. i. 10.

Celia or *Cœlia.* A common poetical name for a lady or lady-love. Thus, Swift has an ode in which Strephon describes Cœlia's dressing-room.

Five hours, and who can do it less in,
By haughty Cœlia spent in dressing.

Celt. A piece of stone, ground artificially into a wedge-like shape; with a cutting edge. Used, before the employment of bronze and iron, for knives, hatchets, and chisels. (Latin, *celtis*, a chisel.)

Vel celte sculpantur in silice (or might be graven on flint with a celt). Job. xix. 24.

Cem'etery properly means sleeping-places. The Jews used to speak of death as *sleep*. The Persians call their cemeteries "The Cities of the Silent." The Greeks thought it unlucky to pronounce the name of death. (Greek, *koimeterion.*)

Cenimag'ni. The inhabitants of Norfolk, Suffolk, and Cambridge; referred to by Cæsar in his "Commentaries."

Cen'obites (3 syl.). Monks. So called because they live in common. Hermits and anchorites are not cenobites, as they live alone. (Greek, *koinobiotes.*)

Censo'rius et Sap'iens. Cato Major was so called. (B.C. 234-149.)

Cent Nouvelles Nouvelles. French imitations of Granucci, Malespini, and Campeggi, Italian tale-writers of the seventeenth century.

Cen'taur (2 syl.). A huntsman. The Thessalian centaurs were half-horses, half-men. They were invited to a marriage feast, and, being intoxicated, behaved with great rudeness to the women. The Lapithæ took the women's part, fell on the centaurs, and drove them out of the country.

> Feasts that Thessalian centaurs never knew.
> *Thomson, "Autumn."*

Cento. Poetry made up of lines borrowed from established authors. Ausonius has a nuptial idyll composed from verses selected from Virgil. (Latin, *cento*, patchwork.)

Central Sun. That body or point about which our whole system revolves. Mädler believes that point to be *eta* in Taurus.

Cen'tre. In the Legislative Assembly *The Centre* were the friends of order. In the Fenian rebellion, 1866, the chief movers were called Head Centres, and their subordinates Centres.

Centum'viri. A court under whose jurisdiction the Romans placed all matters pertaining to testaments and inheritances. It consisted of three representatives from each of the thirty-five tribes; the full complement, therefore, was 105.

Centu'rion. A Roman officer who had the command of 100 men. His badge was a vine-rod. (Latin, *centum*, a hundred.)

Century White. John White, the nonconformist lawyer. So called from his chief publication, "The First Century of Scandalous, Malignant Priests, made and admitted into Benefices by the Prelates," &c. (1590-1645.)

Ce'pheus (2 syl.). One of the northern constellations, which takes its name from Cepheus, king of Ethiopia, husband of Cassiope'ia and father of Androm'eda.

Ce'quiel (3 syl.). A spirit who transported Torral'ba from Vall adolid' to Rome and back again in an hour and a half.—*Pellicer.*

Cerau'nium. The opal. So called by the ancients from a notion that it was a thunder-stone. (Latin, *ceraunium*; Greek, *kerau'nios.*)

Cer'berus. A grim, watchful keeper, governess, guardian, &c. Cerberus, according to Roman mythology, is the three-headed dog that keeps the entrance of the infernal regions. Hercules dragged the monster to earth, and then let him go again. (*See* SOP.)

> Never suffered to stir beyond the watchful eyes of a grim Cerberus.—*London Review.*

Cer'don. The boldest of the rabble leaders in the encounter with Hudibras at the bear-baiting. The character is modelled from Hewson, the one-eyed cobbler, who was a colonel in the Rump army and a preacher.—"*Hudibras,*" pt. i. 2.

Cerdo'nians. A sect of heretics, established by Cerdon of Syria, who lived in the time of pope Hygi'nus, and maintained most of the errors of the Manichees.

Ceremonious (*The*). Peter IV. of Aragon. (1319, 1336-1387.)

Cer'emony. When the Romans fled before Brennus, one Albinus, who was carrying his wife and children in a cart to a place of safety, overtook at Janic'ulum the Vestal virgins bending under their load, took them up, and conveyed them to Cœrë, in Etru'ria. Here they remained, and continued to perform their sacred rites, which were consequently called "Cœre-monia."—*Livy*, v.

Ce'res (2 syl.). Corn. Ceres was the Roman name of *Mother-Earth*, the protectress of agriculture and of all the fruits of the earth.

> Dark frowning heaths grow bright with Cerës' store.
> *Thomson, "Autumn."*

Cerin'thians. Disciples of Cerin'thus, a heresiarch of the first century. They denied the divinity of Christ, but held that a certain virtue descended into him at baptism, which filled him with the Holy Ghost.

Cess. Measure, as ex-cess, excess-ive. *Out of all cess* means excessively.

> The poor jade is wrung in the withers out of all cess.
> *Shakespeare, "1 Henry IV.," ii. 1.*

Ces'tus, in Homer, is the girdle of Venus, of magical power to move to ardent love. In "Jerusalem Delivered," Ar'mida wore a similar cestus made of

potent spells to win to irresistible amorous love.

> In this was every art, and every charm
> To win the wisest, and the coldest warm;
> Fond love, the gentle vow, the gay desire,
> The kind deceit, the still reviving fire,
> Persuasive speech, and more persuasive sighs,
> Silence that spoke, and eloquence of eyes.
> *Pope, "Homer's Iliad,"* xiv.

Chabouk. A long whip, or the application of whips and rods; a Persian and Chinese punishment.—*Dubois.*

> Drag forward that fakir, and cut his robe into tatters on his back with your chabouks.—*Scott, "The Surgeon's Daughter,"* c. xiv.
> If that monarch did not give the chabuk to Feramorz, there would be an end of all legitimate government in Bucharia.—*T. Moore, "Lalla Rookh."*

The criticism of the chabuk. The application of whips or rods. (*Persian.*)—*Dubois.*

Chad-pennies. Pennies paid at the cathedral of Lichfield, dedicated to St. Chad, on Whit Sunday, in aid of the repairs.

Chaff. *An old bird is not to be caught with chaff.* An experienced man, or one with his wits about him, is not to be deluded by humbug. The reference is to throwing chaff instead of bird-seed to allure birds.

You are chaffing me. Making fun of me. You are trying to *roast* me (French, *échauffer*, to cook, chaff, or vex). A singular custom used to exist in Notts and Leicestershire some half century ago. When a husband ill-treated his wife, the villagers emptied a sack of chaff at his door, to intimate that "thrashing was done within," which some think to be the origin of the word.

Chair. When members of the House of Commons and other debaters call out "Chair," they mean that the chairman is not properly supported, and his words not obeyed as they ought to be. Another form of the same expression is, "Pray support the chair."

Groaning chair. The chair in which a woman is confined or sits afterwards to receive congratulations. Similarly "groaning cake" and "groaning cheese" are the cake and cheese which used to be provided in "Goose month."

> For a nurse, the child to dandle,
> Sugar, soap, spiced pots, and candle.
> A groaning chair, and eke a cradle.
> *Poor Robin's Almanack*, 1676.

Chalced'ony (*kalced'ony*). A precious stone, consisting of half-transparent quartz, so called from Chalce'don, in Asia Minor Where it was first found Its chief varieties are agate, carnelian, cat's-eye, chrysoprase, flint, hornstone, onyx, plasma, and sard.

Chaldee's (*Kal-dees*). *The Land of the Chaldees.* Babylo'nia.

Chalk. *I'll chalk out your path for you*—*i.e.*, lay it down or plan it out as a carpenter or ship-builder plans out his work with a piece of chalk.

Chalk it up. Put it down to my credit. The allusion is to the old custom of keeping a tally on which what was not paid for was chalked down. This method of keeping scores especially prevailed with publicans and in weekly milk-bills.

I beat him by long chalks. Thoroughly. In allusion to the ancient custom of making the merit marks with chalk, before lead pencils were so common.

Walk your chalks. Get you gone. Lodgings wanted for the royal retinue used to be taken arbitrarily by the marshal and sergeant-chamberlain, the inhabitants were sent to the right about, and the houses selected were notified by a chalk mark. When Mary de Medicis, in 1638, came to England, Sieur de Labat was employed to mark "all sorts of houses commodious for her retinue in Colchester." The same custom is referred to in the "Life and Acts of Sir William Wallace," in Edinburgh. The phrase is "Walk, you're chalked," corrupted into *Walk your chalks.*

I can walk a chalk as well as you. I am no more drunk than you are. The allusion is to the ordeal on board ship of trying men suspected of drunkenness. They were required to walk along a line chalked on the deck, without deviating to the right or left.

Challenging a Jury. This may be to object to all the jurors from some informality in the way they have been "arrayed" or empannelled, or to one or more of the jurors, from some real or supposed disqualification or bias of judgment. The word "challenge" is Norman, and is exactly equivalent to "call out;" hence we say captain A challenged or called out captain B.

Cham (*kam*). The sovereign prince of Tartary, now written "khan."

> Fetch you a hair off the great Cham's beard.—*Shakespeare, "Much Ado About Nothing,"* ii. 1.

The great Cham of literature. Dr Samuel Johnson, (1709-1784.)

Chambre Ardente (French), metaphorically, means a severe test; literally, a "fiery chamber." It was an inquisitorial court of France, so called because the general punishment awarded was death by fire. Devised by cardinal de Lorraine, 1559.

Champak'. A strong aromatic plant very offensive to bees, worn in the black hair of Indian women.

Cham'perty (Latin, *campi partitio*, division of the land) is a bargain with some person who undertakes at his own cost to recover property on condition of receiving a share thereof if he succeeds.

Cham'pion of England. A person whose office it is to ride up Westminster Hall on a coronation day, and challenge any one who disputes the right of succession. The office was established by William the Conqueror, and was given to Marmion and his male descendants, with the manor of "broad-Scrivelsby." De Ludlow received the office and manor through the female line; and in the reign of Richard II. Sir John Dymoke succeeded through the female line also. Since then the office has continued in the Dymoke family.

> These Lincoln lands the Conqueror gave,
> That Eng.and's glove they might convey
> To knight renowned amongst the brave—
> The baron bold of Fonteney.
> *An Anglo-Norman Ballad modernised.*

Champs de Mars. The March meetings held by Clovis and his immediate followers, sometimes as mere pageants, for the amusement of the freedmen who came to offer homage to their lord, and pay their annual gifts; sometimes for business purposes, especially when the king wished to consult his warriors about some expedition.

Champs de Mai. The same as the Champs de Mars (*q.v.*), transferred after 755 to the month of May. Napoleon I. revived these meetings during the "Hundred Days" (June 1, 1815).

Chan'cel means a lattice-screen. In the Roman law-courts the lawyers were cut off from the public by such a screen. (Latin, *cancellus.*)

Chan'cellor. The scribe who sat with the emperor in the chancel, cut off from the populace by the screen.

Chan'cery. The part of the court occupied by the lawyers

To get a man's head into chancery in to get it under your arm, where you can pummel it as long as you like, and he cannot get it free without great difficulty. The allusion is to the long and exhausting nature of a chancery suit. If a man once gets his head there, the lawyers punish him to their heart's content.

Change. *Ringing the changes*, repeating the same thing in different way. The allusion is to bell-ringing.

Take your change out of that. Said to a person who insults you, when you give him a "quid pro quo," and tell him to take out the change. It is an illusion to shopping transactions, where you *settle* the price of the article, and put the surplus or change in your pocket.

Changeling (2 syl.). A peevish, sickly child. The notion used to be that the fairies took a healthy child, and left in its place one of their starveling elves which never did kindly.

> Oh, that it could be proved
> That some night-tripping fairy had exchanged,
> In cradle-clothes, our children as they lay;
> And called mine Percy, his Plantagenet!
> Then would I have his Harry, and he mine.
> *Shakespeare*, "*1 Henry IV.*," i. 1.

Chant du Depart. After the Marseillaise, the most celebrated song of the first French Revolution. It was written by M. J. Chénier for a public festival, held June 11, 1794, to commemorate the taking of the Bastille. The music is by Me'hul. A mother, an old man, a child, a wife, a girl, and three warriors sing a verse in turn, and the sentiment of each is, "We give up our claims on the men of France for the good of the Republic." (*See* CARMAGNOLE.)

> La republique nous appelle,
> Sachons vaincre ou sachons perir;
> Un Frangais doit vivre pour elle,
> Pour elle un Frangais doit mourir.
> *M. J. Chenier.*

> The republic invites,
> Let us conquer or fall;
> For France Frenchmen live,
> And can die at her call.

Chan'ticleer (3 syl.). The cock, in the tale of "Reynard the Fox," and in Chaucer's "Nonne Prestes Tale." The word means "shrill-singer."

> My lungs began to crow like chanticleer.
> *Shakespeare*, "*As You Like It*," iii. 7.

Cha'os (*ka'os*). Confusion; that confused mass of elemental subtances supposed to have existed before God reduced

creation into order. The poet Hesiod is the first extant writer that speaks of it.

Light, uncollected, through the chaos urged
Its infant way; nor order yet had drawn
His lovely train from out the dubious gloom.
Thomson, "Autumn."

Chap, as *A clever chap, a good sort of chap,* &c.; meaning a boy or young man, or a man with whom you are very familiar. (French, *chape* and *chapeau,* either "hat" or "man;" Latin, *caput.*)

Chapeau or Chapel de Roses. C'est un petit mariage, car quand on demande ce qu'un père donne à une fille, et qu'on veut répondre qu'il donne peu, on dit qu'il lui donne un chapeau de roses. Les roses sont consacrés à Venus. aux Grâces, et à l'Amour.—*Les Origines de quelques Coutumes Anciennes,* 1672.

N.B.—Chapel is what we now call a chapelet or chaplet.

Chapel is the chest containing relics, or the shrine thereof. (Latin, *capa.*) Another etymology is *capella* (a hat or cope). The kings of France in war carried St. Martin's cope into the field, and kept it in a tent as a talisman. The place in which the cope was kept was called the *chapelle,* and the keeper thereof the *chaplain.*

Chapel. The "caucus" of journeyman printers assembled to decide any point of common interest. The chairman is called the "father of the chapel." This term is a relic of Caxton's establishment in Westminster Abbey. (*See* FRIARS, MONKS.)

Chap'eron. A lady's attendant and protector in public. So called from the Spanish hood worn by duennas. (*English-French.*)

Charbon'nerie Democrat'ique. A new Carbona'ri society, founded in Paris on the principles of Babeuf. The object of these republicans was to make Paris the centre of all political movements. (*See* CARBONARI.)

Charicle'ia. The lady-love of Theag'enës in the exquisite erotic Greek romance, called "The Loves of Theagenës and Charicle'ia," by Heliodo'ros, bishop of Trikka, in the fourth century.

Charing Cross is the cross erected to the *chère reine* (dear queen) Eleanor, wife of Edward I., who died at Herdelie, near Lincoln, and was buried at Westminster. In every town where the corpse rested, the king caused a cross "of cunning workmanship" to be erected in remembrance of her. There were probably fourteen altogether; but only three remain—viz., Waltham, Northampton, and Geddington, in Northamptonshire. In front of the South-Eastern Railway station, Strand, is a model of Charing Cross of the original dimensions. The original one built of Caen stone by Edward I. was voted down by the Long Parliament in 1647. Cheapside Cross was demolished in 1643.

Char'iot. According to Greek mythology, the chariot was invented by Erichtho'nius to conceal his feet, which were those of a dragon.

Seated in car, by him constructed first
To hide his hideous feet.
Rose, "Orlando Furioso," xxxvii. 27.

Chariot of the Gods. So the Greeks called Sierra Leo'ne, a ridge of mountains of great height. The Portuguese *Serra Lioa* means "the Rock of Lions."

Her palmy forests, mingling with the skies,
Leona's rugged steep behind us flies.
Camoens, "Lusiad," bk. 5.

Charity begins at Home. "Let them learn first to show piety at home" (1 Tim. v. 4).

Chariva'ri. The clatter made with pots and pans, whistling, bawling, hissing, and so on. Our concert of "marrow-bones and cleavers;" the German *Katzenmusick,* got up to salute with ridicule unequal marriages. *Punch* is our national Charivari, and clatters weekly against political and social wrong-sidedness.

Char'latan means a babbler. (Italian, *ciarla're,* to babble; *ciarlata'no,* a quack; Spanish, *charlar,* to prate; Latin, *garrulo.*)

Charlemagne. His nine wives were Hamiltrude, a poor Frenchwoman, who bore him several children; Desidera'ta, who was divorced; Hildegarde, Fastrade (daughter of count Rodolph, the Saxon), and Luitgarde the German, all three of whom died before him; Maltegarde; Gersuinde, the Saxon; Regi'na; and Adalinda.

Charlemagne's Peers. (*See* PALADINS.)
Charlemagne's Sword. La Joyeuse.

Charles and the Oak. When Charles II. fled from the Parliamentary army, he took refuge in Boscobel-house; but when he deemed it no longer safe to

remain there, he concealed himself in an oak. Dr. Stukeley says that this tree "stood just by a horse-track passing through the wood, and the king, with Colonel Carlos, climbed into it by means of the hen-roost ladder. The family reached them victuals with a nut-hook."—"*Itinerarium Curio'sum*," 1724, iii., p. 57.

Charles's Wain The constellation called the Great Bear, which forms the outline of a wheelbarrow or rustic wagon.

Charlies. The old night watch, before the police force was organised in 1829. So called from Charles I., in whose reign the system was re-organised.

Charlotte Elizabeth. Mrs. Tonna. (1792-1846.)

Charm means a song. Incantation is singing on or against some one. Enchant is the same. Verses supposed to have a baleful effect on those against whom they are sung. (Latin, *carmen*.)

Charon's Toll (*care'-un*). A coin, about equal to a penny, placed in the mouth or hand of the dead to pay Charon for ferrying the spirit across the river Styx to the Elysian fields.

Chartism. The political system of the Chartists, who, in 1838, demanded the *People's Charter*, consisting of five principles: universal suffrage, annual parliaments, stipendiary members, vote by ballot, and electoral districts.

Charyb'dis (*Karib'dis*). A whirlpool on the coast of Sicily. Scylla and Charybdis are employed to signify two equal dangers. Thus Horace says an author trying to avoid Scylla, drifts into Charybdis—*i.e.*, seeking to avoid one fault, falls into another.

Thus when I shun Scylla your father, I fall into Charybdis your mother.—*Shakespeare*, "*Merchant of Venice*," iii. 5.

Chas'ca. The name under which the Peruvians used to adore the planet Venus.

Chase. An iron frame used by printers for holding sufficient type for one side of a sheet. The type is first set up letter by letter in the "composing stick," and is then transferred to the "galley," where it appears in columns. It is next divided into pages, and then transferred to the chase, where it is held tight by quoins, or small wedges of wood. The word is French, *chasse* (a frame); our *case-ment*. (*See* STICK.)

Chas'idim and Zad'ikim. After the Babylonish captivity the Jews were divided into two groups—those who accepted and those who rejected the Persian innovation. The former were called *pietists* (chasidim), and the latter *uprights* (zadikim).

Chasseurs de Vincennes (French). The duke of Orleans' rifle corps; so called because they were garrisoned at Vincennes. (1835.)

Chaste (*The*). Alfonso II., king of Asturias and Leon. (Born 758, crowned 791, abdicated 835, died 842.)

Chat. *Nid d'une souris dans l'oreille d'un chat.* A mare's nest. This French phrase is the translation of a line in Wynkin de Worde's "Amusing Questions," printed in English in 1511. "*Demand:* What is that that never was and never will be? *Response:* A mouse's nest in a cat's ear." (*See* MARE'S NEST.)

Chateaux en Espagne. A castle in the air, something that exists only in the imagination. In Spain there are no châteaux. (*See* CASTLE.)

Chat'telin's. A fashionable coffee-house in the reign of Charles II.

Chatter-box. A talkative person. The Germans have *plauder tasche* (chatter-bag). Shakespeare speaks of the clack-dish. "His use was to put a ducat in her clack-dish" ("Measure for Measure," iii. 2)—*i.e.*, the box or dish used by beggars for collecting alms, which the holder clatters to attract attention. We find also chatter-basket in old writers, referring to the child's rattle.

Chatter Pie. Same as chatter-box. The pie means the magpie.

Chauvin. A blind idolater of Napoleon the Great. The name is taken from *Les Aides de Camp*, by Bayard and Dumanoir, but was popularised in Charet's "Conscrit Chauvin."

Chauvinism. A blind idolatry of Napoleon the Great. Now it means a blind idolatry of France and Frenchmen.

Chawed up. Done for, gone to the bad, good for nothing. Like a quid of tobacco, which has been "chawed" till all the goodness is extracted from it.

Cheap Jack. Not cheap, meaning low-priced, but cheap meaning sale, as in "chap-man," "Cheap-side," &c. Jack

is a term applied to inferior persons, &c. (Saxon, *chepe*, a market.) (*See* JACK-)

Cheater (2 syl.) originally meant an *Escheator* or officer of the king's exchequer appointed to receive dues and taxes. The present use of the word shows how these officers were wont to fleece the people. (*See* CATCHPOLE.)

Cheatly. A rascal who, by reason of debt, does not stir out of Whitefriars, but there inveigles young heirs of entail, helps them to money upon great disadvantage, and is bound for them. A lewd, impudent debauchee about town. —*Shadwell*, "*Squire of Alsatia.*"

Chech, called also stone-chest, kist-vaen (a sepulchral monument or cromlech).

We find a rude chech or flat stone of an oval form, about three yards in length, five feet over where broadest, and ten or twelve inches thick.—*Camden.*

Check Mate (*King dead*). *Sheik* means king, and *mattar* in Spanish means to kill. Hence, *Sheik mate;* Spanish, *xaque de mate;* German, *schach matt;* Italian, *scacco matto.* (*See* CHESS.)

Chediæ'tros (*Ked'iæ'tros*). One of Actæon's dogs. (*See* CANACHE.)

Cheek by Jowl. In intimate confabulation; tête-à-tête. Jowl is the Saxon *ceole* (cheek), Irish *gial.*

I'll go with thee, cheek by jowl.—*Shakespeare*, "*Midsummer Night's Dream*," iii. 2.

Cheek. *None of your cheek.* None of your insolence. Cheek, jowl, and jaw are only varieties of the same word; so that "none of your cheek" and "none of your jaw" were at one time interchangeable; but now the former implies more impudence and insolence of demeanour, and the latter more scolding or word irritation.

Thus, we say a man is very *cheeky*, meaning that he is vain-glorious and presumptuous, depreciating others by words and demeanour.

Cheese. *It is not the cheese.* Not the right thing; not what I should choose. (Anglo-Saxon, *ceosan*, to choose; German, *kiesen;* French, *choisir;* Persian, *chiz;* Hindu, *cheez*, thing.) Chaucer says, "To cheese whether she wold him marry or no."

Now thou might cheese
How thou couetist to cal me, now thou knowst
all mi names. *P. Ploughman*, "*Vision.*"

He is quite the cheese (or) *just the cheese* —*i.e.*, quite the thing. By a double refinement we get the slang varieties, *That's prime Stilton*, or *double Glo'ster*—*i.e.*, slap bang up. (*See above.*)

Cheesewring (Cornwall). A mass of eight stones, towering to the height of thirty-two feet: so called because it looks like a gigantic cheese-press. This is probably a natural work, the effect of some convulsion. The Kilmarth Rocks, and part of Hugh Lloyd's Pulpit, present somewhat similar piles of stone.

Chef d'Œuvre. A master-piece. (*French.*)

Cheleule. A god of the Patagonians, but inferior to Set'ebos, the supreme devil.

Chem'istry (*kem'istry*) is from the Arabic *kimia*, whence *al-kimia* (the occult art), from *kamai* (to conceal). Chemia occurs in the Lexicon of Suidas. To spell the word with a *y* is an error, arising from the notion that it is derived from the Græco-Latin *chyo* (to fuse).

Che'mos or *Che'mosh* (*Kee'mosh*). The war-god of the Moabites; god of lust.

Next, Chemos, the obscene dread of Moab's sons,
From Ar'oer to Nebo, and the wild
Of southmost Ab'arim.
Milton, "*Paradise Lost*," bk. i.

Chennap'pa. *The city of Chennappa.* So Madras is called by the natives.

Chequers. A public-house sign, the arms of Fitzwarren, the head of which house, in the days of the Henries, was invested with the power of licensing vintners and publicans.

Cherone'an or *Cheronean Sage* (*Kerone'an*). Plutarch, who was born at Chærone'a, in Bœotia. (46-120.)

This praise, O Cheronean sage, is thine.
Beattie, "*Minstrel.*"

Cher'ubims. The 11th Hussars are so called, by a bad pun, because their trousers are of a *cherry* colour.

Chery and Fair-Star. Chery was the son of a king's brother and Brunetta; Fair-star was the daughter of the king and Blond'ina, the two fathers being brothers, and the two mothers sisters. They were cast on the sea adrift, but were found and brought up by a corsair and his wife. Ultimately they are told of their birth by a green bird, and marry each other. This tale is

imitated from "The Sisters who Envied their Younger Sister," in the "Arabian Nights." N.B.—The name is from the French *cher* (dear), and is about equal to "deary" or "dear one." It is quite wrong to spell it with a double *r*.—*Comtesse d'Aulnoy, "Fairy Tales."*

Cheshire is the Latin *castra-shire*, called by the Romans *Deva'na castra* (the camp town of Deva, or Dee-mouth).

Chess, called by the Hindus *cheturanga* (the four angas)—*i.e.*, the four members of the army—viz., elephants, horses, chariots, and foot-soldiers; called by the ancient Persians *chetrang*. The Arabs, who have neither *c* nor *g*, called it *shetranj*, which modern Persians corrupted into *sacchi*, whence the Italian *scacchi*, German *schach*, French *échec*, our *chess*. (*See* CHECK MATE.)

Ches'terfield, lauded by Thomson in his "Winter," is the fourth earl, author of "Chesterfield's Letters to his Son." (1694-1773.)

Chesterfield House (London) was built by Isaac Ware for Philip, fourth earl of Chesterfield. (*See above.*)

Chet'owaik (North-Amerian Indian). The plover.

> All the wild fowls sang them to him,
> In the moorlands and the fenlands,
> In the melancholy marshes;
> Chetowaik, the plover, sang them.
> *Longfellow, "Hiawatha"* (Introduction).

À Cheval (French.) Troops are arranged *à cheval* when they command two roads, as Wellington's army at Waterloo, which, being at the apex of two roads, commanded that between Charleroy and Brussels, as well as that to Mons.

> The Western powers will assuredly never permit Russia to place herself again *a cheval* between the Ottoman empire and Persia.—*The Times.*

Chevalier D'Industrie, a man who lives by his wits.

> Dentcheur de fauvettes, chavalier de l'ordre de l'industrie, qui va chercher quelque bon nid, quelque femme qui lui fasse sa fortune.
> *Gongam ou l'homme prodigieux* (1713.)

Chevaux de Frise (French.) Horses of Friesland. A beam filled with spikes to keep off horses; so called from its use in the siege of Gron'ingen, Friesland, in 1594. A somewhat similar engine had been used before, but was not called by the same name. In German it is "A Spanish horseman" (*ein Spanischer Reiter*).

Cheveril. *He has a cheveril conscience.* One that will easily stretch like cheveril or kid leather.

> Oh, here's a wit of cheveril, that stretches from an inch narrow to an ell broad.—*Shakespeare, "Romeo and Juliet,"* ii. 4.
>
> Your soft cheveril conscience would receive,
> If you might please to stretch it.
> *Shakespeare, "Henry VIII.,"* ii. 3.

Chevy Chase. There had long been a rivalry between the families of Percy and Douglas, which showed itself by incessant raids into each other's territory. Percy of Northumberland one day vowed he would hunt for three days in the Scottish border, without condescending to ask leave of earl Douglas. The Scotch warden said in his anger, "Tell this vaunter he shall find one day more than sufficient." The ballad called "Chevy Chase" mixes up this hunt with the battle of Otterburn, which, Dr. Percy justly observes, was "a very different event." Chevy Chase means the chase or hunt among the "Chyviat hyls."

> To louder strains he raised his voice, to tell
> What woful wars in "Chevy Chace" befell,
> When Percy drove the deer with hound and horn,
> Wars to be wept by children yet unborn.
> *Gay, "Pastoral VI."*

Chiabreres'co (Italian). Poetry formed on the Greek model; so called from Gabriel Chiabre'ra, surnamed the "Pindar of Italy" (1552-1637).

Chia'ro-oscu'ro (*ke-ar'-ro*). Light and shadow judiciously distributed in a picture. The word is compounded of two Italian words meaning *light* (and) *shadow*.

Chib'ia'bos. The musician; the harmony of nature personified. He teaches the birds to sing and the brooks to warble as they flow. "All the many sounds of nature borrow sweetness from his singing."

> Very dear to Hiawatha
> Was the gentle Chibiabos. ..
> For his gentleness he loved him,
> And the magic of his singing.
> *Longfellow, "Hiawatha,"* vi.

Chich'i-vache (3 syl.). French for the "sorry cow," a monster that lived only on good women—all skin and bone, because its food was so extremely scarce. The old English romancers invented another monster, which they called Bycorn, as fat as the other was lean; but, luckily, he had for food "good and enduring husbands," of which there is no lack.

> O noble wyvës, ful of heigh prudence,
> Let noon humilitie your tongës nayle:
> Ne let no clerk have cause or diligence
> To write of you a story of such mervayle
> As of Grisildes, pacient and kynde,
> Lest Chichi-vache you swolwe in his entrayle.
> *Chaucer, "L'Envoye de Chaucer," v.* 906.

Chicken. *She's no chicken.* Not young. The young child as well as the young fowl is called a chicken or chick.

To count your chickens ere they are hatched (Hudibras). To anticipate profits before they come. One of Æsop's fables describes a market-woman saying she would get so much for her eggs, with the money she would buy a goose; the goose in time would bring her so much, with which she would buy a cow, and so on; but in her excitement she kicked over her basket, and all her eggs were broken. The Latins said, "Don't sing your song of triumph before you have won the victory" (*ante victo'riam can'ërë triumphum*). "Don't crow till you are out of the wood" has a similar meaning.

Chicken-hearted. Cowardly. Young fowls are remarkably timid, and run to the wing of the hen upon the slightest cause of alarm.

Childe, as *childe Harold, childe of Ellechilde Waters, childe Arthur, childe Roland, childe Tristram, childe Arthur, &c.; also Childeric* (Child-eric), *Childebert* (childe-bert), *Chilperic* (child-p'-eric). In all these cases the word "childe" is a title of honour, like the infante and infanta of Spain. In the times of chivalry, the noble youths who were candidates for knighthood were, during their time of probation, called *infans, valets, damoysels,* and *bacheliers.* Childe or infant was the term given only to the most noble. The Saxon *cniht* means both child and knight.

Childe Harold. A man sated of the world, who roams from place to place to flee from himself. The "childe" is, in fact, Lord Byron himself, who was only twenty-one when he began, and twenty-eight when he finished the poem. In canto i. (1809), he visited Portugal and Spain; in canto ii. (1810), Turkey in Europe; in canto iii. (1816), Belgium and Switzerland; and in canto iv. (1817), Venice, Rome, and Florence.

Children. *The children in the wood.* A Norfolk gentleman on his deathbed left a little son, three years old, and a still younger daughter, named Jane, to the care of his wife's brother. The boy was to have £300 a year when he came of age, and the girl £500 as a wedding portion; but if the children died previously, the uncle was to inherit. After twelve months had elapsed, the uncle hired two ruffians to murder the two babes. As they went along one of the ruffians relented, and killed his fellow; then putting down the children in a wood, left them. The poor babes gathered blackberries to allay their hunger, but died during the night, and "Robin Redbreast" covered them over with strawberry leaves. All things went ill with the cruel uncle; his sons died, his barns were fired, his cattle died, and he himself perished in gaol. After the lapse of seven years, the ruffian was taken up for highway robbery, and confessed the whole affair. Percy's *Reliques,* iii., ii., 18.

Then sad he sung "The Children in the Wood."
(Ah! barbarous uncle, stained with infant blood!)
How blackberries they plucked in deserts wild,
And fearless at the glittering falchion smiled;
Their little corpse the robin-redbreast found,
And strewed with pious bill the leaves around.
Gay, "Pastoral VI."

Children. Three hundred and sixty-five at a birth. It is said that the countess of Henneberg accused a beggar of adultery because she carried twins, whereupon the beggar prayed that the countess might carry as many children as there are days in the year. According to the legend, this happened on Good Friday, 1276. All the males were named John, and all the females Elizabeth. The countess was forty-two at the time.

Chile'nos. People of Chili.

Chil'ian. A native of Chili, pertaining to Chili, &c.

Chil'iasts (*kil'iasts*). Another word for *Millen'arians;* those who believe that Christ will come again to this earth, and reign a thousand years in the midst of his saints. (Greek, *chilias,* a thousand.)

Chillon'. *Prisoner of Chillon.* François de Bonnivard, of Lunes. Lord Byron makes him one of six brothers, all of whom suffered as martyrs. The father and two sons died on the battle-field; one was burnt at the stake; three were incarcerated in the dungeon of Chillon, near the lake of Gene'va—of these, two died, and François was set at liberty by "the Bearnais." Byron says that Bonnivard has left traces of his footsteps in the pavement of the dungeon. He was put in prison for "republican principles" by the duke-bishop of Savoy. (1496-1570.)

Chilminar' and Balbec. Two cities built by the Genii, acting under the orders of Jan ben Jan, who governed the world long before the time of Adam. Chilminar, or the "Forty Pillars," is Persep'olis. These two cities were built as lurking places for the Genii to hide in.

Chiltern Hundreds. *To accept the Chiltern Hundreds* is to resign one's seat in Parliament. The steward of the Chiltern Hundreds is an officer of the crown, appointed to protect the people of Bucks from the robbers of the Chiltern hills. This office is now a sinecure, but as a member can only resign his seat by accepting office, he accepts this sinecure, which he immediately vacates for the benefit of others. The stewardship of the manors of East Hendred, Northshead, and Hempholme, are other sinecure offices made use of for the same purpose.

Chimæra (*kime'ra*). An illusory fancy, a wild, incongruous scheme, a castle in the air. Homer describes the chimæra as a monster with a goat's body, a lion's head, and a dragon's tail.

Chin. (Greek, *gen-us;* Latin, *gen-a;* Persian, *jain;* German, *kinn;* Dutch, *kin;* Saxon, *cinne.*)

Chine'se (2 syl.). A native of China; the language of China; pertaining or special to China.

Chingachcook. The Indian chief in Fenimore Cooper's "Last of the Mohicans," "Pathfinder," "Deerslayer," and "Pioneer." Called in French *Le Gros Serpent.*

Chink or Jink. Money; so called because it chinks or jingles in the purse. Thus, if a person is asked if he has money, he rattles that which he has in his purse or pocket.

> Have chinks in thy purse.—*Tusser.*

Chintz means spotted. The cotton goods originally manufactured in the East. (Persian, *chinz,* spotted, stained.)

Chios (*Ki'os*). *The man of Chios.* Homer, who lived at Chios, near the Æge'an Sea. Seven cities claim to be his place of birth—

> Smyrna, Rhodos, Col'ophon, Sal'amis, Chios, Argos, Athe'næ.—*Varro.*

Chip. *Chip of the old block.* A son or child of the same stuff as his father. The chip is the same wood as the block. Burke applied the words to W. Pitt.

Brother chip. Properly a brother carpenter, but in its extended meaning applied to any one of the same vocation as ourselves.

Chir'achee'. Chariot. (*Chaucer.*)

> Cicle'nius (*Mercury*) riding in his chirachee. "*Compl. of Mars and Venus.*"

Chi'ron (*Ki'ron*). The centaur who taught Achilles music, medicine, and hunting. Jupiter placed him in heaven among the stars, where he is called Sagitta'rius (*the Archer*).

Chi'ron, according to Dante, has watch over the lake of boiling blood, in the seventh circle of hell.

Chisel. *I chiselled him* means, I cheated him, or did him out of something. As the chisel cuts pieces out of wood very neatly and cleverly, so the skilful cheat cuts a "chip" from the person chiselled.

Chitty-faced. Baby-faced, lean. A chit is a child or sprout. Both *chit* and *chitty-faced* are terms of contempt. (Saxon, *cith,* a twig, &c.)

Chivalry.

The paladins of Charlemagne were all scattered by the battle of Roncesvallës.

The champions of Did'erick were all assassinated at the instigation of Chriemhil'da, the bride of Ezzel, king of the Huns.

The Knights of the Round Table were all extirpated by the fatal battle of Camlan.

Chivalry. The six following clauses may be considered almost as axioms of the Arthu'rian romances:—

(1) There was no braver or more noble king than Arthur.

(2) No fairer or more faithless wife than Guin'iver.

(3) No truer pair of lovers than Tristan and Iseult.

(4) No knight more faithful than Sir Kaye.

(5) None so brave and amorous as Sir Laun'celot.

(6) None so virtuous as Sir Gal'ahad.

The flower of Chivalry. William Douglas, lord of Liddesdale. (14th century.)

Chiv'y. A chase in the school game of "Prisoners' Base" or "Prison Bars." So called from Chevy Chase (*q.v.*). One boy sets a chivy, by leaving his bar, when one of the opposite side chases him, and if he succeeds in touching him before he reaches "home," he becomes a prisoner.

Chlo'e (*Klo'ee*). The shepherdess beloved by Daphnis in the pastoral romance of Longus, entitled "Daphnis and Chloë." St. Pierre's tale of "Paul and Virginia" is founded on the exquisite romance of Longus. Prior calls Mrs Centlive "Cloe."

Chœ'reas (*Ké'reas*). The lover of Callir'rhoë, in Cha'riton's Greek romance, called the "Loves of Chœreas and Callir'rhoë." (Eighth century.)

Choke. *May this piece of bread choke me, if what I say is not true.* In ancient times a person accused of robbery had a piece of barley bread, on which the mass had been said, given him to swallow. He put it in his mouth uttering the words given above, and if he could swallow it without being choked, he was pronounced innocent. Tradition ascribes the death of the earl Godwin to choking with a piece of bread, after this solemn appeal.

Choke-pear. An argument to which there is no answer. Robbers in Holland at one time made use of a piece of iron in the shape of a pear, which they forced into the mouth of their victim. On turning a key, a number of springs thrust forth points of iron in all directions, so that the instrument of torture could never be taken out except by means of the key.

Chon. The Egyptian Hercules.

Chondar'ava'li. The daughter of Vishnu. (*Hindu mythology.*)

Chop'ine (2 syl.). A high-heeled shoe. The Venetian ladies used to wear "high-heeled shoes like stilts." Hamlet says of the actress, "Your ladyship is nearer to heaven, than when I saw you last, by the altitude of a chopine" (act ii. s. 2). (Spanish, *chapin*, a high cork shoe.)

Chop Logic. To bandy words; to altercate. Lord Bacon says, "Let not the council chop with the judge."

> How now, how now, chop logic! What is this? "Proud," and "I thank you," and "I thank you not," And yet "not proud."
> *Shakespeare*, "*Romeo and Juliet*," iii. 5.

Chops. *Down in the chops—i.e.*, down in the mouth; in a melancholy state; with the mouth drawn down. Chop or chap is Saxon for mouth; we still say a pig's chap.

Choreu'tæ (*Koru'tee*). A sect of heretics, who, among other errors, persisted in keeping the Sunday a fast.

Chouans (2 syl.). French insurgents of the Royalist party during the Revolution. Jean Cottereau was their leader, nick-named *chouan* (owl), because he was accustomed to warn his companions of danger by imitating the screech of an owl. Cottereau was followed by George Cadoudal.

Chouse (1 syl.). To cheat out of something. Gifford says the interpreter of the Turkish embassy in England is called *chiaus*, and in 1609 this chiaus contrived to defraud his government of £4,000, an enormous sum at that period. From the notoriety of the swindle the word *chiaus* or *to chouse* was adopted.

> What do you think of me—
> That I am a chiaus?
> *Ben Jonson*, "*Alchymist*." (1610.)

Chriem-hil'da or **Chriem-hild.** A woman of unrivalled beauty, sister of Gunther, and beloved by Siegfried, the two chief heroes of the Nibelungenlied. Siegfried gives her a talisman taken from Gunther's lady-love, and Gunther, in a fit of jealousy, induces Hagen to murder his brother-in-law. Chriemhild in revenge marries Ezzel, king of the Huns; invites the Nibelungs to the wedding feast; and there they are all put to the sword, except Hagen and Gunther, who are taken prisoners, and put to death by the bride. (*See* KRIEMHILD.)

Chrisome (*kris'um*) signifies properly "the white cloth set by the minister at baptism on the head of the newly anointed with chrism (*i.e.*, a composition of oil and balm). In the Form of Private Baptism is this direction: "Then the minister shall put the white vesture, commonly called the chrisome, upon the child." The child thus baptised is called a chrisom or chrisom child. If it dies within the month, it is shrouded in the vesture; and hence, in the bills of mortality, even to the year 1726, infants that died within the month were termed chrisoms.

> A' made a fine end, and went away an it had been any chrisom child.—*Shakespeare*, "*Henry V.*," ii. 3.

Christabel (*Kris'tabel*). The heroine of Coleridge's fragmentary poem of that name.

Christabelle (*Kris'tabel*). Daughter of a "bonnie king" in Ireland. She fell in love with Sir Cauline (*q.v.*).

Christendom (*Kris'-en-dum*) generally means all Christian countries; but Shakespeare uses it for *baptism*, or "Christian citizenship." Thus, in "King John," the young prince says—

> By my christendom!
> So were I out of prison, and kept sheep,
> I should be merry as the day is long.
> Act iv. s. 1.

Christian (*Kris'tian*). The hero of John Bunyan's allegory called "The Pilgrim's Progress." He flees from the "City of Destruction," and journeys on to the "Celestial City." He starts with a heavy burden on his back, but it falls off when he stands at the foot of the cross.

Christian. A follower of Christ. So called first at Antioch (Acts xi. 26).

Most Christian Doctor. John Charlier de Gerson. (1363-1429.)

Most Christian King. The style of the king of France.

Pepin le Bref was so styled by pope Stephen III. (714-768.)

Charles le Chauve was so styled by the council of Savonnières. (823, 840-877.)

Louis XI. was so styled by pope Paul II. (1423, 1461-1483.)

Since which time it has been universally adopted in France. (1469.)

> And thou, O Gaul, with gaudy trophies plumed,
> "Most Christian king." Alas! in vain assumed.
> *Camoens, "Lusiad,"* bk. vii.

Founder of Christian Eloquence. Louis Bourdaloue, the French preacher. (1632-1704.)

Christian'a (*Kristian'a*). The wife of Christian, who started with her children and Mercy from the "City of Destruction" long after her husband. She was placed under the guidance of Mr. Great-Heart, and went, therefore, in "silver slippers" along the thorny road.—*Bunyan, "The Pilgrim's Progress,"* pt. ii.

Christmas (*Krist'mas*). "Christmas comes but once a year."—*Thomas Tusser.*

Christmas Box. A small gratuity given to servants, &c., on Boxing day (the day after Christmas day). In the early days of Christianity boxes were placed in churches for promiscuous charities, and opened on Christmas Day. The contents were distributed next day by the priests, and called the "dole of the Christmas box," or the "box money." It was customary for heads of houses to give small sums of money to their subordinates "to put into the box," before mass on Christmas Day.

Somewhat later, apprentices carried a box round to their master's customers for small gratuities. The custom since 1836 has been gradually dying out.

> Gladly the boy, with Christmas box in hand,
> Throughout the town his devious route pursues,
> And of his master's customers implores
> The yearly mite.
> *Christmas.*

Christmas Carols are in commemoration of the song of the angels to the shepherds at the nativity. Durand tells us that the bishops with the clergy used to sing carols and play games on Christmas day. (Welsh, *carol*, a love-song; Italian, *carola*; &c.)

Christmas Day. Transferred from the 6th of January to the 25th of December by Julius I. (337-352.)

Christmas Decorations. The great feast of Saturn was held in December, when the people decorated the temples with such green things as they could find. The Christian custom is the same transferred to Him who was born in Bethlehem on the 25th of the same month. The holly or holy-tree is called Christ's-thorn in Germany and Scandinavia, from its use in church decorations and its putting forth its berries at Christmas time. The early Christians gave an emblematic turn to the custom, referring to the "righteous branch," and justifying the custom from Isa. lx. 13—"The glory of Lebanon shall come unto thee; the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary."

Chris'tolytes (*Kris'-to-lites*). A sect of Christians that appeared in the sixth century. They maintained that when Christ descended into hell, he left his soul and body there, and rose only with his heavenly nature.

Christopher (*St.*). The giant carried a child over a brook, and said, "Chylde, thou hast put me in grete peryll. I might bere no greater burden." To which the child answered, "Marvel thou nothing, for thou hast borne all the world

upon thee, and its sins likewise." This is an allegory: Christopher means *cross-bearer—i.e.*, Jesus Christ; the *child* is the offspring of Adam; the *river* is death. The saint is called a giant because the Redeemer was equal to so great a burden.

Chron'icon ex Chron'icis is by Florence, a monk of Worcester, the earliest of our English chroniclers. It begins from Creation, and goes down to 1119, in which year the author died; but it was continued by another hand to 1141. Printed in 4to at London, 1592. Its chief value consists in its serving as a key to the Saxon chronicle.

Chronon-hoton-thol'ogos (*Kronon*, &c.). A burlesque pomposo in Henry Carey's farce, so called. Any one who delivers an inflated address.

Aldiborontephoscophornio, where left you Chrononhotonthologos?—*H. Carey.*

Chrysa'or (*krisa'or*). Sir Artegal's sword, "that all other swords excelled."—*Spenser, "Faëry Queen."*

Chrys'alis (*krys'alis*). The form which caterpillars assume before they are converted into butterflies. The chrysalis is also called an aure'lia, from the Latin *aurum*, gold. The external covering of some species has a metallic, golden hue, but others are green, red, black, &c. (Greek, *chrusos*, gold.)

Chubb (*Thomas*). A deistical writer, who wrote upon miracles in the first half of the eighteenth century.

He heard of Blount, of Mandeville, and Chubb.—*Crabb, "Borough."*

Chum. A crony, a familiar companion, properly a bedfellow. (Armoric, *chom*; French, *chômer*, to rest; Saxon, *ham*; our *home*.

Church. The etymology of this word is generally assumed to be from the Greek *Kuriou oikos* (house of God); but this is most improbable, as the word existed in all the Celtic dialects long before the introduction of Greek. No doubt the word means "a circle." The places of worship among the German and Celtic nations were always circular: witness the cromlechs of Stonehenge, Avebury, Silbury Hill, Stanton Drew, &c., the dolmens of Brittany, and the relic shrines of India. (Welsh, *cyrch*; French, *cirque*; Scotch, *kirk*; Greek, *kirk-os*, &c.)

High, Low, and *Broad Church.* Dr. South says, "The High Church are those who think highly of the church and lowly of themselves; the Low Church those who think lowly of the church and highly of themselves." The Broad Church are those who think the church is broad enough for all religious parties, and their own views of religion are chiefly of a moral nature, their doctrinal views being so rounded and elastic, that they can come into collision with no one.

Church Militant and *Church Triumphant.* The church on earth means the whole body of believers, who are said to be "waging the war of faith" against "the world, the flesh, and the devil." It is therefore militant, or in warfare; but some have gone to their rest, and have entered into glory, having fought the fight and triumphed—these belong to the "church triumphant" in heaven.

Church Porch (*The*) was used in ancient times for settling money transactions, paying dowries, rents, and purchases of estates. Consequently it was furnished with benches on both sides. Hence, lord Stourton sent to invite the Hartgills to meet him in the porch of Kilmington church to receive the £2,000 awarded them by the Star Chamber.—*Lord de Ros, "Tower of London."*

Churching of Women. In imitation of the Jewish custom of purification. The Virgin Mary went up to be purified and to make her offering (Luke ii. 22, &c.).

Chuz'zlewit (*Martin*). The hero of Dickens's novel so called. Jonas Chuzzlewit is a type of mean tyranny, delighting in petty cruelty.

Chyndo'nax. A chief Druid, whose tomb, with a Greek inscription, was discovered near Dijon, in 1598.

Cic'ero. So called from the Latin *cicer* (a wart or vetch). Plutarch says, "a flat excrescence, on the tip of his nose, gave him this name." His real name was Tully.

The British Cicero. William Pitt, earl of Chatham. (1708-1778.)

The Cicero of the British Senate. George Canning. (1770-1827.)

The Christian Cicero. Lucius Cœlius Lactantius, a Christian father, who died 330.

The Cicero of France. Jean Baptiste Massillon. (1663-1742.)

La Bouche de Ciceron. Philippe Pot, prime minister of Louis XI. (1428-1494.)

The Cicero of Germany. Johann III., elector of Brandenburg. (1455-1499.)

The German Cicero. Johann Sturm, printer and scholar. (1507-1589.)

Cicero'ne (4 syl.). A guide to point out objects of interest to strangers. So called in the same way as Paul was called by the men of Lystra "Mercu'rius, because he was the chief speaker" (Acts xiv. 12). Cicero was the speaker of speakers at Rome; and certainly, in a party of sight-seers, the guide is "the chief speaker." It is no compliment to the great orator to call the glib patterer of a show-place a Cicero; but we must not throw stones at our Italian neighbours, as we have conferred similar honour on our great epic poet in changing "Grub Street" into "Milton Street."

Cicis'beo (*che-chiz-beo*). A dangler about women; the professed gallant of a married woman. Also the knot of silk or ribbon which is attached to fans, walking-sticks, umbrellas, &c. *Cicisbeism*, the practice of dangling about women.

Cicle'nius or *Cylle'nius.* Mercury. So called from mount Cylle'në, in Peloponne'sus, where he was born.

Cid. Arabic for *lord.* Don Roderi'go Laynez, Ruy Diaz (son of Diaz), count of Bivar'. He was called "mio cid el campëador," my lord the champion. (1025-1099). Corruption of Saïd.

The Portuguese Cid. Nunez Alva'rez Perei'ra, general diplomatist. (1360-1431.)

The Cid's horse. Babie'ca. (3 or 4 syl.)

The Cid's sword. Cola'da. The sword taken by the cid Roderi'go from king Bucar was called Tizo'na.

Cid Hamet Benengeli. The supposititious author of "Don Quixote's Adventures."

Ci-devant (French). Former, of times gone by. As *Ci-devant governor*—*i.e.*, once a governor, but no longer so. *Ci-devant philosophers* means philosophers of former days.

Cil'aros. The name of Castor's horse. (*See* HORSE.)

Cimmer'ian Bos'phorus. The strait of Kaffa.

Cimmer'ian Darkness. Homer supposes the Cimmerians to dwell in a land "beyond the ocean-stream," where the sun never shone.—"*Odys.*," xi. 14.

> In dark Cimmerian desert ever dwell.
> *Milton, "L'Allegro."*

Cincho'na or *Quinine.* So named from the countess del Cinchon, wife of the condë del Cinchon, viceroy of Peru, whence the bark was first sent to Europe. (*See* PERUVIAN BARK.)

Cincinna'tus, the Roman, was ploughing his field, when he was saluted as Dictator. After he had conquered the Volsci and delivered his country from danger, he laid down his office and returned to his plough.

> And Cincinnatus, awful from the plough.
> *Thomson, "Winter."*

The Cincinnatus of the Americans. George Washington. (1732-1799.)

Cinderel'la (*little cinder girl*), heroine of a fairy tale. She is the drudge of the house, dirty with housework, while her elder sisters go to fine balls. At length a fairy enables her to go to the prince's ball; the prince falls in love with her, and she is discovered by means of a glass slipper which she drops, and which will fit no foot but her own.

The *glass* slipper is a strange mistranslation of *pantoufle en vair* (a fur slipper), not *en verre.* R. C. Perrault, *Contes de Fées.*

Cinque Cento. Inferior or degraded art. The words are Italian for 500. With 1500 the great schools of art had closed.

Cipher. Dr Whewell's riddle is—

> A headless man had a letter (*o*) to write.
> He who read it (*naught*) had lost his sight
> The dumb repeated it (*naught*) word for word,
> And deaf was the man who listened and heard (*naught*.)

Cir'ce (2 syl.). A sorceress. She lived in the island of Ææa. When Ulysses landed there, Circë turned his companions into swine, but Ulysses resisted this metamorphose by virtue of a herb called *moly*, given him by Mercury.

> Who knows not Circe,
> The daughter of the Sun, whose charmëd cup
> Whoever tasted lost his upright shape,
> And downward fell into a grovelling swine?
> *Milton, "Comus."*

Circle of Ulloa. A white rainbow or luminous ring sometimes seen in Alpine regions opposite the sun in foggy weather.

Circuit. The journey made through the counties of Great Britain by the judges twice a year. There are six circuits in England, two in Wales, and three in Scotland. Those in England are called the Home, Norfolk, Midland, Oxford, Western, and Northern; those of Wales, the North and South circuits; and those of Scotland, the Southern, Western, and Northern.

Circumcell'ians. A sect of the African Don'atists in the fourth century; so called because they rambled from town to town to redress grievances, forgive debts, manumit slaves, and set themselves up as the oracles of right and wrong. (Latin, *circum-cello*, to beat about.)

Circumcised Brethren (in "Hudibras"). They were Prynne, Bertie or Burton, and Bastwick, who lost their ears and had their noses slit for lampooning Henrietta Maria and the bishops.

Circumlocu'tion Office. A term applied in ridicule to our public offices, because each person tries to shuffle off every act to some one else, and before anything is done it has to pass through so many departments, that every fly is crushed on a wheel. The term was invented by Charles Dickens, and appears in "Little Dorrit."

Ciric-Sceat or **Church-Scot.** An ecclesiastical due, paid chiefly in corn, in the reign of Canute, &c., on St. Martin's Day.

Cisse'ta. One of the dogs of Actæon.

Cist or **Cyst.** Properly a bladder (Greek, *cystis*), but generally used for a stone chest containing the remains of those who are buried in barrows.

Cister'cians. A religious order, so called from the monastery of Cister'cium, near Dijon, in France. The abbey of Cistercium or Citeaux was founded by Robert, abbot of Moleme, in Burgundy, at the close of the eleventh century.

Cities. *The Cities of the Plain.* Sodom and Gomorrah.

> Abram dwe'led in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom.—*Gen.* xiii. 12.

The Seven Cities. Egypt, Jerusalem, Babylon, Athens, Rome, Constantinople, and either London for commerce or Paris for beauty.

Citizen King. Louis Philippe of France. So called because he was elected king by the citizens of Paris. (Born 1773, reigned 1830-1848, died 1850.)

City of David. Jerusalem. So called in compliment to King David. (2 Sam. v. 7, 9.)

City of Destruction. This world, or rather, the world of the unconverted. Bunyan makes Christian flee from the "City of Destruction" and journey to the "Celestial City," by which he allegorises the "walk of a Christian" from conversion to death.

City of God. The church or whole body of believers; the kingdom of Jesus Christ, in contradistinction to the city of the World, called by John Bunyan the City of Destruction. The phrase is that of St. Augustine.

City of Lanterns. A supposititious city in Lucian's "Veræ Historiæ," situate somewhere beyond the zodiac.

City of Palaces. Agrippa, in the reign of Augustus, converted Rome from "a city of brick huts to one of marble palaces."

Calcutta is called the "City of Palaces." Modern Paris well deserves the compliment of being so called.

City of Refuge. Medi'na, in Arabia, where Mahomet took refuge when driven by conspirators from Mecca. He entered the city, not as a fugitive, but in triumph, A.D. 622.

Cities of Refuge. Moses, at the command of God, set apart three cities on the east of Jordan, and Joshua added three others on the west, whither any person might flee for refuge who had killed a human creature inadvertently. The three on the east of Jordan were Bezer, Ramoth, and Golan; the three on the west were Hebron, Shechem, and Kedesh. (Deut. iv. 43; Josh. xx. 1—8.)

City of the Great King—*i.e.*, Jerusalem. (Ps. xlviii. 2; Matt. v. 35.)

City of the Sun. A romance by Campanella, similar to the "Republic" of Plato, the "Utopia" of Sir Thomas More, and the "Atlantis" of Lord Bacon. (1568-1639.)

Civil List. Now applied to expenses proper for the maintenance of the sovereign's household; but before the reign of William III. it embraced all the heads of public expenditure, except those of the army and navy.

Civil Service Estimates (C.S.E.) include the national expenses for—
Public works.
Salaries.
Law expenses.
Education, science, and art.
Colonial and consular expenses.
Pensions.
Miscellaneous.

Civila'tion. Intoxication. A Cork orator at a debating society was speaking on the state of Ireland before it was added to England, and said, "Sir, the Irish had no civilation—cilivation, I mean—no civilation," and sat down, too far gone to pronounce the word *civilisation*.

Clabber Napper's Hole. Near Gravesend; said to be so called from a freebooter; but more likely the Celtic *Caer-ber l'arber* (water-town lower camp).

Clack Dish. Some two or three centuries ago, beggars used to proclaim their want by clacking the lid of a wooden dish.

"Can you think I get my living by a bell and clack-dish?"
". . . . How's that?"
"Why, begging, sir." "*Family of Love.*" (1608.)

Claire (*St.*). A religious order of women, the second that St. Francis instituted. It was founded in 1213, and took its name from its first abbess, Claire of Assise.

Clak-ho-har'yah. At Fort Vancouver, the medium of intercourse is a mixture of Canadian French, English, Indian, and Chinese. An Englishman goes by the name of *Kint-shosh*, a corruption of king George; an American is called *Boston;* and the ordinary salutation is *clak-ho-karyah.* This is explained by the fact that the Indians, frequently hearing a trader named Clark addressed by his companions, "Clark, how are you?" imagined this to be the correct English form of salutation.—*Taylor*, "*Words and Places.*"

Clam. *Better clam than go to the union.* Better be pinched or half-starved. (Clam is the German *klemmen*, to pinch; Danish, *klemmer;* our *clammy*, sticky.)

I could not let him clam, I was clamming myself, ma'am.—*Shadow of Ashlydat.*

Clap-trap. Something introduced to win applause; something really worthless, but sure to take with the groundlings. It is a *trap* to catch a round of applause.

Clapper. A plank bridge over a stream; a ferry-gate.

Clapper Claw. To jangle and claw each other about. (Dutch and German, *klappen*, to strike, clatter.)

Now they are clapper-clawing one another; I'll go look on.—"*Troilus and Cressida*," v. 4.

Clapper-dudgeons. Abram-men (*q.v.*). The *clapper* is the tongue of a bell, and in cant language the human "tongue." *Dudgeon* (Welsh, *dygen*) means resentment, and in slang language one who resents, a madman. A clapper-dudgeon is a madman, patterer, or beggar.

Clapping the prayer-books, or stamping the feet, in the Roman Catholic church, on Good Friday, is designed to signify the abandonment of our Saviour by his disciples. This is done when twelve of the thirteen burning candles are put out. The noise comes from within the choir.

Claque; Claqueurs. Applause by clapping the hands; persons paid for doing so. M. Sauton, in 1820, established in Paris an office to ensure the success of dramatic pieces. He was the first to organise the Parisian *claque*. The manager sends an order to his office for any number of claqueurs, sometimes for 500, or even more. The class is divided into *commissairs*, those who commit the pieces to memory, and are noisy in pointing out its merits; *rieurs*, who laugh at the puns and jokes; *pleureurs*, chiefly women, who are to hold their pocket-handkerchiefs to their eyes at the moving parts; *chatouilleurs*, who are to keep the audience in good humour; and *bisseurs*, who are to cry (*bis*) encore. The Romans had their Laudicœni (*q.v.*).

Clarencieux (3 syl.). The first of the two *provincial* king-at-arms, the other is Norroy (*north king*). So named from the duke of Clarence, third son of Edward III., who first bore the office.

Clarendon. *The constitutions of Clarendon.* Laws made by a general council of nobles and prelates, held at Clarendon, in Wiltshire, in 1164, to check the power of the church, and restrain the prerogatives of ecclesiastics. These famous ordinances, sixteen in number, define the limits of the patronage and jurisdiction of the pope in these realms.

Claret. The wine so called does not receive its name from its colour, but the colour so called receives its name from the wine. The word means clarified wine (*vinum clare'tum*). What we called hippocras was called *clare'tum*, which was a liquor made of wine and honey clarified.

Classics. The best authors. The Romans were divided by Ser'vius into six classes. Any citizen who belonged to the highest class was called *class'icus*, all the rest were said to be *infra classem*. From this the best authors were termed *class'ici aucto'rēs* (classic authors)—*i.e.*, authors of the best or first class. The high esteem in which Greek and Latin were held at the revival of letters obtained for these authors the name of classic, emphatically; and when other first-rate works are intended some distinctive name is added, as the English, French, Spanish, &c., classics.

Claude Lorraine. Claude Gelee, the French landscape painter, who was born at the Château-de-Chamage, in Lorraine. (1600-1682.)

Claus (*Santa*). The Kriss Kringle of the Dutch, and the St. Nicholas of the Germans (*q.v.*).

Clause. *Letter-clause*, a close letter, sealed with the royal signet or privy-seal; in opposition to *letters-patent*, which are left open, the seal being attached simply as a legal form. ("Clause," Latin *clausus*, shut, closed. "Patent," Latin *patens*, spread, open.)

Clavilen'o. The wooden horse on which Don Quixote got astride, in order to disenchant the infanta Antonoma'sia and her husband, who were shut up in the tomb of queen Magun'cia, of Canday'a. It was the very horse on which Peter of Provence carried off the fair Magalo'na; it was constructed by Merlin, and was governed by a wooden pin in the forehead. (The word means *Wooden Peg.*)—"*Don Quixote*," pt. ii., bk. 3, c. 4, 5.

Claw means the foot of an animal armed with claws; a hand. *To claw* is to lay one's hands upon things. It also means to tickle with the hand: hence to please or flatter, puff or praise. *Claw me and I will claw thee*, means, "praise me, and I will praise you."

> Laugh when I am merry, and claw no man in his humour. *Shakespeare*, "*Much Ado*," &c., i. 3.

Claw-backs. Flatterers. Bishop Jewel speaks of "the pope's claw-backs."

Clay'more or *Glay'more* (2 syl.) is the Celtic *glaif* (a bent sword) and *mawr* (large). (*See* MORGLAY.)

Clean Bill. *To exhibit a clean bill of health.* (*See* BILL OF HEALTH.)

Cleaned. *Cleaned out.* Impoverished of everything. De Quincey says that Richard Bentley, after his lawsuit with Dr. Colbatch, "must have been pretty well cleaned out."

Clearing House. A building in Lombard Street, set apart, since 1775, for interchanging bankers' cheques and bills. Each bank sends to it daily all the bills and cheques not drawn on its own firm; these are sorted and distributed to their respective houses, and the balance is settled by transfer tickets. The origin of this establishment was a post at the corner of Birchin Lane and Lombard Street, where banking clerks met and exchanged memoranda.

Railway lines have also their "Clearing Houses," for settling the "tickets" of the different lines.

Cle'lia. A vain, frivolous female butterfly, with a smattering of everything. In youth she coquetted; and, when youth was passed, tried sundry ways of earning a living, but always without success. It is a character in Crabbe's "Borough."

Clelie. A character in Madame Scudéri's romance so called. This novel is a type of the buckram formality of Louis XIV. It is full of high-flown compliments, theatrical poses, and cut and dry sentiments.

Clement (*St.*). Patron saint of tanners, being himself a tanner. His symbol is a pot, because the 23rd of November, St. Clement's Day, is the day on which the early Danes used to go about begging for ale.

Clementi'na (*The Lady*). In love with Sir Charles Grandison, who marries Harriet Biron.—*Richardson*, "*Sir Charles Grandison.*"

Clen'cher. *I have given him a clencher.* (*See* CLINCH.)

Cleom'brotos (4 syl.). A philosopher who so admired Plato's "Phædon" that he jumped into the sea in order to exchange this life for a better. He was called *Ambracio'ta of Ambra'cia*, from the place of his birth.

> He who to enjoy
> Plato's elysium, leaped into the sea,
> Cleombrotus.
> "*Paradise Lost*," iii.

Cleon. The personification of glory in Spenser's "Faëry Queen."

Cleopa'tra and her Pearl. It is said that Cleopatra made a banquet for Antony, the costliness of which excited his astonishment; and when Antony expressed his surprise, Cleopatra took a pearl ear-drop, which she dissolved in a strong acid, and drank to the health of the Roman triumvir, saying, "My draught to Antony shall far exceed it." There are two difficulties in this anecdote—the first is, that vinegar would not dissolve a pearl; and the next is, that any stronger acid would be wholly unfit to drink. Probably the solution is this: the pearl was sold to some merchant whose name was synonymous with a strong acid, and the money given to Antony as a present by the fond queen. The pearl melted, and Cleopatra drank to the health of Antony as she handed him the money. (*See* GRESHAM.)

Clergy. The men of God's lot or inheritance. In St. Peter's first epistle, v. 3, the church is called "God's heritage" or lot. In the Old Testament the tribe of Levi is called the "lot or heritage of the Lord." (Greek, *cleros*; Latin, *clerus* and *clericus*, whence Norman *clerex* and *clerkus*; French, *clergé*.)

Benefit of Clergy. (*See* BENEFIT.)

Cler'gymen. The dislike of sailors to clergymen on board ship arises from an association with the history of Jonah. Sailors call them a *kittle cargo*, or kittlish cargo, meaning dangerous. Probably the disastrous voyage of St. Paul confirms the prejudice.

C *

Cler'ical Titles.

(1) PARSON. The person who in parish suits represents the parish. (Latin, *perso'na.*)

> A good man was ther of religioun,
> And was a poré persoun of a toun.
> *Chaucer*, "*Int. of Canterbury Tales.*"

(2) CLERK. As in ancient times the clergyman was about the only person who could write and read, the word *clerical*, as "clerical error," came to signify an error in spelling. As the respondent in church was able to read, he received the name of *clerk*, and the assistants in writing, &c., are so termed in business. (Latin, *cler'icus*, a clergyman.)

(3) CURATE. One who has the cure of souls. As the cure of the parish used to be virtually entrusted to the clerical stipendiary, the word *curate* was appropriated to this assistant.

(4) RECTOR. One who has the parsonage and the tithes. The man who rules or guides the parish. (Latin, "a ruler.")

(5) VICAR. One who does the "duty" of a parish for the person who receives the tithes — generally a layman, and therefore not qualified to officiate. (Latin, *vicarius*, a deputy.)

(6) INCUMBENT and PERPETUAL CURATE are now termed Vicars. The other terms are abolished.

*** The French *curé* equals our vicar, and their *vicaire* our curate.

Cler'ical Vestments.

(1) *White.* Emblem of purity, worn on all feasts, saints' days, and sacramental occasions.

(2) *Red.* The colour of blood and of fire, worn on the days of martyrs, and on Whit-Sunday, when the Holy Ghost came down like tongues of fire.

(3) *Green.* Worn only on days which are neither feasts nor fasts.

(4) *Purple.* The colour of mourning, worn on Advent Sundays, in Lent, and on Ember days.

(5) *Black.* Worn on Good Friday, and when masses are said for the dead.

Oakeley, "*On the Mass.*"

Cler'imond. Niece of the Green Knight (*q.v.*), bride of Valentine the brave, and sister of Fer'ragus the giant. —*Valentine and Orson.*

Clerk. A scholar. Hence *beau-clerc.* (*See* CLERICAL TITLES.)

All the clerks,
I mean the learnod ones, in Christian kingdoms
Have their free voices.
Shakespeare "Henry VIII.," ii. 2.

St. Nicholas's Clerks. Thieves. An equivoque on the word Nick.

I think there came prancing down the hill a couple of St. Nicholas's clerks.
Rowley, "Match at Midnight," 1633.

Clerk-ale and **Church-ale.** Mr. Douce says the word "ale" is used in such composite words as bride-ale, clerk-ale, church-ale, lamb-ale, Midsummer-ale, Scot-ale, Whitsun-ale, &c.; for revel or feast, ale being the chief liquor given.

The multitude call (Church-ale Sunday) their revelyng day, which day is spent in bulbeatings, bearbeating, . . . dicying . . . and drunkenness.—*W. Kethe,* 1570.

Clerkly. Cleverly; like a scholar.

I thank you, gentle servant: 'tis very clerkly done.
Shakespeare, "Two Gentlemen of Verona," iii. 1.

Clifford (*Paul*). A highwayman, reformed by the power of love, in Sir L. Bulwer Lytton's novel so called.

Climac'teric. It was once believed that 7 and 9, with their multiples, were critical points in life; and 63, which is produced by multiplying 7 and 9 together, was termed the *Grand Climacteric,* which few persons succeeded in outliving.

There are two years, the seventh and the ninth, that commonly bring great changes in a man's life, and great dangers; wherefore 63, that contains both these numbers multiplied together, comes out without heaps of dangors.—*Levinus Lemnius.*

Climacteric Years are 7th and 9th, with their multiples by the odd numbers 3, 5, 7, 9—viz., 7, 9, 21, 27, 35, 45, 49, 63 and 81, over which astrologers supposed Saturn, the malevolent planet, presided. (*See* NINE.)

Climax means a *stair* (Greek), applied to the last of a gradation of arguments, each of which is stronger than the preceding. The last of a gradation of words of a similar character is also called a climax.

Clinch. To bend the point of a nail after it is driven home. The word is sometimes written *clench,* from the French *clenche,* the lift of a latch. (Dutch, *klinken,* to rivet.)

That was a clencher. That argument was not to be gainsaid; that remark drove the matter home, and fixed it "as a nail in a sure place."

A lie is called a *clencher* or *clincher* from the tale about two swaggerers, one of whom said, "He drove a nail right through the moon." "Yes," said the other, "I remember it well, for I went the other side and clenched it." The French say, *Je lui ai bien rivé son clou* (I have clinched his nail for him).

Clin'ker (*Humphry*). Hero of Smollett's novel so called. The general scheme of "Oliver Twist" resembles it. Humphrey is a workhouse boy, put out apprentice; but, being afterwards reduced to great want, he attracts the notice of Mr Bramble, who takes him into his service, turns out to be Bramble's natural son, and falls in love with Winifred Jenkins, Miss Bramble's maid.

Clio was one of the nine Muses, the inventress of historical and heroic poetry.

Clio. Addison is so called because his papers in the "Spectator" are signed by one of the four letters in this word, probably the initial letters of Chelsea, London, Islington, Office. (*See* NOTARICA.)

Cli'quot (of *Punch* celebrity). A nickname of Frederick William IV. of Prussia; so called from his fondness of champagne. (1795, 1840-1861.)

Cloaci'na. Goddess of sewers. (Latin, *cloa'ca,* a sewer.)

Then Cloacina, goddess of the tide,
Whose sable streams beneath the city glide,
Indulged the modish flame; the town she roved
A mortal scavenger she saw, she loved.
Gay, "Trivia," ii.

Clock. So church bells were once called. (German, *glocke;* French, *cloche;* Medieval Latin, *cloca.*)

Clock. The tale about St Paul's clock striking thirteen is given in Walcott's "Memorials of Westminster," and refers to John Hatfield, who died 1770, aged 102. He was a soldier in the reign of William III., and was brought before a court-martial for falling asleep on duty upon Windsor terrace. In proof of his innocence he asserted that he heard St. Paul's clock strike thirteen, which statement was confirmed by several witnesses.

Clod-hopper. A farmer, who hops or walks amongst the clods. The cavalry call the infantry clodhoppers, because they have to walk instead of riding horseback.

Clog Almanac. A primitive almanac or calendar, called in Scandinavia a Runic staff, from the Runic characters used in its numerical notation.

Cloister. *He retired into a cloister,* a monastery. Almost all monasteries used to have a cloister or covered walk, which generally occupied the four sides of a quadrangle.

Clootie. *Auld Clootie.* Old Nick. The Scotch call a cloven hoof a cloot, so that Auld Clootie is Old Cloven-foot.

Clorida'no (in "Orlando Furioso"). A humble Moorish youth, who joins Medo'ro in seeking the body of king Dardinello to bury it. Medo'ro being wounded, Cloridano rushed madly into the ranks of the enemy and was slain.

Clorin'da (in "Jerusalem Delivered"). A female knight who came from Persia to oppose the Crusaders, and was appointed by Al'adine leader of all the Pagan forces. Tancred fell in love with her; but not knowing her in a night attack, slew her after a most dreadful combat. Before she died she received Christian baptism at the hands of Tancred, who mourned her death with great sorrow of heart.—Bk. xii.

Sena'pus of Ethiopia (a Christian) was her father, but her being born white alarmed her mother, who changed her babe for a black child. Arse'tës, the eunuch, was entrusted with the infant Clorinda, and as he was going through a forest he saw a tiger, dropped the child, and sought safety in a tree. The tiger took the babe and suckled it, after which Arsetës left Ethiopia with the child for Egypt.

Clo'ten. A vindictive lout who wore his dagger in his mouth. He fell in love with Im'ogen, but his love was not reciprocated.—*Shakespeare, "Cymbeline."*

Cloth (*The*). The clergy; thus we talk of "having respect for the cloth." Formerly the clergy used to wear a distinguishing costume, made of grey or black cloth, by which they might be recognised.

Clotha'rius or *Clothaire* (in "Jerusalem Delivered"). At the death of Hugo he takes the lead of the Franks, but is shot by Clorinda with an arrow (bk. xi). After his death, his troops sneak away and leave the Christian army (bk. xiii.).

Cloud (*St.*). Patron saint of nailsmiths, by a play upon the French word *clou,* a nail.

He is under a cloud. Under suspicion, in disrepute.

To blow a cloud is to smoke a cigar or pipe.

Cloven Foot. *To show the cloven foot—i.e.,* to show a knavish intention; a base motive. The allusion is to Satan, represented with the legs and feet of a goat; and, however he might disguise himself, he could never conceal his cloven feet. (*See* BAG O' NAILS, GOAT.)

> Real grief little influenced its composition . . . . and the cloven foot peeps out in some letters written by him at the period.—*St. James's Magazine.*

Clover. *He's in clover.* In luck, in prosperous circumstances, in a good situation. The allusion is to cattle sent to feed in clover fields.

Clowns. The three most celebrated are Joseph Grimaldi (1779-1837), the French Carlin (1713-1783), and Richard Tarlton, in the days of queen Elizabeth, who acted at the galleried inn called the "Belle Sauvage."

> To sit with Tarlton on an alehouse signe.
> *Bishop Hall, "Satires."*

Club. A society of persons who club together, or form themselves into a knot or lump. (Welsh, *clopa* and *clob;* German, *klöpfel;* Danish, *klubbe,* &c.)

Club-bearer (*The*). Periphe'tës, the robber of Ar'golis, so called because he murdered his victims with an iron club.

Club-law. The law of might or compulsion through fear of chastisement.

Clue. *I have not yet got the clue; to give a clue—i.e.,* a hint. A clue is a ball of thread (Saxon, *cleow*). The only mode of finding the way out of the Cretan labyrinth was by a skein of thread, which, being laid along the proper route, indicated the right path.

Clu'ricaune (3 syl.). An elf of evil disposition who usually appears as a wrinkled old man, and has knowledge of hid treasures. (*Irish mythology.*)

Clym of the Clough with Adam Bell and William of Cloudesly were noted outlaws, whose skill in archery

rendered them as famous in the north of England as Robin Hood and Little John in the midland counties. Their place of resort was in Englewood Forest, near Carlisle. N.B.—Englewood means firewood. Clym of the Clough means Clement of the Cliff.

Clyt'ie (3 syl.). A water-nymph, in love with Apollo. Meeting with no return, she was changed into a sunflower, which, traditionally, still turns to the sun, following him through his daily course.

Cneph. The name under which the Egyptians adore the Creator of the world.

Co. A contraction of *company;* as Smith and Co.

Coach (*A*). A private tutor. *To be coached up:* to be taught by a private tutor for examination. The term is a pun on *getting on fast.* To get on fast you take a coach; you cannot get on fast without a private tutor—*ergo,* a private tutor is the coach you take in order that you may get on quickly. (*University slang.*)

To dine in the coach. In the captain's private room. The coach or couch of a ship is a small apartment near the stern, the floor being formed of the aftmost part of the quarter-deck, and the roof by the poop.

Coach Away. Get on. Properly, drive your coach off.

Coal. *Hot as a coal.* A corruption of the French "caille" (*Chaud comme un caille,* hot as a quail). The quail is remarkable for its hot temperament and its amorous tendencies. The expression has now a more obvious allusion, but was in use before the employment of coals for domestic purposes.

Coals. *To haul over the coals.* To bring to task for short-comings; to scold. At one time the Jews were "bled" whenever the kings or barons wanted money; and one very common torture, if they resisted, was to haul them over the coals of a slow fire, to give them a "roasting." (*See* "Ivanhoe," where Front-de-Bœuf threatens to haul Isaac over the coals.)

Coals. "Gregory, o' my word, we'll not carry coals"—*i.e.,* submit to be "put upon" ("Romeo and Juliet," i. 1). So in "Every Man out of his Humour,"

"Here comes one that will carry coals, *ergo,* will hold my dog." The allusion is to the dirty, laborious occupation of coal-carriers. Gifford, in his edition of Ben Jonson, says, "Of these (*i.e.,* scullions, &c.), the most forlorn wretches were selected to carry coals to the kitchen, halls, &c." (*See* BLACKGUARD.)

To carry coals to Newcastle. To do what is superfluous. As Newcastle is the great coal-field, it would be quite superfluous to carry coals thither. The French say, *Porter de l'eau à la rivière* (to carry water to the river). The Latin equivalent is "To carry wood to the forests.'

Coal Brandy. Burnt brandy. The ancient way to set brandy on fire was to drop in it a live or red-hot coal.

Coalition Government. A government formed by various parties, by a mutual surrender of principles. The administration of lord North and Charles Fox, 1783, was a coalition, but it fell to pieces in a few months.

Coast Men of Attica. The merchant class who lived along the coast-lands (*Par'ali*).

Coat. *Turning one's coat for luck.* It was an ancient superstition that this was a charm against evil spirits. (*See* TURNCOAT.)

> William found
> A means for our deliverance: "Turn your cloaks,"
> Quoth hee, "for Pucke is busy in these oakes."
> *Bishop Corbett, "Iter Boreale."*

Coat of Arms. A surcoat worn by knights over their armour, decorated with devices by which heralds described the wearer. Hence the heraldic device of a family. Coat-armour was invented in the Crusading expeditions, to distinguish the various noble warriors when wrapped in complete steel, and it was introduced into England by Richard *Lion-heart.*

Cobalt. From the German *Kobold* (a gnome). The demon of mines. This metal was so called by miners, because it was long thought to be useless and troublesome. It was consequently attributed to the ill offices of the mine demon.

Cobbler. *Let not the cobbler overstep his last* (Ne su'tor ultra crep'idam). Let no one presume to interfere in matters of which he is ignorant. The tale goes that a cobbler detected a fault

in the shoe-latchet of one of Apelles' paintings, and the artist rectified the fault. The cobbler, thinking himself very wise, next ventured to criticise the legs; but Apelles answered, "Keep to your trade" — you understand about shoes, but not about anatomy.

Cob'ham, referred to by Thomson in his "Autumn," was Sir Richard Temple, created lord Cobham in 1714.

Cob-nut. A nut with a tuft. (Welsh, *cob* or *cop*, a tuft; German, *kopf*, the head.)

Cob'web. *Cob*, Teutonic for "spider." Dutch, *spinnekop;* Saxon, *atter-cop* (poisonous spider); Chaldee, *kopi* (spider's web).

Cock. Mahomet found in the first heaven a cock of such enormous size, that its crest touched the second heaven. The crowing of this celestial bird arouses every living creature from sleep except man. The Moslem doctors say that Allah lends a willing ear to him who reads the Koran, to him who prays for pardon, and to the cock whose chant is divine melody. When this cock ceases to crow, the day of judgment will be at hand.

Cock. Dedicated to Apollo, the sun-god, because it gives notice of the rising of the sun. It was dedicated to Mercury, because it summons men to business by its crowing.

A cock on church spires is to remind men not to deny their Lord, as Peter did, but when the cock crew he "went out and wept bitterly." Peter Le Neve affirms that a cock was the warlike ensign of the Goths, and therefore used in Gothic churches for ornament.

By cock and pie, sir, you shall not away to-night ("2 Henry IV.," v. 1). We meet with *cock's bones, cock's wounds, cock's mother, cock's body, cock's passion,* &c., where we can have no doubt that the word is a minced oath, and stands for the sacred name which should never be taken in vain. The *Pie* is the table or rule in the old Roman offices, showing how to find out the service for each day, called by the Greeks *pi'nax* (an index). The latter part of the oath is equivalent to "the Mass book."

Cock of the North. The duke of Gordon. So called on a monument erected to his honour at Fochabers, in Aberdeenshire. (Died 1836.)

Cocks. The French are so called from a pun made in the reign of Nero, against whom the Gauls, under Julius Vindex, conspired. It was wittily said that the emperor would be disturbed by the crowing of a Gallus (*Gaul* or *cock*). The pleasantry took, and, as there were certain marks of resemblance between the two, the nickname became perpetuated.

Cock of the Walk. The dominant bully or master spirit. The place where barn-door fowls are fed is called *the walk*, and if there is more than one cock they will fight for the supremacy of this domain.

Cock and Bottle. A public-house sign, meaning draught and bottled ale may be had on the premises. The "cock" here means the tap. It does not mean "The Cork and Bottle." *Coq en bataille?*

Cock and Bull Story. A corruption of a *concocted and bully story.* The catch-pennies hawked about the streets are still called *cocks—i.e.*, concocted things. Bully is the Danish *bullen* (exaggerated), our *bull-rush* (an exaggerated rush), *bull-frog*, &c.

Another etymology may be suggested: The idol Nergal was the most common idol of the ancient Phœnicians, Indians, and Persians, and Nergal means a *dung-hill cock.* The Egyptian *bull* is equally notorious under the name of Osi'ris. A cock-and-bull story may therefore mean a *myth*, in reference to the mythological fables of Nergal and Osiris. A third suggestion refers to *fables*, where dumb animals are made to speak and act like human beings. The French equivalents are *faire un coq à l'âne* and *un conte de ma mère l'oie* (a mother goose tale.)

Cock a-hoop or *Cock a-houp. To sit cock a-houp.* Boastful, defiant, like a game-cock with his houpe or crest erect. (French, *coq à huppe.*)

> And having routed a whole troop,
> With victory was cock-a-houp.
> *Butler, "Hudibras," i. 3.*

Cock Boat or *Cockle Boat.* A small boat made of a wicker frame, and covered with leather or oil-cloth. The Welsh fishers used to carry them on their backs. (Welsh, *cwrwgle*, a coracle; French, *coche*, a passage boat; Irish. *coca;* Italian, *cocca;* Latin, *cochlea;* Greek, *kocklos*, a cockle.)

Cock-crow. The Hebrews divided the night into four watches: 1, The "beginning of the watches" or "even" (Lam. ii. 19); 2, "The middle watch" or "midnight" (Judg. vii. 19); 3, "The cock-crowing;" 4, "The morning watch" or "dawning" (Exod. xiv. 24).

Ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning.—*Mark* xiii. 35.

Apparitions vanish at cock-crow. This is a Christian superstition, the cock being the watch-bird placed on church spires, and therefore sacred.

The morning cock crew loud,
And at the sound it (*the Ghost*) shrunk in haste away,
And vanished from our sight.
Shakespeare, "*Hamlet*," i. 2.

Cock-fighting was introduced into Britain by the Romans. It was a favourite sport both with the Greeks and Romans.

Cock Lane Ghost. A tale of terror without truth; an imaginary tale of horrors. In Cock Lane, Stockwell (1762), certain knockings were heard, which Mr. Parsons, the owner, declared proceeded from the ghost of Mrs. Kemt, who (he wished people to suppose) had been murdered by her husband. All London was agog with this story; but it was found out that the knockings were produced by a girl employed by Parsons, and were made by rapping on a board which she took into her bed. Parsons was condemned to stand in the pillory. (*See* STOCKWELL GHOST.)

Cock-pit. The judicial committee of the privy council is so called, because the council-room is built on the old cock-pit of Whitehall palace.

Great consultations at the cockpit about battles, duels, victories, and what not.—*Poor Robin's Almanack*, 1730.

Cock Sure is *cocky sure*—pertly confident. We call a self-confident, overbearing prig a cocky fellow, from the barnyard despot; but Shakespeare employs the phrase in the sense of "sure as the cock of a firelock."

We steal as in a castle, cock-sure.
Shakespeare, "*1 Henry IV*," ii. 1.

Cockade. The men-servants of the military wear a small black cockade on their hat, the Hanoverian badge. The Stuart cockade was white. At the battle of Sherra-Muir, in the reign of George I., the English soldiers wore a black rosette in their hats. In the song of Sherra-Muir, the English soldiers are called "the red-coat lads wi' black cockades."

The word *cockade* is the "aid of the cock," the thing that helps to cock the military hat. Subsequently, loops, laces, and ribbons were used for the purpose as well as rosettes.

Black enters into all the German cockades: thus the *Austrian* is black and yellow; the *Prussian* black and white; the *Hanoverian* all black; the *Belgian* black, yellow, and red. The *French* before the revolution was white.

To mount the cockade. To become a soldier. From time immemorial the partisans of different leaders have adopted some emblem to show their party; in 1767 an authoritative regulation determined that every French soldier should wear a white cockade, and in 1782 the badge was restricted to the military. The phrase given above is common both to England and France.

Cockaigne (*Land of*). An imaginary land of idleness and luxury. The subject of a burlesque, probably "the earliest specimen of English poetry which we possess." London is generally so called, but Boileau applies the phrase to Paris. (*See* COCKNEY.)

Cock'atrice (3 syl.). A monster with the wings of a fowl, tail of a dragon, and head of a cock. So called because it was said to be produced from a cock's egg hatched by a serpent. According to legend, the very look of this monster would cause instant death. In consequence of the *crest* with which the head is crowned, the creature is called a basilisk, from the Greek *basiliskos* (a little king). Isaiah says, "The weaned child shall put his hand on the cockatrice' den" (xi. 8), to signify that the most noxious animal should not hurt the most feeble of God's creatures.

Figuratively, it means an insidious, treacherous person, bent on mischief.

They will kill one another by the look, like cockatrices. *Shakespeare*, "*Twelfth Night*," iii. 4.

Cock'er. *According to Cocker. All right according to Cocker.* Cocker published an arithmetic in the reign of Charles II., which was very popular. The phrase was popularised by Murphy in his farce called "The Apprentice."

Cockles. *To cry cockles.* To be hanged; from the gurgling noise made in strangulation.

Cockle Hat. A pilgrim's hat. Warburton says, as the chief places of devotion were beyond sea, or on the coasts, pilgrims used to put cockle-shells upon their hats, to indicate that they were pilgrims. Cockles are symbols of St. James, patron saint of Spain.

> And how shall I your true love know
> From many another one?
> Oh, by his cockle hat and staff,
> And by his sandal shoon.
> *Beaumont and Fletcher, "The Friar of Orders Grey."*

Cockle Shells. Favourite tokens worn by pilgrims in their hats. The polished side of the shell was scratched with some rude drawing of the "blessed Virgin," the crucifixion, or some other subject connected with the pilgrimage. Being blessed by the priest, they were considered amulets against spiritual foes.

Cockney. A Londoner. Camden says the Thames was once called the Cockney, and therefore a Cockney means simply one who lives on the banks of the Thames. (Saxon, *coc*, "anything that shoots out," a "spout," and *ea* or *ey*, "running water.")

Wedgwood suggests *cocker* (to fondle), and says a cockerney or cockney is one pampered by city indulgence, in contradistinction to rustics hardened by out-door work. (Dutch, *kokeln*, to pamper; French, *coqueliner*, to dangle.)

Chambers in his "Journal," derives the word from a French poem of the thirteenth century, called "The Land of Cocagne," where the houses were made of barley-sugar and cakes, the streets paved with pastry, and the shops supplied goods without requiring money in payment. The French, at a very early period, called the English *cocagne men*—i.e., *bons-vivants* (beef and pudding men).

> Cry to it, nuncle as the cockney did to the eels, when she put them into the paste alive.
> *Shakespeare, "Lear" ii. 4*

Cockney School. Leigh Hunt, Hazlitt, Shelley, and Keats; so called by Lockhart, 1817.

> If I may be permitted to have the honour of christening it, it may be henceforth be referred to by the designation of the "Cockney School."—*Z., "Blackwood Magazine," Oct., 1817.*

Cockswain. The swain or servant of the cock or boat, together with its crew. (Saxon, *swan* or *swein*, a youth or servant, and *cock*, a boat. (*See* COCK-BOAT.)

Cocy'tus (*Ko-ky'-tus*). One of the five rivers of hell. The word means the "river of lamentation. (Greek, *kōku'o*, to weep.)

> Cocytus, named of lamentation loud
> Heard on the rueful stream.
> *Milton, "Paradise Lost," ii.*

Codds. Codgers. Thackeray says, "The Cistercian lads call the poor brethren of the Charter-house *codds*," adding, "but I know not wherefore." They are *cotiers* or *codgers*, who live in alms-cots. We still have the words *cotes* and dove-*cotes*. "Cotter" is the Norman *cotier*, a word which occurs hundreds of times in Domesday Book, but is spelt in three or four different ways.

Coe'horns. Small howitzers of about 4⅔ inches calibre; so called from baron van Coe'horn, of Holland.

Cœ'nobites (3 syl.). Monks who live in common, in contradistinction to the hermits or anchorites. (Greek, *koinos-bios.*)

Cœur de Lion.

Richard I. of England; so called from the prodigies of personal valour performed by him in the Holy Land. (1157, 1189-1199.)

Louis VIII. of France, more frequently called *Le Lion*. (1187, 1223-1226.)

Bolaslas I. of Poland, also called "The Intrepid." (992-1025.)

Coffee. The Turkish word is Kauhi.

Coffee. In Ardennes ten cups of coffee are taken after dinner, and each cup has its special name. (1) Café, (2) Gloria, (3) Pousse Café, (4) Goutte, (5) Re-goutte, (6) Sur-goutte, (7) Rincette, (8) Re-rincette, (9) Sur-rincette, and (10) Coup de l'etrier.

Gloria is coffee with a small glass of brandy in lieu of milk; all the following have more and more l'eau de vie; and the last is the "stirrup-cup."

Coffin. A raised crust, like the lid of a basket. Hence Shakespeare speaks of a "custard coffin" ("Taming of the Shrew," iv. 3). (Greek, *koph'inos*, a basket.) (*See* MAHOMET'S COFFIN.)

> Of the paste a coffin will I rear.
> *Shakespeare, "Titus Andronicus," v. 2.*

Cog'geshall. *A Coggeshall job.* The saying is, that the Coggeshall folk wanted to divert the current of a stream, and fixed hurdles in the bed of it for the purpose. Another tale is that a mad dog

bit a wheelbarrow, and the people, fearing it would go mad, chained it up in a shed. (*See* GOTHAM.)

Cogito, Ergo Sum. "I think, and therefore must have existence." Descartes.

Coif (1 syl.). The coif of the serjeant-at-law is a relic of his ecclesiastical character. The original serjeants-at-law were clerical lawyers, and the coif is the representation of the tonsure.

Serjeants of the Coif. Serjeants-at-law. (*See above.*)

Coiffe. *Il est né coiffé.* He is born with a silver spoon in his mouth; born to fortune.

Quelques enfans viennent au monde avec une pellicule . . . que l'on appelle du nom de coëffe; et que l'on croit estre une marque de bonheur. Ce qui a donné lieu au proverbe françois. . *Il est né coëffé.*—"*Traité des Superst.*," 1679.

Coins (*Anglo-Saxon*).

The most ancient is the little silver *sceatta;* next the *penny,* also of silver, the chief coin of the Heptarchy, with its half and quarter (halfpenny and farthing). Those of Offa, king of Mercia, are the best.

Coke. *To cry coke.* To cry pecca'vi; to ask for mercy. Ruddiman says "coke" is the sound which cocks utter when they are beaten.

Col'bronde or *Colbrand.* The Danish giant slain by Sir Guy of Warwick. By the death of this giant the land was delivered from Danish tribute.

I am not Samson, nor Sir Guy, nor Colbrand, to mow 'em down before me.
Shakespeare, "*Henry VIII.,*" v. 4.

Cold Blood. *A cold-blooded murder* is one committed without provocation, or after ill-temper has had time to subside. In rage the blood is said to boil, and the roused blood gives a red tinge to the head, hands, &c.

As a rule, all invertebrate animals, and all fishes and reptiles, are called cold-blooded, because the temperature of their blood never exceeds 90° Fah.

We also call insensible persons cold-blooded, because their passions cannot be excited.

Cold Drawn Oil. Castor oil, obtained by pressure in the cold.

Cold Shoulder. *To show* (or) *give one the cold shoulder,* is to assume a distant manner towards a person, to indicate that you wish to cut his acquaintance. The reference is to a cold shoulder of mutton served to a stranger at dinner; there is not much of it, and even what is left is but moderate fare.

Cold Steel. *The persuasion of cold steel* is persuasion enforced at the point of the sword or bayonet.

Cold Water Ordeal. An ancient method of testing the guilt or innocence of the common sort of people. The accused, being tied under the arms, was thrown into a river. If he sank to the bottom, he was held to be guiltless, and drawn up by the cord; but if he floated, the water rejected him, because of his guilt.

Cold Without. An elliptical expression, meaning spirits mixed with *cold* water *without* sugar.

Coldbrand. (*See* COLBRONDE.)

Coldstream Guards. So called because the regiment was first raised at Coldstream, in Berwickshire, by General Monk, in 1660, with the object of bringing back Charles II. to the throne.

Cole (*King*). A legendary British king, described as "a merry old soul," fond of his pipe, fond of his glass, and fond of his "fiddlers three." Eng. Coïl i.

Colemi'ra (3 syl.). A poetical name for a cook; being, of course, compounded of *coal* and *mire.*

"Could I," he cried, "express how bright a grace
Adorns thy morning hands and well-washed face,
Thou wouldst, Colemira, grant what I implore,
And yield me love, or wash thy face no more."
Shenstone, "*Colemira, an Eclogue.*"

Colin Clout. A name which Spenser assumes in "The Shepherd's Calendar," and in the pastoral entitled "Colin Clout's come Home again," which represents his return from a visit to Sir Walter Raleigh, "the Shepherd of the Ocean."

Colin Tampon. The nickname of a Swiss, as John Bull is of an Englishman, Brother Jonathan of a North American, and Monsieur Crapaud of a Frenchman.

College Port. The worst species of red wine that can be manufactured, and palmed off upon young men at college. It is chiefly made from potatoes, sloes, and logwood. (*See* WIDOWS' PORT.)

We all know what college port is like.—*The Times.*

Collapse. *The scheme collapsed.* Came to nothing. An inflated balloon is said to collapse when the gas has escaped and the sides fall together, or pucker into wrinkles. As a collapsed balloon will not mount, a collapsed scheme will not go off.

Collar. *To collar one* is to seize one by the collar.

Out of collar. Out of work, out of place. The allusion is to a horse, which has a collar on when put to work.

Col'liberts. A sort of gipsy race in Poitou, Maine, and Anjou, similar to the *Cagots* of Gascony and the *Caqueux* of Brittany.

Collu'thians. A religious sect which rose in the fourth century; so called from Collu'thos of Alexandria, their founder.

Colly my Cow. A corruption of *Calainos*, the most ancient of Spanish ballads. Calainos the Moor asked a damsel to wife, who said the price of winning her should be the heads of the three paladins of Charlemagne, named Rinaldo, Roland, and Olivier. Calainos went to Paris, and challenged the paladins. First Sir Baldwin, the youngest knight, accepted the challenge, and was overthrown; then his uncle Roland went against the Moor, and smote him.

Collyrid'ians. A sect of Arabian Christians, chiefly women, which first appeared in 373. They worshipped the Virgin Mary, and made offerings to her in a twisted cake, called a *collyris*. (Greek, *kollura*, a little cake.)

Cologne. *The three kings of Cologne.* The three magi, called Gaspar, Melchior, and Baltha'zar. They are called by other names, but those given are the most generally accepted.

Co'lon. One of the rabble leaders in "Hudibras" was Noel Perryan or Ned Perry, an ostler, who loved bear-baiting, but was a very strait-laced Puritan, of low morals.

Col'ophon. The end of a book. Col'ophon was a city of Io'nia, the inhabitants of which were such excellent horsemen, that they would turn the scale of battle to the side on which they fought; hence the Greek phrase, *To add a colopho'nian*, means "to put a finishing stroke to any matter." In the early times of printing, the statement containing the date, place, printer, and edition was given at the end of the book, and was called the colophon.

> The volume was uninjured . . . from title-page to colophon.—*Scott*, "*The Antiquary.*"

Coloquin'tida. Bitter-apple or colocynth. (Greek, *kolokunthis.*)

> The food that to him now is luscious as locusts, shall be to him shortly as bitter as coloquintida.
> *Shakespeare*, "*Othello*," i. 3.

Colossal. Gigantic. As a colossal scheme. (*See below.*)

Colossos (Latin, *colossus*). A giant. The Rhodian Colossos was a gigantic statue of brass, 126 feet high, executed by Charës. It is said that ships could pass full sail under the legs of this statue, but the notion of a striding statue rose in the sixteenth century, and is due to Blaise de Vigenère, who was the first to give the *chef d'œuvre* of Charës this impossible position. The comte de Caylus has demonstrated that the Apollo of Rhodes was never planted at the mouth of the Rhodian port, that it was not a striding statue, and that ships never passed under it. Neither Strabo nor Pliny makes mention of any of these things, though both describe the gigantic statue minutely. Philo (the architect of Byzantium, third century) has a treatise on the seven wonders of the world, and says that the Colossos *stood on a block of white marble*, and Lucius Ampellius, in a similar treatise, says it *stood in a car*. Tickell outherods Herod in the following lines:—

> So, near proud Rhodes, across the raging flood,
> Stupendous form! the vast Colossus stood,
> While at one foot the thronging galleys ride,
> A whole hour's sail scarce reached the further side;
> Betwixt his brazen thighs, in loose array,
> Ten thousand streamers on the billows play.
> *On the Prospect of Peace.*

> He doth bestride the narrow world like a Colossus.
> *Shakespeare*, "*Julius Cæsar*," i. 2.

Colour. The symbolism of colour—

Black and brown, death and sorrow.
Green, fickleness.
Blue, constancy.
White, purity.
Yellow, jealousy.
Purple, royalty.

In railway symbols, red signifies *danger* or *stop*, green *caution*, and white *clear* or safe.

Colours. *National colours—*

Great Britain	*Red and blue.*
America, U.S.	*Stars on blue, white with red stripes.*
Austria	*Red, white, and red.*
Bavaria	*Red.*
Denmark ...	*Red, with white cross.*
France... ...	*Blue, white, and red.*
Netherlands...	*Red, white, and blue.*
Portugal ...	*Blue and white.*
Prussia	*White.*
Russia	*White, with blue cross.*
Spain	*Red, yellow, and red.*
Sweden	*Blue, with yellow cross.*
Switzerland...	*Red, with white cross.*

Colporteur'. A hawker or pedlar; so called because he carries his basket or pack round his neck. The term is more especially applied to hawkers of books. (Latin, *collum*, the neck; *porto*, to carry.)

Colt (*To*). To befool, to gull. (Italian, *colto*, from the verb *coglie're*, to catch; our *cog*, to cheat.)

Colt's Foot (*Tussila'go far'fara*) is "calt's futter" or "cold's food"—*i.e.*, food for colds and coughs. The Latin word *tussilago* is *tussis*, a cough; and *lag'anum*, a sort of lozenge.

Colt's Revolver. A rifle to which a revolving chamber pierced with five or more barrels is attached, each of which is brought in rotation to the orifice of the rifle by the motion of the trigger. This instrument was patented by colonel Samuel Colt, U.S., in 1835.

Colts-tooth. The love of youthful pleasure. A corruption of Chaucer's word "coltish" (skittishness).

> Her merry dancing-days are done;
> She has a colt's-tooth still, I warrant.
> *King*, "*Orpheus and Eurydice.*"

> Well said, Lord Sands;
> Your colt's-tooth is not cast yet.
> *Shakespeare*, "*Henry VIII.*," i. 3.

Col'umbine (3 syl.). The sweetheart of Harlequin, and, like him, supposed to be invisible to mortal eyes. *Columbi'na* in Italian is a pet name for a lady-love, and means a little dove, a young coquette.

Columbus. His signature was—

S.	*i.e.*	Servidor
S. A. S.		Sus Altezas Sacras
X. M. Y.		Jesus Maria Isabel
Xpo. FERENS		Christo-pher
El Almirante		El Almirante.

In English, "Servant—of their Sacred Highnesses—Jesus Mary and Isabella — Christopher — the Admiral."— *Capt. Becher.*

Co'ma Bereni'ces (4 syl.). Bereni'cë, daughter of Magas, king of Cyre'në, and wife of Ptolemy IV. She dedicated her beautiful hair for her husband's safe return from his Syrian expedition. This hair was made one of the constellations. (*See* BELINDA.)

Com'azants, called St. Elmo fires by the French, Castor and Pollux by the Romans. A celestial light seen occasionally to play round mast-heads, &c. (Latin, *co'ma*, hair.)

Comb. *Reynard's wonderful comb.* This comb existed only in the brain of Master Fox. He said it was made of the Pan'thera's bone, the perfume of which was so fragrant that no one could resist following it; and the wearer of the comb was always cheerful and merry.—"*Reynard the Fox*," ch. xii.

To comb your noddle with a three-legged stool ("Taming of the Shrew," i. 1), is to beat you about the head with a stool. Many stools, such as those used by milkmaids, are still made with three legs; and these handy weapons seem to have been used at one time pretty freely, especially by angry women.

Come and take them. The reply of Leon'idas, king of Sparta, to the messengers sent by Xerxes to Thermop'ylæ. Xerxes said, "Go, and tell those madmen to deliver up their arms." Leonidas replied, "Go, and tell Xerxes to come and take them."

Come Ather (pron. *ar-ther*) means, when addressed to horses, "come hither"—*i.e.*, to the *left*, the side on which the teamsman walks. (*See* WOO'ISH.)

Come it Strong. Lay it on thick; exaggerate as much as you like. It is a musical expression: the leader tells the violin-players to come it strong—*i.e.*, to play loud or fortë; to exaggerate the notes as much as possible. (*See* DRAW IT MILD.)

Comedy means a village-song (Greek, *komë-ōdë*), referring to the village merry-makings, in which comic songs still take a conspicuous place. The Greeks had certain festal processions of great licentiousness, held in honour of Dionu'sios, in the suburbs of their cities, and termed *ko'moi* or village-revels. On these occasions an ode was generally sung, and

this ode was the foundation of Greek comedy. (*See* TRAGEDY.)

The Father of Comedy. Aristoph'anës the Athenian. (B.C. 444-380.)

Comet Wine. A term of praise to signify wine of superior quality. A notion prevails that the grapes in comet years are better in flavour than in other years, either because the weather is warmer and ripens them better, or because the comets themselves exercise some chemical influence on them. Thus, wine of the years 1811, 1826, 1839, 1845, 1852, 1858, 1861, &c., have a repute.

> The old gentleman yet nurses some few bottles of the famous comet year (i.e., 1811), emphatically called comet wine.—*The Times.*

Coming Round. *He is coming round.* Recovering from sickness, recovering from a fit of the sulks, returning to friendship. Death is the end of life, and therefore recovering from "sickness nigh unto death" is coming back to health, or coming round the corner.

Commen'dam. *A living in commendam* is a living held by a bishop till an incumbent is appointed. When a clergyman accepts a bishopric, he loses all his previous preferment; but in order that these livings may not be uncared for, they are *commended* by the crown to the care of the new bishop, till they can be properly transferred.

Commendation Ninepence. A bent silver ninepence, supposed to be lucky, and commonly used in the seventeenth century as love-tokens, the giver or sender using these words, "From my love, to my love." Sometimes the coin was broken, and each kept a part.

> Like commendation ninepence, crooked.
> With "To and from my love," it looked.
> *Butler, "Hudibras,"* i. 1.

Filbert. As this divides, thus are we torn in twain.
Kitty. And as this meets, thus may we meet again.
Gay, "What d'ye Call It?"

Committee. *A committee of the whole house,* in parliamentary language, is when the speaker leaves the chair, and all the members form a committee, where any one may speak once or more than once. In such cases the chair is occupied by the chairman of committees, elected with each new parliament.

A standing committee, in parliamentary language, is a committee which continues to the end of the current session. To this committee are referred all questions which fall within the scope of their appointment.

Commons. *To put one on short commons.* To stint him, to give him scanty meals. In the University of Cambridge the food provided for each student at breakfast is called his *commons;* hence food in general or meals.

Common Sense does not mean that good sense which is common, or commonly needed in the ordinary affairs of life, but the sense which is common to all the five, or the point where the five senses meet, supposed to be the seat of the soul, where it judges what is presented by the senses, and decides the mode of action. (*See* SEVEN SENSES.)

Companion Ladder. The ladder leading from the "companion" to the cabin. The "companion" is the lid of the staircase, or the porch or penthouse which *accompanies* it.

Companions of Je'hu. The *Chouans* were so called, from a fanciful analogy between their self-imposed task and that appointed to Jehu, on being set over the kingdom of Israel. Jehu was to cut off Ahab and Jez'ebel, with all their house, and all the priests of Baal. The Chouans were to cut off all who assassinated Louis XVI., and see that his brother (*Jehu*) was placed on the throne.

Comparisons are Odorous. So says Dogberry.—*Much A do about Nothing,* iii. 4.

> We own your verses are melodious,
> But then comparisons are odious.
> *Swift, "Answer to Sheridan's 'Simile.'"*

Complexion literally means "what embraces or contains," and the idea implies that the colour of the skin corresponds to the habit of body, and the habit of body answers to the element which predominates. If fire predominates, the person is *bilious* or full of bile; if air, he is *sanguine* or full of blood; if earth, the body is *melancholic* or full of black bile; if water, it is *phleg'matic* or full of phlegm. The first is hot and dry, the second hot and moist, the third cold and dry, and the last moist and cold like water.

> 'Tis ill, tho' different your complexions are (i.e., *dispositions*). *Dryden*
> Cretans, thro' mere complexion lie.
> *Pitt, "Hymn of Callimachus."*

Com'pline (2 syl.). The last service of the day in the Roman Catholic Church. First appointed by the abbot Benedict in the sixth century. The word is a corruption of *completo'rium.*

Com'rade (2 syl.). The name of Fortu'nio's fairy horse. It ate but once a week; knew the past, present, and future; and spake with the voice of a man.—*Grimm's Goblins, "Fortunio."*

Com'rades (2 syl.). Those who sleep in the same bed-chamber. It is a Spanish military term derived from the custom of dividing soldiers into chambers. The proper spelling is *camerades,* men of the same *cam'era* (chamber).

Co'mus. God of revelry. Milton represents him as a male Circë.

This nymph (*Circë*), that gazed upon his (*Bacchus*) clustering locks, ...
Had by him, ere he parted thence, a son,
Much like his father, but his mother more,
Whom therefore she brought up, and Comus called.
Milton, "Comus."

Comus. The elder brother in this domestic drama is meant for lord viscount Brackley, eldest son of John, earl of Bridgewater, president of Wales. The younger brother is Mr. Thomas Egerton. The lady is lady Alice Egerton.—*Milton.*

Con Amo'rë (Italian). With heart and soul; as, "He did it *con amo'rë," i.e.,* lovingly, with delight, and therefore in good earnest.

Co'nan. The Thersi'tës of "Fingal;" brave even to rashness. He made a vow never to take a blow without returning it; and when he descended into the infernal regions, the arch-fiend gave him a cuff, which Conan instantly returned, saying, "Claw for claw."

"Blow for blow," as Conan said to the devil.—*Scott, "Waverley,"* c. xxii.

Concert Pitch. The degree of sharpness or flatness adopted by a number of musicians acting in concert, that all the instruments may be in accord. Generally, a particular note is selected for the standard, as A or C; this note is put into the proper pitch, and all other notes are regulated by it.

Con'cierge (3 syl.). A door-porter. When Hugh Capet took up his abode in Paris, he added two large buildings to the palace—a prison and a stable. Over the former he placed a keeper, called the *comte des Cierges;* over the latter an officer called the comte de l'Etable. Now, *concierge* means a "door-porter," and *conciergerie* a "prison." The title comte de l'Etable became in time *connétable,* and gave us our word "constable."

Conclave (2 syl.). A set of rooms, all of which are entered by one common key (Latin, *con cla'vis*). The word is applied to the little deal cells erected in some large apartment for the cardinals who meet to choose a new pope, because the long gallery of the Vat'ican between the cells and the windows of the palace is common ground to all the conclavists. The assembly itself is, by a figure of speech, also called a conclave.

Conclama'tio, amongst the ancient Romans, was similar to the Irish howl over the dead; and, as in Ireland, women led the funeral cortège, weeping ostentatiously and gesticulating. "One not howled over" (*corpus nondum conclama'tum*) meant one at the point of death; and "one howled for" was one given up for dead or really deceased. Virgil tells us that the ululation was a Phœnician custom; and therefore he makes the palace ring with howls when Dido burnt herself to death.

Lamentis, gemituque, et foemineo ululato.
Tecta fremunt. *"Æneid,"* iv. 667.

Concord is Strength. The wise saw of Periander, "tyrant" of Corinth. (B.C. 665-585.)

Concor'dat. An agreement made between a ruler and the pope relative to the collation of benefices. As the Concordat of 1801 between Napoleon Bonaparte and pope Pius VII.; the Concordat of 1516 between François I. and pope Leo X. to abolish the "pragmatic sanction;" and the Germanic Concordat of 1448 between Frederick III. and pope Nicholas V.

Con'dign. Latin, *condignus* (well-worthy); as condign punishment—*i.e.,* punishment well deserved.

In thy con'dign praise.
Shakespeare, "Love's Labour's Lost," i. 2.

Condottie'ri. Leaders of military adventurers in the fifteenth century. The most noted of these brigand leaders in Italy were Guarnie'ri, Lando, Frances'co of Carmag'nola, and Francesco Sforza.

Giac'omo Sforza, son of Francesco, married the daughter of the duke of Milan, and succeeded his father-in-law.

Confed'erate States. The eleven states which revolted from the Union in the late American Civil War (1861-1866)—viz., Georgia, North and South Carolí'na, Virgin'ia, Tennessee', Alaba'ma, Louisia'na, Arkan'sas, Mississip'pi, Flor'ida, and Texas.

Confedera'tion of the Rhine. Sixteen German provinces in 1806 dissolved their connection with Germany, and allied themselves to France. At the downfall of Napoleon in 1814 this confederation melted away of itself.

Confession. John of Nep'omuc, canon of Prague, suffered death rather than violate the seal of confession. The emperor Wenceslas ordered him to be thrown off a bridge into the Moldau, because he refused to reveal the confession of the empress. He was canonised as St. John Nepomu'cen.

Confis'cate (3 syl.). To forfeit to the public treasury. (Latin, *con fiscus*, with the tribute money.)

> If thou dost shed one drop of Christian blood,
> Thy lands and goods are, by the laws of Venice,
> Confiscate to the state of Venice.
> *Shakespeare, "Merchant of Venice," iv. 1.*

Congé d'Élire (Norman-French, *leave to elect*). A royal warrant given to the dean and chapter of a diocese to elect the person nominated by the crown to their vacant see.

Con'gleton Bears. The men of Congleton. It is said that the Congleton parish clerk sold the church bible to buy a bear.

Congrega'tionalists. Those Protestant Dissenters who maintain that each congregation is an independent community, and has a right to make its own laws and choose its own minister. They rose in the time of queen Elizabeth.

Con'greve Rockets. So called from Sir William Congreve, eldest son of lieut.-colonel Sir William Congreve. (1772-1828.)

Con'jugal. What pertains to *conjugës* (yoke-fellows). In ancient times a yoke (*jugum*) was put on a man and woman by way of marriage ceremony, and the two were said to be yoked together by marriage.

Con'juring Cap. *I must put on my conjuring cap*—*i.e.*, your question requires deliberate thought, and I must reflect on it. Eric XIV., king of Sweden, was a great admirer of magic, and had an "enchanted cap" made, either to keep his head warm or for mystification. He pretended to have power over the elements; and when a storm arose, his subjects used to say, "The king has got on his conjuring cap."

Conqueror. *The Conqueror.*

Alexander the Great. *The conqueror of the world.* (B.C. 356, 336-323.)

Alfonso of Portugal. (1094, 1137-1185.)

Aurungzebe the Great. *Alemgir.* The most powerful of the Great Moguls. (1618, 1659-1707.)

James I. of Aragon. (1206, 1213-1276.)

Othman or Osman I. Founder of the Turkish power. (1259, 1299-1326.)

Francisco Pizarro. *Conquistador.* So called because he conquered Peru. (1475-1541.)

William, duke of Normandy. So called because he obtained England by conquest. (1027, 1066-1087.)

Conquest (*The*). The accession of William I. to the crown of England. So called because his right depended on his conquest of Harold, the reigning king. (1066.)

Con'rad (*Lord*). Afterwards called Lara, the corsair. A proud, ascètic, but successful captain. Hearing that the sultan Seyd was about to attack the pirates, Conrad assumed the disguise of a dervise and entered the palace, while his crew set fire to the sultan's fleet. The trick being discovered, Conrad was taken prisoner, but was released by Gulnare, the sultan's favourite concubine, whom he had rescued from the flaming palace. Gulnare escaped with the corsair to the Pirates' Isle, and when Conrad found Medo'ra dead, he left the island, and no one knew whither he went. The rest of his adventures are recorded under his new name of Lara.—*Byron, "The Corsair."*

Conscience (*Court of*). Established for the recovery of small debts in London and other trading places. They were superseded by county courts.

> Why should not Conscience have vacation,
> As well as other courts o' the nation?
> *Butler, "Hudibras," ii. 2.*

Conscript Fathers. The Roman senate. So called because their names were written in the senate's register. (Latin, *con scriptus*, written together.)

Consen'tës Dii. The twelve chief Roman deities—

Jupiter, Apollo, Mars, Neptune, Mercury, and Vulcan.
Juno, Vesta, Minerva, Cerës, Diana, and Venus.

Conser'vative (4 syl.). A medium Tory—one who wishes to preserve the union of Church and State, and not radically to alter the constitution. The word was first used in this sense in 1830, in the January number of the *Quarterly Review*—"We have always been conscientiously attached to what is called the *Tory*, and which might with more propriety be called the *Conservative* party."

Consolidated Fund. A repository of public money, pledged for the payment of Government expenses. Till 1816 the exchequers of Great Britain and Ireland were kept separately, but they were formed that year into a common fund, out of which is paid the interest of the national debt, the civil list, and the salaries. If any surplus remains, it is applied to the mutual benefit of the united kingdoms.

Consols (a contraction of *Consolidated Annuities*). In 1751 an Act was passed for consolidating several stocks bearing an interest of 3 per cent. Those who supply the funds receive interest for their money (about 3 per cent.), but if they want the principal, they must get some one to take their place. This new man hands over the value of the stock, and has his name substituted in the books for the previous holder.

Con'sort is, properly, one whose *lot* is cast in *with* another. As the queen does not lose by marriage her separate existence, like other women, her husband is called a consort, because he consorts with the queen.

> Wilt thou be our consort?
> *Shakespeare*, "*Two Gentlemen of Verona*," iv. 1.

Con'stable (Latin, *comës-stab'uli*) means "Master of the Horse." The constable of England and France was at one time a military officer of state, next in rank to the crown. (*See* CONCIERGE.)

To overrun or *outrun the constable.* To get into debt; spend more than one's income; to talk about what you do not understand. (*See below.*)

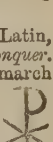
> Quoth Hudibras, Friend Ralph, thou hast
> Outrun the constable at last;
> For thou hast fallen on a new
> Dispute, as senseless as untrue.
> *Butler*, "*Hudibras*," i. 3.

Who's to pay the constable? Who is to pay the score?

The constable arrests debtors, and, of course, represents the creditor; wherefore, to overrun the constable is to overrun your credit account. To pay the constable is to give him the money due, to prevent an arrest.

Constable de Bourbon. Charles, duc de Bourbon, a powerful enemy of François I. He was killed while heading the assault on Rome. (1527.)

Constantine's Cross. In Latin, *vincës in hoc*; in English, *By this conquer*. It is said that Constantine, on his march to Rome, saw a luminous cross in the sky, in the shape and with the motto here given. In the night before the battle of Saxa Rubra, a vision appeared to him in his sleep, commanding him to inscribe them on the shields of his soldiers. He obeyed the voice of the vision, and prevailed. The monogram is ΧΡιστος (Christ). *See* Gibbon *Decline & Fall*, ch. xix. n.



This may be called a standing miracle in legendary history; for, besides Andrew's cross, and the Dannebrog or red cross of Denmark (*q.v.*), we have the cross which appeared to don Alonzo before the battle of Ourique in 1139, when the Moors were totally routed with incredible slaughter. As Alonzo was drawing up his men, the figure of a cross appeared in the eastern sky, and Christ, suspended on the cross, promised the Christian king a complete victory. This legend is commemorated by the device assumed by Alonzo, in a field argent five escutcheons azure, in the form of a cross, each escutcheon being charged with five bezants, in memory of the five wounds of Christ.

Constantine Tolman (Cornwall). A vast egg-like stone, thirty-three feet in length, eighteen in width, and fourteen in thickness, placed on the points of two natural rocks, so that a man may creep under it. The stone upheld weighs 750 tons.

Constit'uent Assembly. The first of the national assemblies of the French Revolution. So called because it took an oath never to separate till it had given to France a constitution. (1788-1791.)

Constit'uents. Those who constitute or elect members of Parliament. (Latin, *constit'uo*, to place or elect, &c.)

Constitution. The fundamental laws of a state. It may be either despotic, aristocratic, democratic, or mixed.

Constitu'tions of Clar'endon. (*See* CLARENDON.)

Con'strue. To translate. It means to set in order, one with another—*i.e.*, to set an English word in the place of a foreign word, and to lay the whole sentence in good grammatical order.

Consuelo (4 syl.). The impersonation of moral purity in the midst of temptations. The heroine of George Sand's novel of the same name.

Contango. The sum paid by a speculator on a "bull account" (*i.e.*, a speculation on the *rise* in the price of certain stock), to defer completing the bargain till the next settling day. (*See* BACKWARDATION.)

Con'template (3 syl.). To inspect or watch the temple. The augur among the Romans having taken his stand on the Capit'oline Hill, marked out with his wand the space in the heavens he intended to consult. This space he called the *templum*. Having divided his templum into two parts from top to bottom, he watched to see what would occur; the watching of the templum was called *contemplating*.

Contempt' of Court. Refusing to conform to the rules of the law courts. *Direct* contempt is an open insult or resistance to the judge or others officially employed in the court. *Consequential* contempt is that which tends to obstruct the business or lower the dignity of the court by indirection.

Contenement. A word used in Magna Charta, expressive of chattels necessary to each man's station, as the arms of a gentleman, the merchandise of a trader, or the ploughs and wagons of a peasant.—*Hallam.*

Contentment is True Riches. The wise saw of Democ'ritos, the laughing philosopher. (B.C. 509-400.)

> Content is wealth, the riches of the mind;
> And happy he who can such riches find.
> *Dryden, "Wife of Bath's Tale."*

Continence of Scip'io. It is said that a beautiful princess fell into the hands of Scipio Africa'nus, and he refused to see her, "lest he should be tempted to forget his principles."

Continental System. A name given to Napoleon's plan for shutting out Great Britain from all commerce with the continent of Europe. He forbade under pain of war any nation of Europe to receive British exports, or to send imports to any of the British dominions. It began Nov. 21, 1806.

Contin'gent (*A*). The quota of troops furnished by each of several contracting powers, according to agreement. The word properly means the number which falls to the lot of each; hence we call a fortuitous event a contingency.

Contre Temps (French). A mischance, something inopportune. Literally, "out of time."

Conven'ticle means a "little convent," and was originally applied to a cabal of monks against the election of a proposed abbot. The application of chapel and conventicle to the places of worship used by dissenters is certainly very unsuitable. (*See* CHAPEL.)

Conversation Sharp. Richard Sharp, the critic. (1759-1835.)

Con'nyger or Con'nigry. A warren for conies, a cony-burrow.

Convey. A polite term for *steal*. Thieves are, by a similar euphemism, called *conveyers*.

> Convey, the wise it call. Steal! foh! a fico for the phrase.—*Shakespeare, "Merry Wives of Windsor," i. 3.*

Cooing and Billing, like Philip and Mary on a shilling. The reference is to coins struck in the year 1555, in which Mary and her consort are placed face to face, and not cheek by jowl, the usual way

> Still amorous, and fond, and billing,
> Like Philip and Mary on a shilling.
> *"Hudibras," pt. iii. 1.*

Cooking applied to **Man.** Some are toasted, done brown, cut up, well roasted and well basted. Some are in a stew, others in a pickle, some are made mincemeat of, others have their goose cooked for them.

Cooks. Athenæ'us affirms that cooks were the first kings of the earth.

In the luxurious ages of ancient Greece,

Sicilian cooks were most esteemed, and received very high wages. Among them Trimal'cio was very celebrated. It is said that he could cook the most common fish, and give it the flavour and look of the most highly esteemed.

In the palmy days of Rome, a chief cook had £800 a year. Antony gave the cook who arranged his banquet for Cleopatra the present of a city.

Vatel, who killed himself 1671, during a banquet given by the prince de Condé to the king at Chantilly, because the lobsters for the turbot sauce did not arrive in time.

Carême was a very celebrated French cook, called the Regenerator of Cookery. (1784-1833.)

Ude, Gouffé, and Soyer are names of considerable celebrity as cooks.

Cooked. *The books have been cooked.* The ledger and other trade books have been tampered with, in order to show a balance in favour of the bankrupt. The term was first used in reference to George Hudson, the railway king, under whose chairmanship the Eastern Counties Railway accounts were falsified. The allusion is to preparing meat for table.

Coon. *A gone coon.* One who has no hope, one completely done for. Colonel Crockett was out racoon-shooting in North America, when he levelled his gun at a tree where an "old coon" was concealed. Knowing the colonel's prowess, it cried out, in the voice of a man, "Hallo, there! air you colonel Crockett? for if you air, I'll jist come down, or I know I am a gone 'coon."

Cooper. Half stout and half porter. The term arises from the practice at breweries of allowing the coopers a daily portion of stout and porter. As they do not like to drink porter after stout, they mix the two together.

Cooper's Hill. Near Runnymede and Egham. Both Denham and Pope have written in praise of this hill.

> If I can be to thee
> A poet, thou Parnassus art to me.—*Denham.*

Coot. *A silly old coot. Stupid as a coot.* Common American expressions. The coot is a small water-fowl, which buries its head in mud when it is pursued, thinking no one can see it, as it cannot itself see.

Bald as a coot. The coot, or water hen, has a bald forehead.

Cop. To throw, as *cop it here.* The word properly means to beat or strike as to cop a shuttlecock or ball with a bat (Greek, *copto*, to beat); but in Norfolk it means to "hull" or throw.

Coper'nican System is that which represents the sun at rest in the centre, and all the planets revolving round it. So called after Nicolas Coper'nicus, the Prussian astronomer (1473-1543).

Copes'mate (2 syl.). A companion. "Copesmate of ugly night" ("Rape of Lucreece"), a mate who copes with you.

Cophet'ua. An imaginary king of Africa, of great wealth, who "disdained all womankind." One day he saw a beggar-girl from his window, and fell in love with her. He asked her name; it was Penel'ophon, called by Shakespeare Zenel'ophon ("Love's Labour's Lost," iv. 1). They lived together long and happily, and at death were universally lamented. —*Percy's "Reliques,"* bk. ii. 6.

> King Cophetua loved the beggar-maid.
> *Shakespeare, "Romeo and Juliet,"* ii. 1.

Copper. *Give me a copper*—*i.e.*, a piece of copper money. *I have no coppers*—no halfpence.

Copper Captain. Brummagem captain, a "General von Poffenburgh." Michael Perez is so called in "Rule a Wife and have a Wife," by Beaumont and Fletcher

> To this copper-captain was confided the command of the troops.—*W. Irving.*

Copperheads. Secret foes. Copperheads are poisonous serpents of America that give no warning, like rattlesnakes, of their attack. In the great civil war of the United States the term was applied by the Federals to the peace party, supposed to be the covert friends of the Confederates.

Cop'ple. The hen killed by Reynard, in the tale of "Reynard the Fox."

Cops. Copperheads (*q.v.*).

Copts. The Jacobite Christians of Egypt, who have for eleven centuries been in possession of the patriarchal chair of Alexandria. The word is probably derived from Coptos, the metropolis of the Theba'id. These Christians conduct their worship in a dead language called "Coptic" (the language of the Copts).

Co'pus. A drink made of beer, wine, and spice heated together, and served in a "loving-cup." Dog-Latin for *cupellon Hippoc'ratis* (a cup of hippocras).

Copy. *That's a mere copy of your countenance.* Not your real wish or meaning, but merely one you choose to present to me. You do not show me the real draft, but a doctored copy. Perhaps the word "copy" is the Spanish *capa* (disguise), as *la capa de religion* (the disguise of religion); so in Portuguese, *com capa de . . .* (under pretence of . . .).

Copyhold Estate. Part of a manor, held for a term at the lord's will, and the terms copied into the court-roll or document kept in the manor-house for these purposes. As all copyholds derive their force from custom only, no new ones can be created now. Indeed, none have been created since the reign of Richard II.

Copyright. The right of an author to his works for the term of his natural life, or for forty-two years from publication. For the benefit of survivors, the heirs may claim the right either for the residue of the forty-two years, or for seven years from his decease.

The five copies of a copyright work are thus disposed of:—A copy is sent to the British Museum, the Bodleian of Oxford, the University library of Cambridge, the Advocates' library of Scotland, and the library of Trinity, Dublin.

Co'rah, in Dryden's satire of "Absalom and Achitophel," is meant for Dr. Titus Oates (Numbers xvi.). North describes him as a short man, extremely ugly: if his mouth is taken for the centre, his chin, forehead, and cheek-bones would fall in the circumference.

> Sunk were his eyes, his voice was harsh and loud;
> Sure signs he neither choleric was, nor proud;
> His long chin proved his wit; his saint-like grace
> A church vermilion, and a Moses' face.
> His memory, miraculously great,
> Could plots, exceeding man's belief, repeat.
> *Dryden, "Absalom and Achitophel."*

Coral Beads. The Romans used to hang beads of red coral on the cradles and round the neck of infants, to "preserve and fasten their teeth," and save them from "the falling sickness." It was considered by soothsayers as a charm against lightning, whirlwind, shipwreck, and fire. Paracelsus says it should be worn round the neck of children as a preservative "against fits, sorcery, charms, and poison." The coral *bells* are a Roman Catholic addition, the object being to frighten away evil spirits by their jingle.

> Coral is good to be hanged about the neck of children . . . to preserve them from the falling sickness. It hath also some special sympathy with nature, for the best coral . . . will turn pale and wan if the party that wears it be sick, and it comes to its former colour again as they recover.—*Plat, "Jewel-House of Art and Nature."*

Cor'al Master. A juggler. So called by the Spaniards. In ancient times the juggler, when he threw off his mantle, appeared in a tight scarlet or coral dress.

Co'ran (*cropped*). One of the dogs of Actæon. (*See* CISSETA.)

Cor'anach. Lamentation for the dead, as anciently practised in Ireland and Celtic Scotland. (Gaelic, *corah ràanaich,* crying together.)

Cor'bant. The rook, in the tale of "Reynard the Fox." (Latin, *corvus;* French, *corbeau.*) Heinrich von Alkmar.

Corbett. The punning armorial device of this family is two *corbeaux* or ravens.

Corcēca (*Blind-heart*). Superstition is so named in Spenser's "Faëry Queen." Abessa tried to make her understand that danger was at hand; but, being blind, she was dull of comprehension. At length she was induced to shut her door, and when Una knocked would give no answer. Then the lion broke down the door, and both entered. The meaning is that England, the lion, broke down the door of Superstition at the Reformation. Corcēca means Romanism in England.—Bk. i. 3.

Corde'lia. The youngest of Lear's three daughters, and the only one that loved him.—*Shakespeare, "King Lear."*

Cordeliers [signifies] "cord-wearers." Certain Franciscan friars, i.e., who wear round their waist a thong of knotted cord instead of a girdle. In the reign of St. Louis, these Minorite monks repulsed an army of infidels, and the king asked who those *gens de cordelies* (corded people) were. From this they received their appellation.

During the Revolution, one of the most conspicuous of the movement party was so called, because they held their meet-

ings in the chapel of a Franciscan monastery. Danton, Hébert, Chaumette, Camille Desmoulins, and Marat were members of this club, which was opposed to the Jacobins.

Cordon Bleu (French). A knight of the ancient order of the *St. Esprit* (Holy Ghost). So called because the decoration is suspended on a blue ribbon. It was at one time the highest order in the kingdom.

Cordon Bleu. A first-rate cook. The commandeur de Souvé, comte d'Olonne, and some others, who were cordons bleus (*i.e.*, knights of St. Esprit), met together as a sort of club, and were noted for their well-appointed dinners. Hence, when any one had dined well he said, "Bien, c'est un vrai repas de cordon-bleu;" and a superior cook was one of the cordon bleu type, or, briefly, a "cordon bleu." (*See above.*)

Cordon Rouge (French). A chevalier of the order of *St. Louis*, the decoration being suspended on a red ribbon.

Grand Cordon. A member of the *Legion d'honneur*, whose cross is attached to a *grand* or *broad* ribbon.

Cord'uroy'. A corded fabric, originally made of silk, and worn by the kings of France in the chase. (French, *cord du roy.*)

Corduroy Road. A term applied to roads in the backwoods and swampy districts of the United States of America, formed of the halves of trees sawn in two longitudinally, and laid transversely across the track. A road thus made presents a ribbed appearance, like the cloth called corduroy.

Cord'wainer. Not a twister of cord, but a worker in leather. Our word is the French *cordouannier* (a maker or worker of *cordouan*); the former a corruption of *Cordovanier* (a worker in Cor'dovan leather).

Corflam'bo. The impersonation of sensual passion in Spenser's "Faëry Queen." Bk. iv. 8.

Co'ri. Cape Com'orin.

Corin'eus (3 syl.). A mythical hero in the suite of Brute, who conquered the giant Goëm'agot, for which achievement the whole western horn of England was allotted him. He called it Corin'ea, and the people Corin'eans, from his own name.

> In meed of these great conquests by them got,
> Corineus had that province utmost west
> To him assignëd for his worthy lot,
> Which of his name and memorable gest,
> He calléd Cornwall.
> *Spenser, "Faëry Queen,"* ii. 10.

Corinth. *Not every one can go to Corinth—i.e.*, not every one can afford such extravagance. The reference is to Laïs, a courtesan of Corinth, who made those who visited her pay most extravagantly for her favours. Horace says, "It does not fall to the lot of every man to go to Corinth," meaning, not every man is fleeced of his money by women of low character.

Corinth's Pedagogue. Dionys'ios the younger, on being banished a second time from Syracuse, went to Corinth and became schoolmaster. He is called Dionysios the *tyrant.* Hence lord Byron says of Napoleon—

> Corinth's pedagogue hath now
> Transferred his by-word to thy brow.
> *Ode to Napoleon.*

Corin'thian (*A*). A licentious libertine. The immorality of Corinth was proverbial both in Greece and Rome. To *Corin'thianise* is to indulge in licentious conduct.

Corinthian Tom. The sporting rake in Pierce Egan's "Life in London." A "Corinthian" was the "fast man" of Shakespeare's period.

> I am no proud Jack, like Falstaff; but a Corinthian, a lad of mettle, a good boy.—*Shakespeare, "1 Henry IV.,"* ii. 4.

Corin'thian Order. The most richly decorated of the five orders of Greek architecture. The shaft is fluted, and the capital adorned with acanthus leaves. (*See* ACANTHUS.)

Coriola'nus. The chief character of Shakespeare's play so called.

Corked. *This wine is corked—i.e.*, tastes of the cork.

Cor'moran'. The Cornish giant who fell into a pit twenty feet deep, dug by Jack the Giant-killer, and filmed over with grass and gravel. The name means cormorant or great eater. For this doughty achievement Jack received a belt from king Arthur, with this inscription—

> This is the valiant Cornish man
> That slew the giant Cormoran.
> *Jack the Giant-killer.*

Corn-Law Rhymer. Ebenezer Elliott, who wrote philippics against the corn laws. (1781-1849.)

> Is not the corn-law rhymer already a king?—*Carlyle.*

Corner (*The*). Tattersall's horse-stores and betting-rooms, which were at one time at *the corner* of Hyde Park, are now removed to Knightsbridge Green.

Cornette. *Porter la cornette.* To be domineered over by the woman of the house; to be a Jerry Sneak. The cornette is the mob-cap anciently worn by the women of France. *Porter les culottes* (to wear the breeches) is the same idea; only it shows who has the mastery, and not who is mastered. In the latter case it means the woman wears the dress of the man, and assumes his position in the house. Probably our expression about "wearing the horns" may be referred to the "cornette" rather than to the stag or deer.

Corn'grate (2 syl.). A term given in Wiltshire to the soil in the north-western border, consisting of an irregular mass of loose gravel, sand, and limestone.

Cornish Hug. A hug to overthrow you. The Cornish men were famous wrestlers, and tried to throttle their antagonist with a particular lock, called the Cornish hug.

Cornish Language was virtually extinct 150 years ago. Doll Pentreath, the last person who could speak it, died at the age of 91, in 1777.—*Notes and Q.*

Cornish Wonder (*The*). John Opie, of Cornwall, the painter. (1761-1807.)

Cornu-co'pia. (*See* AMALTHÆA'S HORN.)

Cornwall. (*See* BARRY, CORINEUS.)

Coronation Chair consists of a stone so enclosed as to form a chair. It is a talisman, and the notion is, wherever this stone is, royalty will be upheld; but with the removal of the stone will be the fall of royalty in that nation.

It was probably the stone on which the kings of Ireland were inaugurated on the hill of Tara. It was removed by Fergus, son of Eric, to Argyleshire, and thence by king Kenneth (in the ninth century) to Scone, where it was enclosed in a wooden chair. Edward I. transferred it to Westminster.

The monkish legend says that it was the very stone which formed "Jacob's pillow."

The tradition is, "Wherever this stone is found, there will reign some of the Scotch race of kings."

Cor'onach. The funeral howl of the Highlanders, called by the Irish *ululoo.*

Cor'oner means properly the crown-officer; in Saxon times it was his duty to collect the crown revenues; next to take charge of crown pleas; but at present to uphold the paternal solicitude of the crown by searching into all cases of sudden or suspicious death. (Vulgo, *crowner.* Latin, *coro'na,* the crown.)

> But is this law?
> Ay, marry, is't; crowner's quest law.
> *Shakespeare,* "*Hamlet,*" v. 1.

Cor'onet. A crown inferior to the royal crown. A duke's coronet is adorned with strawberry leaves above the band; that of a *marquis* with strawberry leaves alternating with pearls; that of an *earl* has pearls elevated on stalks, alternating with leaves above the band; that of a *viscount* has a string of pearls above the band, but no leaves; that of a *baron* has only four pearls.

Coro'nis. Daughter of a king of Pho'cis, changed by Athe'na into a crow. There was another Coro'nis, loved by Apollo, and killed by him for infidelity.

Corps Legislatif (French). The lower house of the French legislature. The first assembly so called was when Napoleon I. substituted a corps legislatif and a tribunal for the two councils of the Directory, Dec. 24, 1799. The next was the corps legislatif and conseil d'état of 1807. The third was the corps legislatif of 750 deputies of 1849. The legislative power under Napoleon III. was vested in the emperor, the *senate,* and the *corps legislatif.* (1852.)

Corpse Candle. The *ignis fatuus* is so called by the Welsh, because it was supposed to forbode death, and to show the road that the corpse would take. Also a large candle used at lake or liche wakes—*i.e.,* watching a corpse before interment.

Corpus Christi (*body of Christ*). A festival of the Church, kept on the first Thursday after Trinity Sunday, in honour of the eucharist. There is a college both at Cambridge and Oxford so named.

Corpus'cular Theory is, that matter is only divisible to its elemental point called an atom, and that atoms are the corpuscles of which everything is made. The system was anciently taught in Greece by Leucippos and Democ'ritos. (*See* ATOMIC.)

Corrector. (*See* ALEXANDER.)

Corre'ggio. *The Corre'ggio of Sculptors.* Jean Goujon, who was slain in the massacre of St. Bartholomew. (1510-1572.)

Corrouge. The sword of Sir Ot'uel, in mediæval romance.

Cor'rugated Iron. Sheet iron coated with zinc. It is called corrugated or wrinkled because the sheet is made wavy by the rollers between which it has to pass.

Corruptic'olæ. A sect of heretics of the sixth century, who maintained that Jesus Christ was *corruptible.*

Corruption of Blood. Loss of title and entailed estates in consequence of treason, by which a man's *blood* is *attainted,* and his issue suffers.

Corsair' means properly "one who gives chase." Applied to the pirates of the northern coast of Africa. (Italian, *corso,* a chase.)

Cors'ned means the "cursed mouthful." It was a piece of bread "consecrated for exorcism," and given to a person to swallow as a test of his guilt. The words of "consecration" were, "May this morsel cause convulsions and find no passage if the accused is guilty, but turn to wholesome nourishment if he is innocent." (Saxon, *corse,* curse; *snæd,* mouthful.)

Cor'tes (2 syl.). The Spanish or Portuguese parliament. The word means "court officers."

Corti'na. The skin of the serpent Pytho, which covered the tripod of the Pythoness when she delivered her oracles.

Corvi'nus (*raven*). Ja'nos Hun'yady, governor of Hungary, is so called from the raven in his shield.

There were two Romans so called—viz., Vale'rius Max'imus Corvi'nus Messa'la, and Vale'rius Messa'la Corvi'nus.

Marcus Vale'rius was called "Corvus" (*raven*) because, in a single combat with a gigantic Gaul, during the Gallic war, a raven flew into the Gaul's face, and so harassed him that he could neither defend himself nor attack his adversary.

Cor'ydon. A swain; a brainless, love-sick spooney. It is one of the shepherds in Virgil's eclogues.

Coryphæ'us. *The Coryphæus of Grammarians.* Aristarchos of Sam'othrace. A coryphæus was the leader of the Greek chorus; hence the chief of a department in any of the sciences or fine arts. Aristarchos, in the second century B.C., was the chief or prince of grammarians. (Greek, *koruphaios,* leader.)

Coryphee. A ballet-dancer. (*See above.*)

Cos'miel (3 syl.). The genius of the world. He gave to Theodidac'tus a boat of asbestos in which he sailed to the sun and planets.—*Kircher, "Ecstatic Journey to Heaven."*

Cosmop'olite (4 syl.). A citizen of the world. One who has no partiality to any one country as his abiding-place; one who looks on the whole world with "an equal eye." (Greek, *cosmos-poli'tēs.*)

Cos'set. A house pet. Applied to a pet lamb brought up in the house; any pet. (Saxon, *cot-seat,* cottage-dweller; German, *kossat.*)

Cos'tard. A clown in "Love's Labour's Lost" (Shakespeare), who apes the court wit of queen Elizabeth's time, but misapplies and miscalls like Mrs. Malaprop or Master Dogberry.

Cos'termonger. A seller of eatables about the streets, properly an apple-seller (from *costard,* a sort of apple, and *monger,* "a trader;" Saxon, *mangian,* "to trade"). The word is still retained in iron-monger, cheese-monger, fish-monger, news-monger, fell-monger, &c.

Cote-hardi. A tight-fitting tunic buttoned down the front.

> He was clothed in a cote-hardi upon the gyse of Almayne (*Germany*).—*Geofroi de la Tour, "Landry."*

Cotereaux (French). The king of England, irritated at the rising in Brittany in the twelfth century, sent the Brabançons (*q.v.*) to ravage the lands of Raoul de Fougères. These cut-throats carried knives (*couteaux*) with them, whence their name.

Co'terie' (3 syl.). A French word, originally tantamount to our "guild," a society where each paid his *quota—i.e.,* his quote-part or gild (*share*). The French word has departed from its original meaning, and is now applied to an exclusive set, more especially of ladies.

Cotillon (*co-til'-yon*) means properly the "under-petticoat." The word was applied to a brisk dance by eight persons, in which the ladies held up their gowns and showed their under-petticoats.

Cotset. The lowest of bondsmen. So called from *cot-seat* (a cottage dweller). These slaves were bound to work for their feudal lord. The word occurs frequently in "Domesday Book."

Cotswold Lion. A sheep, for which Cotswold hills are famous. *Fierce as a Cotswold lion* (ironical).

Cottage Orné (French). A cottage residence belonging to persons in good circumstances.

Cotton. *To cotton to a person.* To cling to one or take a fancy to a person. To stick to a person as cotton sticks to our clothes.

Cotton Lord. *A great cotton lord.* A rich Manchester cotton-manufacturer, a real lord in wealth, style of living, equipage, and tenantry.

Cotto'nian Library, in the British Museum. Collected by Sir R. Cotton, and added to by his son and grandson, after which it was invested in trustees for the use of the public.

Cotyt'to. The Thracian goddess of immodesty, worshipped at Athens with nocturnal rites.

> Hail! goddess of nocturnal sport,
> Dark-veiled Cotytto.
> *Milton, "Comus."*

Cou'beren. God of wealth in Hindu mythology.

Couleur de Rose (French). Highly coloured; too favourably considered; overdrawn with romantic embellishments, like objects viewed through glass tinted with rose pink.

Coulin. A British giant, pursued by Debon (one of the companions of Brute) till he came to a chasm 132 feet across, which he leaped; but slipping on the opposite side, he fell back into the chasm and was killed.—*Spenser, "Faëry Queen."*

Councils. *Œcumenical Councils.* There are twenty-one recognised: nine Eastern and twelve Western.

THE NINE EASTERN: (1) Jerusalem; (2 and 3) Nice, 325, 787; (3, 6, 7, 9) Constantinople, 381, 553, 681, 869; (4) Ephesus, 431; (5) Chal'cedon, 451.

THE TWELVE WESTERN: (10, 11, 12, 13, 19) Lat'eran, 1123, 1139, 1179, 1215, 1517; (14, 15) Synod of Lyon, 1245, 1274; (16) Synod of Vienne, in Dauphiné, 1311; (17) Constance, 1414; (18) Basil, 1431-1443; (20) Trent, 1545-1563; Vatican, 1869.

Counter-caster. One who keeps accounts, or casts up accounts by counters. Thus, in "The Winter's Tale," the Clown says, "Fifteen hundred shorn; what comes the wool to? I cannot do 't without counters" (Act iv., s. 3).

> And what was he?
> Forsooth, a great arithmetician . . .
> And I . . . must be belee'd and calmed
> By debitor and creditor, this counter-caster.
> *Shakespeare, "Othello,"* i. 1.

Counter-jumper. A draper's assistant, who jumps over the counter to go from one part of the shop to another.

Counterpane. A corruption of *counterpoint,* from the Latin *cul'cita* (a wadded wrapper, a quilt). When the stitches were arranged in patterns it was called *cul'cita puncta,* which in French became *courte-pointe,* corrupted into *contrepointe, counter-point,* where point is pronounced "poyn," corrupted into "pane."

Country. *Father of his country.* (*See* FATHER.)

Country-dance. A corruption of the French *contre danse* (a dance where the partners face each other).

Coup (*coo*). *He made a good coup.* A good hit or haul. (*French.*)

Coup de pied de l'âne (kick from the ass's foot). A blow given to a vanquished or fallen man; a cowardly blow; an insult offered to one who has not the power of returning or revenging it. The allusion is to the fable of the sick lion kicked by the ass. (*French.*)

Coup d'État (French) means a state stroke, and the term is applied to one of those bold measures taken by government to prevent a supposed or actual danger; as when a large body of men are arrested suddenly for fear they should overturn the government.

The famous *coup d'état,* by which Louis Napoleon became possessed of absolute power, took place on the 2nd of December, 1851.

Coup de Grâce. Finishing stroke. In boxing, the victor gives a blow, called the grace-stroke, which is not returned. All the other blows were given in battle, but the grace-stroke is given in sign that the battle is over. (*French.*)

The Turks dealt the coup de grâce to the Eastern empire.—*Times.*
Earl Russell's last escapade has given the coup de grâce to his repute.—*Pall Mall Gazette.*

Coup de Main (French). A sudden stroke; a stratagem whereby something is effected suddenly. Sometimes called a *coup* only, as "The coup [the scheme] did not answer."

London is not to be taken by a coup de main.—*Public Opinion.*

Coup d'Œil (French). A view; glance; prospect; effect of things in the mass.

These principles are presented at a single coup d'œil.
The coup d'œil was grand in the extreme.

Coup de Soleil (French). A sunstroke, any malady produced by exposure to the sun.

Courage. Anglo-Norman, *corage.* (Latin, *cor,* heart; *ago,* to do.)

But screw your courage to the sticking-place,
And we'll not fail.
Shakespeare, "*Macbeth,*" i. 7.

Court originally meant a coop or sheep-fold. It was on the Latium hills that the ancient Latins raised their *cors* or *cohors,* small enclosures with hurdles for sheep, &c. Subsequently, as many men as could be cooped or folded together were called a *corps* or *cohort.* The "cors" or cattle-yard, being the nucleus of the farm, became the centre of a lot of farm cottages, then of a hamlet, town, fortified place, and lastly of a royal residence.

Court. A short cut, alley, or paved way between two main streets. (French, *court,* "short," as *prendre un chemin court,* "to take a short cut.)

Court-cupboard. The buffet to hold flagons, cans, cups, and beakers. There are two in Stationers' Hall. (*See* "Romeo and Juliet," i. 5.)

Court Fools. (*See* FOOLS.)

Court Plaster. The plaster of which the court ladies made their patches. These patches, worn on the face, were cut into the shape of crescents, stars, circles, diamonds, hearts, crosses; and some even went so far as to patch their face with a coach and four, a ship in full sail, a château, &c. This ridiculous fashion was in vogue in the reign of Charles I., and in the reign of Anne was employed as the badge of political partisanship. (*See* PATCHES.)

Your black patches you wear variously,
Some cut like stars, some in half-moons, some lozenges.
Beaumont & Fletcher, "*Elder Brother,*" iii. 2.

Court of Love. A judicial court for deciding affairs of the heart, established in Provence during the palmy days of the Troubadours. The following is a case submitted to their judgment: A lady listened to one admirer, squeezed the hand of another, and touched with her toe the foot of a third. Query, Which of these three was the favoured suitor?

Cour'tesy. Civility, politeness. It was at the courts of princes and great feudatories that minstrels and pages practised the refinements of the age in which they lived. The word originally meant the manners of the court.

Cousin. Blackstone says that Henry IV., being related or allied to every earl in the kingdom, artfully and constantly acknowledged the connection in all public acts. The usage has descended to his successors, though the reason has long ago failed.—"*Commentaries,*" i. 398.

Cousin-german. The children of brothers and sisters, first cousins; kinsfolk. (Latin, *germa'nus,* a brother, one of the same stock.)

There is three cousin-germans, that has cozened all the hosts of Reading, of Maidenhead, of Colebrook, of horses and money.—*Shakespeare,* "*Merry Wives of Windsor,*" iv. 5.

Cousin Michael (or) *Michel.* The Germans are so called, as the Americans are called brother Jonathan, and the English John Bull. *Michel,* in Old German, means "gross;" Saxon, *micel;* Scotch, *mickle.* Cousin Michel means cousin gourmand, or gross feeder, and is meant to indicate a slow, heavy, simple, unrefined, coarse-feeding people.

Coûte que Coûte (French). Cost what it may, at any price, be the consequences what they may.

His object is to serve his party coûte que coûte.—*Standard.*

Cove (1 syl.). An individual; as a *flash cove* (a swell), a *rum cove* (a man whose position and character is not quite palpable), a *gentry cove* (a gentleman), a *downy cove* (a very knowing individual), &c. Cove is the German *kopf* (an individual).

Cov'enanters. A term applied, during the civil wars, to the Scotch presbyterians, who united by "solemn league and covenant" to resist the encroachments of Charles I. on religious liberty.

Cov'entry. *To send one to Coventry.* To take no notice of him; to let him live and move and have his being with you, but pay no more heed to him than to the idle winds which you regard not. This is a military term, according to Messrs. Chambers ("Cyclopædia"): The citizens of Coventry had at one time so great a dislike to soldiers, that a woman seen speaking to one was instantly tabooed. No intercourse was ever allowed between the garrison and the town; hence, when a soldier was sent to Coventry, he was cut off from all social intercourse.

Hutton, in his "History of Birmingham," gives a different version. He says that Coventry was a stronghold of the parliamentary party in the civil wars, and that all troublesome and refractory royalists were sent there for safe custody.

The former explanation meets the general scope of the phrase the better.

Cov'er. *To break cover.* To start from the covert or temporary lair. The usual earth-holes of a fox being covered up the night before a hunt, the creature makes some gorse-bush or other cover its temporary resting-place, and as soon as it quits it the hunt begins.

Cov'erley. *Sir Roger de Coverley.* A member of an hypothetical club in the "Spectator," "who lived in Soho Square, when he was in town." Sir Roger is the type of an English squire in the reign of queen Anne. He figures in thirty papers of the "Spectator."

> Who can be insensible to his unpretending virtues and amiable weaknesses; his modesty, generosity, hospitality, and eccentric whims; the respect for his neighbours, and the affection of his domestics?—*Hazlitt.*

Cov'etous Man. A Tantalus (*q.v.*).

> In the full flood stands Tan'talus, his skin
> Washed o'er in vain, for ever dry within.
> He catches at the stream with greedy lips—
> From his touched mouth the wanton torrent slips. ...
> Change but the name, this fable is thy story:
> Thou in a flood of useless wealth dost glory,
> Which thou canst only touch, but never taste.
> *Cowley, "Horace,"* satire i.

Cow. The cow that nourished Ymir with four streams of milk was called Audhumla. This cow, by licking the frost-covered stones, produced, the first day, a man's hair; the second day, a man's head; and the third day, a complete human being, named Buri. (*Scandinavian mythology.*)

The cow knows not the worth of her tail till she loses it, and is troubled with flies, which her tail brushed off.

> What we have we prize not to the worth
> Whiles we enjoy it; but being lack'd and lost,
> Why, then we rack the value.
> *Shakespeare, "Much Ado About Nothing,"* iv. 1.

Curst cows have short horns. (*See* CURST.)

Coward (anciently written *culvard*) is either from the French *couard*, originally written *culvert*, from *culver* (a pigeon), pigeon-livered being still a common expression for a coward; or else from the Latin *culum ver'terë*, to turn tail (Spanish, *cobardë*; Portuguese, *covardë*; Italian, *codardo*, "a coward;" Latin, *cauda*, "a tail"). A beast *cowarded*, in heraldry, is one drawn with its coue or tail between its legs. The allusion is to the practice of beasts, who sneak off in this manner when they are cowed.

The etymology from the Italian *cuo'rë tardo* (slow or faint-hearted) is not tenable.

Cowper. Called "Author of 'The Task,'" from his principal poem. (1731-1800.)

Cowper Law, a corruption of *Cupar*, &c., is trying a man *after* execution. Similar expressions are Jedwood, Jeddart, and Jedburgh justice. Cowper justice had its rise from a baron-baile in Coupar-Angus, before heritable jurisdictions were abolished. (*See* LYDFORD LAW.)

> Cowper Law, as we say in Scotland—hang a man first, and then judge him.—*Lord de Roe, "Tower of London."*

Coxcomb. An empty-headed, vain person. The ancient licensed jesters were so called because they wore a cock's comb in their caps.

> Coxcombs, an ever empty race,
> Are trumpets of their own disgrace.
> *Gay, "Fables,"* xix.

> Let me hire him too; here's my coxcomb.
> *Shakespeare, "King Lear,"* i. 4.

The Prince of Coxcombs. Charles Joseph, prince de Ligne. (1535-1614.)

Richard II. of England is sometimes called the Coxcomb. (1366, 1377-1400.)

Henri III. of France was called

le Mignon, which means pretty well the same thing. (1551, 1574-1589.)

Coys'tril, *Coystrel*, or *Kestrel*. A degenerate hawk; hence, a paltry fellow. Holinshed says, "costerels or bearers of the arms of barons or knights" (vol. i., p. 162); and again, "women, lackeys, and costerels are considered as the unwarlike attendants on an army" (vol. iii. 272). Each of the life-guards of Henry VIII. had an attendant, called a coystrel or coystril. Some think the word is a corruption of *costerel*, which they derive from the Latin *coterellus* (a peasant); but if not a corruption of *kestrel*, I should derive it from *costrel* (a small wooden bottle used by labourers in harvest time). "Vasa quædam quæ *costrelli* vocantur." —*Matthew Paris.*

He's a coward and a coystril that will not drink to my niece.—*Shakespeare*, "*Twelfth Night*," i. 3.

Cozen. To cheat. (Armoric, *couçzyein*; Russian, *kosnodei*; Arabic, *gausa*; Ethiopic, *chasawa*; our *chouse*.)

I think it no sin
To cozen him that would unjustly win.
Shakespeare, "*All's Well that Ends Well*," iv. 2.

Crab (*A*). An ill-tempered fellow; sour as a crab-apple.

To catch a crab, in rowing. This occurs when an oarsman feathers his oar under water. He is not able to lift his oar out; it is held fast, and the "way" of the boat pushes him backwards.

Crab-cart. The main shell or carapace of a crab. So called because it is used very commonly by children for a toy-cart, a piece of string being tied to it to drag it about.

Crabshaw (*Timothy*). The servant of Sir Launcelot Greaves's squire.—*Smollett*, "*Adventures of Launcelot Greaves*."

Crack, as a *crack man*, a first-rate fellow; a *crack hand at cards*, a first-rate player; a *crack article*, an excellent one. This is University slang, being a translation of the Latin *crepo* (to boast of, to crack up, or crack), as *genus crepat Lucrétius* (he cracks or boasts of his ancestry).

Indeed, la! 'tis a noble child; a crack, madam.
Shakespeare, "*Coriolanus*," i. 3.

To crack up a person. To praise him highly. (*See above.*)

In a crack, instantly. In a snap of the fingers, *crep'itu digito'rum* (in a crack of the fingers).

Crack a Bottle—*i.e.*, drink one. The allusion is to the mischievous pranks of the drunken frolics of times gone by, when the bottles and glasses were broken during the bout. Miss Oldbuck says, in reference to the same custom, "We never were glass-breakers in this house, Mr. Lovel" ("Antiquary"); meaning they were not bottle-crackers, or given to drunken orgies. (*See* CRUSH.)

Dear Tom, this brown jug that now foams with mild ale,
From which I now drink to sweet Nan of the Vale,
Was once Toby Filpot's, a thirsty old soul
As e'er cracked a bottle, or fathomed a bowl.
O'Keefe, "*Poor Soldier*."

Cracker. A corruption of *Greek Fire*. French, *feu Grecque*; Middle Age perversion, *creykë*. (*See* GREEK FIRE.)

Cracknells (from the French *craquelin*). A hard, brittle cake.

Craigmillar Castle. So called from Henry de Craigmillar, who built the castle in the twelfth century.

Cra'kys of War. Cannons were so called in the reign of Edward III.

Cram. To tell what is not true. A *crammer*, an untruth. The allusion is to stuffing a person with useless rubbish.

Crambo. Repetition. So called from a game which consists in some one setting a line, which another is to rhyme to, but no one word of the first line must occur in the second.

Crane means long-shanks. (Welsh, *gar*, "the shanks," whence our *garter* and *garter*). Garan is the long-shanked bird, contracted into *g'ran*, crane; *heron* is another form of the same word.

Cranke (1 syl.). An Abram man (*q.v.*). So called from the German *krank* (sickly), whence *cranky*, "idiotic, foolish, full of whims," and *cranke* (simulated sickness). These beggars were called *crankes* because they pretended madness and sickness to excite compassion.

Cran'nock. An Irish measure which, in the days of Edward II., contained either eight or sixteen pecks.

Crannocus continebit xvj pecks. Crannoco continente octo pecks.—*Exchequer of Ireland* (*Rec.*).

Cra'paud or *Johnny Crapaud*. A Frenchman; as John Bull is an Englishman. So called from the device of the ancient kings of France, "three toads erect, saltant." (Guillim's "Display

of Heraldrie," 1611). Nostrada'mus, in the sixteenth century, called the French "crapauds." (*See* FROGS.)

Les anciens crapauds prenderont Sara (Nostrada'mus). Sara is the word *Aras* reversed, and when the French under Louis XIV. took Aras from the Spaniards, this verse was quoted as a prophecy.

Crape, Lawn. *A saint in crape is twice a saint in lawn.* Crape (a sort of bombazine or alpaca) is the stuff of which cheap clerical gowns are made; the better sort are of silk. Pope means, a poor person who can only afford a stuff gown, would be looked at with thrice as much veneration if he became a bishop, and wore episcopal lawn.

Cravat'. A corruption of Crabat or Croät. It was introduced into France by some French officers on their return from Germany in 1636. The Croäts, who guarded the Turkish frontiers of Austria, and acted as scouts on the flanks of the army, wore linen round their necks, tied in front, and the officers wore muslin or silk. When France organised a regiment on the model of the Croäts, these linen neckcloths were imitated, and the regiment was called "The Royal Cravat."

Cra'ven means "your mercy is craved." It was usual in former times to decide controversies by an appeal to battle. The combatants fought with batons, and if the accused could either kill his adversary or maintain the fight till sundown, he was acquitted. If he wished to call off, he cried out "Craven!" and was held infamous, while the defendant was advanced to honour.—*Blackstone.*

Crawley. *Crooked as Crawley* (or) *Crawley brook,* a river in Bedfordshire. That part called the brook, which runs into the Ouse, is so crooked that a boat would have to go eighty miles in order to make a progress direct of eighteen. —*Fuller,* "*Worthies.*"

Cray'on (*Geoffrey*). The *nom de plume* under which Washington Irving published "The Sketch Book." 1820.

Crazy Crow. Porter to the Dublin theatre in the reign of George II., noted for his stentorian voice, which "frightful as great Etna roared."

Crazy Sally of Epsom. A drunken impostor, who was so petted and sought after that she soon rode in her carriage.

Cre'dence-table. The table near the altar on which the bread and wine are deposited before they are consecrated. In former times food was placed on a credence-table to be tasted previously to its being set before the guests. This was done to assure the guests that the meat was not poisoned. The Italian *credenza're* means to taste meats placed on the *creden'za.* (Italian, *la credenza,* a shelf or buffet; Greek, *kreas,* food.)

Crédit Foncier (French). A company licensed to borrow money for city and other improvements connected with estates. A board of guardians may form such a company, and their security would be the parish rates. The money borrowed is repaid by instalments with interest. The word *foncier* means "landed," as *impôt foncier* (land-tax), *bien foncier* (landed property), and so on.

Crédit Mobilier (French). A company licensed to take in hand all sorts of trading enterprises, such as railways, and to carry on the business of stock-jobbers. The word *mobilier* means personal property, general stock, as *bien mobilier* (personal chattels), *mobilier vif et mort* (live and dead stock).

Cre'kenpit. A fictitious river near Husterloe, according to the invention of Master Reynard, who calls on the Hare to attest the fact.—*Reynard the Fox.*

Cremo'na. An organ stop, a corruption of the Italian *cormornë,* which is the German *krummhorn,* an organ stop of eight feet pitch; so called from a wind-instrument made of wood, and bent outwards in a circular arc (*krumm horn,* crooked horn).

Cremo'nas. Violins of the greatest excellence. So called from Cremo'na, where for many years lived some makers of them who have gained a world-wide notoriety, such as An'drea Ama'ti and Antonio his son, Anto'nius Stradiva'rius his pupil, and Giuseppe Guarne'rius the pupil of Stradiva'rius. Cremona has long since lost its reputation for this manufacture.

In silvis viva silui; cano'ra jam mor'tua cano.
(*A motto on a Cremona.*)

Speechless, alive, I heard the feathered throng;
Now, being dead, I emulate their song.

Cre'ole (2 syl.). The descendants of white people born in Mexico, South America, and the West Indies. As these

people are of a very mixed race, the word signifies, one between a white and a negro.

Creole dialects. The various jargons spoken by the West India slaves.

Crep'idam. *Supra crep'idam.* Meddling with what does not concern one; putting one's spoke into another man's wheel; minding business which does not concern you. (*See* COBBLER.)

Cres'cent. Tradition says that "Philip, the father of Alexander, meeting with great difficulties in the siege of Byzan'tium, set the workmen to undermine the walls, but a crescent moon discovered the design, which miscarried; consequently the Byzantines erected a statue to Diana, and the crescent became the symbol of the state."

Another legend is that Othman, the sultan, saw in a vision a crescent moon, which kept increasing till its horns extended from east to west, and he adopted the crescent of his dream for his standard, adding the motto, *Donec rep'leät orbem.*

Cres'cit. *Crescit sub pon'derĕ Virtus* (Virtue thrives best in adversity). The allusion is to the palm-tree, which grows better when pressed by an incumbent weight.

Cressell'e (2 syl.). A wooden instrument used in the Romish Church during Passion week instead of bells, to give notice of Divine worship. The mystery of the Cresselle represents Christ praying on the cross.

Cres'set. A beacon-light; properly "a little cross." So called because originally it was surmounted by a little cross. (French, *croisette.*)

Cress'ida, daughter of Calchas the Grecian priest, was beloved by Troïlus, one of the sons of Priam. They vowed eternal fidelity to each other, and as pledges of their vow Troïlus gave the maiden a sleeve, and Cressid gave the Trojan prince a glove. Scarce had the vow been made when an exchange of prisoners was agreed to. Diomed gave up three Trojan princes, and was to receive Cressid in lieu thereof. Cressid vowed to remain constant, and Troïlus swore to rescue her. She was led off to the Grecian's tent, and soon gave all her affections to Diomed, nay, even bade him wear the sleeve that Troïlus had given her in token of her love.

> As false
> As air, as water, wind, or sandy earth,
> As fox to lamb, as wolf to heifer's calf,
> Pard to the hind, or step-dame to her son;
> "Yea," let them say, to stick the heart of falsehood,
> "As false as Cressid."
> *Shakespeare, "Troïlus and Cressida,"* iii. 2.

Cresswell (*Madame*). A woman of infamous character who bequeathed £10 for a funeral sermon, in which nothing ill should be said of her. The duke of Buckingham wrote the sermon, which was as follows: "All I shall say of her is this—she was born *well*, she married *well*, lived *well*, and died *well*; for she was born at Shad-well, married to Cresswell, lived at Clerken-well, and died in Bride-well."

Cressy (*Battle of*). Won by Edward III. and the Black Prince over Philippe VI. of France, August 26, 1346.

> Cressy was lost by kickshaws and soup meagre.
> *Fenton, "Prol. to Southern's Spartan Dame."*

Crestfallen. Dispirited. The allusion is to fighting cocks, whose crest falls in defeat and rises rigid and of a deep red colour in victory.

> Shall I seem crest-fallen in my father's sight?
> *Shakespeare, "Richard II.,"* i. 1.

Cre'ticus. Metellus, the Roman general, was so called because he conquered Crete (Candia).

Cre'tinism. Prevalence of goître; idiotcy. So called from the Crétins of the Alps. The word is a corruption of Christian (*Chrétien*), because, being baptised, and only idiots, they were "washed from original sin," and incapable of actual sin. Similarly, idiots are called *innocents.*

Crex. White bullace. (Dutch, *kriecke*, cherry; Latin, *cer'asum.*)

Crib. To steal small articles. (Saxon, *crybb*; Irish, *grib*; our *grab, grapple, grip, gripe,* &c.)

A literal translation of a classic author used surreptitiously by a student is called a *crib.* The allusion in this case to the stupidity rather than to the dishonesty of the act may punningly refer to some such quotation as *Imbrem in cribrum gerĕre* (pouring water into a sieve).

Cric'ket. A game with bat and ball. (Saxon, *cryce*, a stick or club.)

Cri'key. A profane oath; a perverted form of the word *Christ.*

Cril'lon. *Where wert thou, Crillon!* Crillon, surnamed *the Brave*, in his old age went to church, and listened intensely to the story of the Crucifixion. In the middle of the narrative he grew excited, and, unable to contain himself, cried out, "*Où étais tu, Crillon?*" (What were you about, Crillon, to allow of such things as these?)

N.B.—Louis de Berton des Balbes de Crillon was one of the greatest captains of the sixteenth century. Born in Provence, 1541; died 1615.

Crimp. A decoy; a man or woman that is on the look-out to decoy the unwary. It is more properly applied to an agent for supplying ship-stores, but these agents are generally in league with public-houses and private lodging-houses of low character, into which they decoy the sailors and clear them out under one pretence or another. (Welsh, *crimpiaw*, to squeeze or pinch.)

Crip'ple. A battered or bent sixpence; so called because it is hard to make it go.

Crip'plegate. St. Giles is the patron saint of cripples and beggars, and was himself a cripple. Churches dedicated to this saint are, therefore, in the suburbs of large towns, as St. Giles of London, Norwich, Cambridge, Salisbury, &c. Cripplegate, London, was so called before the Conquest, from the number of cripples who resorted thither to beg.—*Stowe.*

Cris'-cross Row (*Christ-cross row*). The A B C horn-book, containing the alphabet and nine digits. The most ancient of these infant-school books had the letters arranged in the form of a Latin cross, with A at the top and Z at the bottom; but afterwards the letters were arranged in lines, and a + was placed at the beginning to remind the learner that "The fear of the Lord is the beginning of wisdom."

> Mortals ne'er shall know
> More than contained of old the Chris'-cross row.
> *Tickell, "The Horn Book."*

Crish'na. An incarnate deity of perfect beauty. King Canza being informed that a child of the family of De'vaci would overturn his throne, gave orders to destroy all the male infants that were born. When Crishna was born, his nurse attempted to poison him, but failed, and the mother and child fled, and were taken care of by a shepherd. As he grew up, his beauty was so divine that all the princesses of Hindustan fell in love with him, and even to the present hour he is the Apollo of India and the "idol of women." His images are always painted a deep azure colour.—*Sir W. Jones.* (*See* RAMA.)

Cri'sis properly means the "ability to judge." Hippoc'ratēs said that all diseases had their periods, when the humours of the body ebbed and flowed like the tide of the sea. These tidal days he called *critical days*, and the tide itself a *crisis*, because it was on these days the physician could determine whether the disorder was taking a good or a bad turn. The seventh and all its multiples were critical days of a favourable character. (Greek, *krino*, to judge or determine.)

Cris'pin. A shoemaker. St. Crispin was a shoemaker, and was therefore chosen for the patron saint of the craft. It is said that two brothers, Crispin and Crispian, born in Rome, went to Soissons, in France (A.D. 303), to propagate the Christian religion, and maintained themselves wholly by making and mending shoes. Probably the tale is fabulous, for *crepis* is Greek for a shoe, Latin *crepid-a*, and St. Crepis or Crepid became Crepin and Crespin.

St. Crispin's Day. The 25th of October, the day of the battle of Agincourt. Shakespeare makes Crispin Crispian one person, and not two brothers. Hence Henry V. says to his soldiers—

> And Crispin Crispian shall ne'er go by....
> But we in it shall be remembered.
> Act iv. s. 3.

St. Crispin's Holiday. Every Monday, with those who begin the working week on Tuesday; a no-work day with shoemakers. (*See* CRISPIN.)

Crite'rion. A standard to judge by. (Greek, *krino*, to judge.)

Crit'ic. A judge; an arbiter. (Greek, *krino*, to judge.)

Critic. A captious, malignant critic is called a Zoïlus (*q.v.*).

A Bossu Critic.—i.e., Réné le Bossu.

"And what of this new book the whole world makes such a rout about?" "Oh, 'tis out of all plumb, my lord; quite an irregular thing! not one of the angles at the four corners is a right angle. I had my rule and compasses in my pocket." "Excellent critic!"

"And for the epic poem your lordship bade me look at, upon taking the length, breadth, height, and depth of it, and trying them at home upon an exact

scale of Bossu's, 'tis out, my lord, in every one of its dimensions." "Admirable connoisseur!"—*Sterne.*

Prince of Critics. Aristarchos, of Byzantium, who compiled the rhapsodies of Homer. (Second century B.C.)

Stop-watch Critics.

"And how did Garrick speak the soliloquy last night?" "Oh, against all rule, my lord, most ungrammatically. Betwixt the substantive and the adjective, which should agree together in number, case, and gender, he made a breach, thus——stopping as if the point wanted settling; and betwixt the nominative case, which your lordship knows should govern the verb, he suspended his voice in the epilogue a dozen times, three seconds and three-fifths by a stop-watch, my lord, each time." "But in suspending his voice, was the sense suspended also? Did no expression of attitude or countenance fill up the chasm? Was the eye silent? Did you narrowly look?" "I looked only at the stop-watch, my lord." "Excellent observer!"—*Sterne.*

Croak'er (2 syl.). A raven, so called from its croak; one who takes a despondingview of things. Goldsmith, in his "Good-natured Man," has a character so named.

Croc'odile (3 syl.). A symbol of deity among the Egyptians, because it is the only aquatic animal, says Plutarch, which has its eyes covered with a thin transparent membrane, by reason of which it sees and is not seen; so God sees all, himself not being seen. To this he subsequently adds another reason, saying: "The Egyptians worship God symbolically in the crocodile, that being the only animal without a tongue, like the Divine Logos, which standeth not in need of speech."—"*De Iside et Osiride*," vol. ii., p. 381.

Croc'odile. The marsh crocodile is afraid of man, and hides its snout in mud when alarmed, thinking itself perfectly secure. (*See* BOOBY, OSTRICH.)

Croc'odile. The humming bird and lapwing enter fearlessly into the stretched mouth of the crocodile, and the creature never injures them. Paul Lucas says he has seen this, and that the birds pick the crocodile's teeth.—*Voyage fait en* 1714. (*See* FONDA.)

Crocodile's Eye. Hieroglyphic for the morning.

Croc'odile's Tears. Hypocritical tears. The tale is, that crocodiles moan and sigh like a person in deep distress, to allure travellers to the spot, and even shed tears over their prey while in the act of devouring it.

As the mournful crocodile
With sorrow snares relenting passengers.
Shakespeare, "3 *Henry VI.*," iii. 1.

Crœsus. *Rich as Crœsus.* Crœsus king of Lydia was so rich and powerful, that all the wise men of Greece were drawn to his court, and his name became proverbial for wealth. (B.C. 560-546.) (*See* GYGES.)

Crom'eruach'. Chief idol of the Irish before the preaching of St. Patrick. It was a gold or silver image surrounded by twelve little brazen ones.

Cromlech. A large stone resting on two or more others, like a table. (Welsh, *crom*, "bent;" *llec*, "a flat stone.")

Weyland Smith's cave (Berkshire), Trevethy stone (Cornwall), Kit's Coty House (Kent). Irby and Mangles saw twenty-seven structures just like these on the banks of the Jordan; at Plas Newydd (Anglesey) are two cromlechs; in Cornwall they are numerous; so are they in Wales; some few are found in Ireland, as the "killing-stone" in Louth. In Brittany, Denmark, Germany, and some other parts of Europe, cromlechs are to be found.

Cro'nian Sea. The north polar sea. Pliny says, "A Thulë unius diei navigatio'në marë *concretum*, a nonnullis *cronium* appella'tur."—"*Natural History*," iv. 16.

As when two polar winds, blowing adverse
Upon the Cronian sea.
Milton, "*Paradise Lost*," x. 290.

Cro'ny. A familiar friend. *An old crony* is an intimate of times gone by. Probably *crone* with the diminutive *ie* for endearment, and equivalent to "dear old fellow," "dear old boy."

Crook in the Lot. *There is a crook in the lot of every one.* There is vexation bound up in every person's lot of life, a skeleton in the cupboard of every house. A crook in a stick is a bend, a part where the stick does not run straight, hence a "shepherd's crook." When lots were drawn by bits of stick, it was desirable to get sticks which were smooth and straight; but it is very hard to find one without a crook, knot, or some other defect. Boston has a book entitled "The Crook in the Lot."

Crooked as Crawley. (*See* CRAWLEY.)

Crop up (or) **out.** To rise out of, to appear at the surface. A mining term. Strata which rise to the surface are said to *crop out.* We also say, such and such a subject *crops up* from time to time—*i. e.*,

rises to the surface; such and such a thing *crops out* of what you were saying —*i.e.*, is *apropos* thereof.

Croquemitaine (*croak-mit-tain*), the bogie raised by fear. The romance so called, in three parts. The first relates the bloody tournament at Fransac, between the champions of the Moorish king Marsillus and the paladins of Charlemagne. The second is the siege of Saragossa by Charlemagne. The third is the allegory of Fear-Fortress. The epilogue is the disaster at Roncesvallës. The author is M. l'Epine. There is an English version by Tom Hood, illustrated by Gustave Doré (1867). (*See* FEAR-FORTRESS, MITAINE, &c.)

Cross. The cross is said to have been made of four sorts of wood (palm, cedar, olive, and cypress) to signify the four quarters of the globe.

Ligna crucis palma, cedrus, cupressus, oli'va.

We are accustomed to consider the sign of the cross as wholly a Christian symbol, originating with the crucifixion of our Redeemer: this is quite erroneous. The ancient Egyptians employed the same as a sacred symbol, and we see on Greek sculptures, &c., a cake with a cross; two such buns were discovered at Hercula'neum.

The judgment of the Cross. An ordeal instituted in the reign of Charlemagne. The plaintiff and defendant were required to cross their arms upon their breast, and he who could hold out the longest gained the suit.

Every one must bear his own cross. His own burden or troubles. The allusion is to the Jewish law that the person condemned to be crucified was to carry his cross to the place of execution.

Cross, ill-tempered, is the Anglo-Saxon *crous.*

Azeyn (*against*) hem was he kene and crous.
Cursor Mundi.

Cross and Ball, so universally marked on Egyptian figures, is a circle and the letter T. The circle signifies the eternal preserver of the world, and the T is the monogram of Thoth, the Egyptian Mercury, meaning wisdom.

The coronation orb is a sphere or ball surmounted by a cross, an emblem of empire introduced in representations of our Saviour. In this case the cross stands *above* the ball, to signify that the spiritual power is above the temporal.

Cross and Pile. Money; pitch and toss. Hilaire le Gai tells us that some of the ancient French coins had a cross, and others a column, on the reverse; the column was called a pile, from which comes our word "pillar," and the phrase "pile-driving." Scaliger says that some of the old French coins had a *ship* on the reverse, the arms of Paris, and that *pile* means "a ship," whence our word "pilot."

A man may now justifiably throw up cross and pile for his opinions.—*Locke*, "*Human Understanding.*"

Cross or Pile, heads or tails. The French say *pile ou face.* The "face" or cross was the *obverse* of the coin, the "pile" was the reverse; but at a later period the cross was transferred to the reverse, as in our florins, and the obverse bore a "head" or "poll."

Marriage is worse than cross I win, pile you lose.
Shadwell, "*Epsom Wells.*"

Cross nor Pile. I have neither cross nor pile. Not a penny in the world. The French phrase is, *N'avoir ni croix ni pile* (to have neither one sort of coin nor another).

Whacum had neither cross nor pile.
Butler, "*Hudibras,*" pt. ii. 3.

Cross Buns. (*See* BUNS.)

Cross-grained. Patchy, ill-tempered, self-willed. Wood must be worked with the grain; where the grain crosses we get a knot or curling, which would be very hard to work uniform with the rest.

Cross-patch. A peevish, cross-grained child. A patch is a paltry fellow; a patchy person is one who is uncertain in temper: he is like a garment in which the pattern runs one way and the patch another, or like a patch of new cloth in an old garment, which destroys the drape and greatly disfigures the garment.

Cross-roads. The practice of burying in cross-roads is due to the ancient practice of erecting a cross at such places. Those who were excluded from holy rites were piously buried at the foot of the cross erected on the public road, as the place next in sanctity to consecrated ground.

Crot'alum. A sort of castanet, rattled in dancing. Aristopha'nës calls a great talker *krot'alon* (a clack).

Crot'chet. A whim; a fancy; a twist of the mind, like the crotch or crome of a stick. (*See* CROOK.)

> The duke hath crotchets in him.
> *Shakespeare*, "*Measure for Measure*," iii. 2.

Croto'na's Sage. Pytha'goras. So called because at Crotona he established his first and chief school of philosophy. Such success followed his teaching, that the whole aspect of the town became more moral and decorous in a marvellously short time. About B.C. 540.

Crow. *As the crow flies.* The shortest route between two given places. The crow flies straight to its point of destination. Called the bee-line in America.

To crow over one is to exult over a vanquished or abased person. The allusion is to cocks, who always crow when they have vanquished an adversary.

I must pluck a crow with you; I have a crow to pick with you. I am displeased with you, and must call you to account. I have a small complaint to make against you. In Howell's proverbs (1659) we find the following, "I have a *goose* to pluck with you," used in the same sense; and Chaucer has the phrase "Pull a *finch*," but means thereby, to cheat or filch. Children of distinction among the Greeks and Romans had birds for their amusement, and in their boyish quarrels used to pluck or pull the feathers out of each other's pets. Tyn'darus, in his "Captives," alludes to this, but instances it with a *lapwing*. In hieroglyphics, a crow symbolises contention, discord, strife.

> If a crow help us in, sirrah, we'll pluck a crow together.—*Shakespeare*, "*Comedy of Errors*," iii. 1.
>
> If not, resolve before we go
> That you and I must pull a crow.
> *Butler*, "*Hudibras*," pt. ii. 2.

Crow. Why black. (*See* RAVEN.)

Crowbar. A bar with a crook, used for leverage. (Saxon, *krok*; Welsh, *crwg*; Gothic, *Krugg*; our *crook*.)

Crowd. A fiddle. (Welsh, *crwth*.)

> O sweet consent, between a crowd and a Jew's harp! *Lyly*.

Crowde'ro. One of the rabble leaders encountered by Hudibras at a bear-baiting. The original of this character was one Jackson or Jephson, a milliner, who lived in the New Exchange, Strand. He lost a leg in the service of the Roundheads, and was reduced to the necessity of fiddling from alehouse to alehouse for his daily bread. The word means fiddler. (*See* CROWD.)

Crowns. In heraldry nine crowns are recognised: The oriental, the triumphal or imperial, the diadem, the obsidional crown, the civic, the crown vallery, the mural crown, the naval, and the crown celestial.

The Blockade Crown (coro'na obsidiona'lis), presented by the Romans to the general who liberated a beleaguered army. This was made of grass and wild flowers gathered from the spot.

A Camp Crown was given by the Romans to him who first forced his way into the enemy's camp. It was made of gold, and decorated with palisades.

A Civil Crown was presented to him who preserved the life of a *civis* or Roman citizen in battle. This crown was made of oak leaves, and bore the inscription, H.O.C.S.—*i.e.*, hostem occi'dit, ci'vem serva'vit (*a foe he slew, a citizen saved*).

A Mural Crown was given by the Romans to that man who first scaled the wall of a besieged town. It was made of gold, and decorated with battlements.

A Naval Crown was by the Romans given to him who won a naval victory. It was made of gold, and decorated with the beaks of ships.

An Olive Crown was by the Romans given to those who distinguished themselves in battle in some way not specially mentioned in other clauses.

An Ovation Crown (coro'na ova'lis) was by the Romans given to the general who vanquished pirates or any despised enemy. It was made of myrtle.

A Triumphal Crown was by the Romans given to the general who obtained a triumph. It was made of laurel or bay leaves. Sometimes a massive gold crown was given to a victorious general. (*See* LAUREL.)

Crown of the East—*i.e.*, Antioch, capital of Syria, which consisted of four walled cities, encompassed by a common rampart, which "enrounded them like a coronet." It was also surnamed "the beautiful."

Crowner. Coroner.

> The crowner hath set on her, and finds it Christian burial.—*Shakespeare*, "*Hamlet*," v. 1.

Crowquill (*Alfred*) is Alfred Henry Forrester. (1805-1872.)

Croysa'do. *The Great Croysado.* General lord Fairfax.—*Hudibras.*

Cro'zier (or) *Cro'sier.* An archbishop's staff terminates in a floriated cross, while a bishop's crook has a curved, bracken-like head. A bishop turns his crook *outwards*, to denote his wider authority; an abbot (whose crook is the same as a bishop's) carries it turned *inwards*, to show that his jurisdiction is limited to his own inmates. When walking with a bishop, an abbot covers his crook with a veil hanging from the knob, to show that his authority is veiled in the presence of his superior.

Cru'cial. *A crucial test.* A very severe and undeniable one. The allusion is to a fancy of lord Bacon's, who said that two different diseases or sciences might run parallel for a time, but would ultimately cross each other: thus, the plague might for a time resemble other diseases, but when the *bubo* or boil appeared, it would assume its specific character. Hence the phrases *instan'tia crucis* (a crucial or unmistakable symptom), a crucial experiment, a crucial example, a crucial question, &c.

Crude Forms in grammar; the roots or essential letters of words. The words are crude or unfinished.

Cruel (*The*). Pedro, king of Castile. (1334, 1350-1369.)

Pedro I. of Portugal; also called *le Justicier.* (1320, 1357-1367.)

Cruel Garters. Garters made of worsted or yarn.

> Ha! ha! look, he wears cruel garters.
> *Shakespeare,* "*King Lear,*" ii. 4.

> Wearing of silk, why art thou so cruel?
> "*Woman's a Weathercock,*" (1612.)

Crump. *Don't you wish you may get it, Mrs. Crump?"* Grose says Mrs. Crump, a farmer's wife, was invited to dine with lady Coventry, who was very deaf. Mrs. Crump wanted some beer, but awed by the purple and plush, said, in a half whisper, "I wish I had some beer, now." Mr. Flunkey, conscious that his mistress could not hear, replied in the same *aside*, "Don't you wish you may get it?" At this the farmer's wife rose from table, and helped herself. Lady Coventry, of course, demanded the reason, and the anecdote soon became a standing joke.

Crusades (2 syl.). Holy wars in which the warriors wore a cross, and fought, nominally at least, for the honour of the cross. Each nation had its special colour, which, says Matthew Paris (i. 446), was *red* for France; *white* for England; *green* for Flanders; for Italy it was blue or *azure;* for Spain, *gules;* for Scotland, a St. Andrew's cross; for the Knights Templars, red on white.

The seven Crusades.

1. (1096-1100.) Preached up by Peter the Hermit. Led by Godfrey of Bouillon, who took Jerusalem.

2. (1147-1149.) At the instigation of St. Bernard. Led by Louis VII. and the emperor Conrad. To secure the union of Europe.

3. (1189-1193.) Led by Richard *Lion-heart.* For knightly distinction. This was against Saladin or Salah-Eddin.

4. (1202-1204.) Led by Baldwin of Flanders and the doge. To glorify the Venetians.

5. (1217.) Led by John of Brienne, titular king of Jerusalem. To suit his own purpose.

6. (1228-1229.) Led by Frederick II. To suit the purposes of the pope.

7. (1248-1254) and 8 (1268-1270.) To satisfy the religious scruples of Louis IX.

Crush. *To crush a bottle—i.e.,* drink one. From the Italian *croscia're* (to decant). Shakespeare has also *burst* a bottle in the same sense (Induction of "Taming the Shrew"). (*See* CRACK.)

> Come and crush a cup of wine.
> *Shakespeare,* "*Romeo and Juliet,*" i. 2.

To crush a fly on a wheel. To crack a nut with a steam-hammer; to employ power far too valuable for the purpose to be accomplished. The wheel referred to is the rack.

Cru'soe (*A*). A solitary man; the only inhabitant of a place. The tale of Defoe is well known, which describes Robinson Crusoe as cast on a desert island, where he employs the most admirable ingenuity in providing for his daily wants.

> Whence creeping forth, to Duty's call he yields,
> And strolls the Crusoe of the lonely fields.
> *Bloomfield,* "*Farmer's Boy.*"

Crusted Port. When port is first bottled its fermentation is not complete; in time it precipitates alcohol on the sides of the bottle, where it forms a crust. Crusted port, therefore, is port which has completed its fermentation.

Crus'ty. Ill-tempered, apt to take offence; from *crus* (wrathful); our *cross.*

> Azeyn (*against*) hem was he kene and crous,
> And said, "Goth out of my Fader hous."
> *Cursor Mundi.*

Crutched Friars is the Latin *cruciati* (crossed)—*i.e.*, having a cross embroidered on their dress. They were of the Trinitarian order.

Cry. *Great cry and little wool.* This is derived from the ancient mystery of "David and Abigail," in which Nabal is represented as shearing his sheep, and the Devil, who is made to attend the churl, imitates the act by "shearing a hog." Originally the proverb ran thus, "Great cry and little wool, as the devil said when he sheared the hogs." N.B.—Hudibras alters the proverb into "All cry and no wool."

Crystal Hills. On the coast of the Caspian, near Badku, is a mountain which sparkles like diamonds, from the sea-glass and crystals with which it abounds.

Crystal'line (3 syl.). *The Crystalline sphere.* According to Ptolemy, beyond the firmament or sphere of the fixed stars comes the crystal'line sphere, which oscillates or has a shimmering motion which interferes with the regular motion of the stars.

> They pass the planets seven, and pass the "fixed,"
> And that crystal'line sphere, whose balance weighs
> The trepidation talked (of).
> *Milton,* "*Paradise Lost,*" iii.

Cub. An ill-mannered lout. The cub of a bear is said to have no shape until its dam has licked it into form.

> A bear's a savage beast, of all
> Most ugly and unnatural;
> Whelped without form until the dam
> Has licked it into shape and frame.
> *Butler,* "*Hudibras,*" i. 3.

Cubittop'olis. The Warwick and Eccleston Square districts of London; so called from Cubitt the builder.

Cucking-stool or *Choking-stool,* for ducking scolds, is not connected with *choke* (to stifle), but the French *choquer;* hence the archaic verb *cuck* (to throw), and one still in use, *chuck* (chuck-farthing). The cucking-stool is therefore the chucking-stool, the stool which is chucked or thrown into the water.

> Now, if one cucking-stool was for each scold,
> Some towns, I fear, would not their numbers hold.
> "*Poor Robin.*" (1746.)

Cuckold. (*See* ACTÆON.)

Cuckold King (*The*). Mark of Cornwall, whose wife Yseult intrigued with Sir Tristram, one of the Knights of the Round Table.

Cuckold's Point. A spot on the river-side near Deptford. So called from a tradition that king John made there successful love to a labourer's wife.

Cuckoo. *Cuckoo oats and woodcock hay make the farmer run away.* If the spring is so backward that the cuckoo is heard when oats are sown; and the autumn so wet that woodcocks come over before the eddish hay is cut, the farmer must suffer great loss.

Cuckoo. A cuckold. The cuckoo occupies the nest and eats the eggs of other birds; and Dr. Johnson says, "It was usual to alarm a husband at the approach of an adulterer by calling out 'Cuckoo,' which by mistake was applied in time to the person warned." Green calls the cuckoo "the cuckold's quirister" ("Quip for an Upstart Courtier," 1620). This is an instance of how words get in time perverted from their original meaning. The Romans used to call an adulterer a "cuckoo," as "Te cuc'ulum uxor ex lustris rapit" (Plautus, "Asin.," v. 3), and the allusion was simple and correct; but Dr. Johnson's explanation will hardly satisfy any one except himself for the modern perversion of the word.

> The cuckoo then, on every tree,
> Mocks married men; for thus sings he,
> Cuckoo!
> Cuckoo! cuckoo! O word of fear,
> Unpleasing to a married ear!
> *Shakespeare,* "*Love's Labour's Lost,*" v. 2.

Cuckoo Spit. A spume found on lavender bushes, rosemary, fly-catch, and some other plants. It proceeds from a small insect, which, like the cochineal, exudes a foam for its own warmth and protection during its state of transition. The term "cuckoo" is synonymous with spring or cuckoo-time.

Cu'cumber Time. The dull season in the tailoring trade. The Germans call it *Die saure Gurken Zeit* (pickled gherkin time). Hence the expression *Tailors are vegetarians,* because they live on "cucumber" when without work, and on "cabbage" when in full employ.—*Notes and Queries.* (*See* GHERKIN.)

Cuddy. An ass; a dolt. A gipsy term, from the Persian *gudda* and the Hindustanee *ghudda* (an ass).

> Hast got thy breakfast, brother cuddy
> *D. Wingate.*

Cue (1 syl.). The tail of a sentence (French, *queue*), the catch-word which indicates when another actor is to speak; a hint; the state of a person's temper, as, "So-and-so is in a good cue (or) bad cue."

When my cue comes, call me, and I will answer.—*Shakespeare*, "*Midsummer-Night's Dream*," iv. 1.

Cuffey. A negro. A generic name for the race. Cuffen and Cudden are different forms of the same word, also written Cuddy (a dolt, ass), applied to slaves, who are used like asses.

Sambo and Cuffey expand under every sky.—*H. Beecher Stowe.*

Cui Bono? What practical use is it? what would be gained thereby? Literally, to what or whom is it a gain? The question of judge Cassius, Cicero, *Pro Milone*, 12, § 32.

Cuirass. Sir Arthur's cuirass was "carved of one emerald, centred in a sun of silver rays, that lightened as he breathed."—*Tennyson*, "*Elaine.*"

Cuish'es or *Cuisses* (2 syl.). Armour for the thighs. (French, *cuisse*, the thigh.)

Soon o'er his thighs he placed the cuishes bright.
"*Jerusalem Delivered*," bk. xi.

His cuisses on his thighs, gallantly armed.
Shakespeare, "*1 Henry IV.*," iv. 1.

Cul de Sac (French). A blind alley, or alley blocked up at one end like a sack. Figuratively, an argument, &c., that leads to nothing.

Culdees. A religious order of Ireland and Scotland, said to have been founded in the sixth century by St. Columba. So called from the Gaelic *cylle-dee* (a house of cells) or *Gille De* (servants of God). Giraldus Cambrensis, going to the Latin for its etymology, according to a custom unhappily not yet extinct, derives it from *colo-deus* (to worship God).

Cul'minate (3 syl.). Come to a crisis. The passage of a celestial body over the meridian at the upper transit is called its culmination. (Latin, *culmen*, the top.)

Cul'prit. Anciently, when a person pleaded "not guilty," the clerk pronounced these words, *Qu'il paroit* (may it appear so!). It is an outrage to derive it from the Latin *culpa* and French *prit;* a horse and an ass are never yoked together in philology.

Culross Girdles. The thin plate of iron used in Scotland for the manufacture of oaten cakes is called a "girdle," for which Culross was long celebrated.

Locks and bars, plough-graith and harrow-teeth!
and why not grates and fire-prongs, and Culross girdles?—*Scott*, "*Fair Maid of Perth*," c. ii.

Cul'ver. Pigeon. (Old English, *colver;* Latin, *columba;* hence, culver-house, a dove-cote.)

On liquid wing
The sounding culver shoots.
Thomson, "*Spring.*"

Cul'verin properly means a serpent (Latin, *colubri'nus*, the col'uber), but is applied to a long, slender piece of artillery employed in the sixteenth century to carry balls to a great distance. Queen Elizabeth's "Pocket Pistol" in Dover castle is a culverin.

Cul'verkeys. The keys or flowers of the culver or columba—*i.e.*, columbine.

Cumberland Poet (*The*). William Wordsworth, born at Cockermouth. (1770-1850.)

Cuncta'tor (*the delayer*). Quintus Fa'bius Max'imus, the Roman general who baffled Hannibal by avoiding direct engagements, and wearing him out by marches, countermarches, and skirmishes from a distance. This was the policy by which Duguesclin forced the English to abandon their possessions in France in the reign of Charles V. (*le Sage*).

Cu'neiform Letters. Letters like wedges (Latin, *cu'neus*, a wedge). These sort of letters occur in old Persian and Babylonian inscriptions. They are sometimes called *Arrow-headed characters*, and those found at Babylon are called *nail-headed.* This species of writing is the most ancient of which we have any knowledge.

Cu'no. The ranger, father of Agatha, in Weber's opera of "Der Freischütz."

Cu'nobelin's Gold Mines. Caverns in the chalk beds of Little Thurrock, Essex. So called from the tradition that king Cu'nobelin hid in them his gold. They are sometimes called Dane-holes, because they were used as lurking-places by the Norsemen.

Cunstance. A model of Resignation, daughter of the emperor of Rome. The sultan of Syria, in order to have her for his wife, renounced his religion and turned Christian; but the sultan's mother murdered him, and

turned Cunstance adrift on a raft. After a time the raft stranded on a rock near Northumberland, and the constable rescued Cunstance, and took her home, where she converted his wife, Hermegild. A young lord fell in love with her; but his suit being rejected, he murdered Hermegild, and laid the charge of murder against Cunstance. King Ella adjudged the cause, and Cunstance being proved innocent, he married her. While Ella was in Scotland, Cunstance was confined with a boy, named Maurice; and Ella's mother, angry with Cunstance for the introduction of the Christian religion, put her on a raft adrift with her baby boy. They were accidentally found by a senator, and taken to Rome. Ella having discovered that his mother had turned his wife and child adrift, put her to death, and went to Rome in pilgrimage to atone for his crime. Here he fell in with his wife and son. Maurice succeeded his grandfather as emperor of Rome, and at the death of Ella, Cunstance returned to her native land.—*Chaucer, "The Man of Lawes Tale."*

Cuntur. A bird worshipped by the ancient Peruvians. It is generally called the "condor," and by the Arabians the "roc."

Cup. *We must drink the cup.* We must bear the burden awarded to us, the sorrow which falls to our lot. The allusion is to the words of our Lord in the garden of Gethsem'anĕ (Matt. xxvi. 39; also xx. 22). One way of putting criminals to death in ancient times was by poison; Socratës had hemlock to drink. In allusion to this it is said that Jesus Christ *tasted* death for every man (Heb. ii. 9).

Many a slip 'twixt the cup and the lip. (*See* ANCÆUS.)

Cup Tosser. A juggler (French, *joueur de gobelet*). The old symbol for a juggler was a goblet. The phrase and symbol are derived from the practice of jugglers who toss in the air, twist on a stick, and play all sorts of tricks with goblets or cups.

Cu'par. *He that will to Cupar maun to Cupar.* He that will have his own way, must have it even to his injury. The reference is to the Cistercian monastery, founded here by Malcolm IV.

Cupboard Love. Love from interested motives. The allusion is to the love of children to some indulgent person who gives them something nice from her cupboard.

Cupboard love is seldom true.—*Poor Robin.*

Cupid and Psychë. An exquisite episode in the "Golden Ass" of Apule'ius. It is an allegory representing the progress of the soul to perfection. Mrs. Tighe has a poem on the same subject; and Molière a drama entitled "Psyche." *v.* Morris, *Earthly Paradise* (May.)

Cur. A fawning, mean-spirited fellow; a crop-tailed dog (Latin, *curtus*, crop-tailed; French, *court;* our *curt*). According to forest laws, a man who had no right to the privilege of the chase was obliged to cut off the tail of his dog, for if a dog has no rudder-tail he cannot hunt game. Hence a degenerate dog or man is called a cur.

What would you have, you curs,
That like nor peace nor war?
Shakespeare, "Coriolanus," i. 1.

Curate. (*See* CLERICAL TITLES.)

Curchus. A divinity worshipped by the ancient Prussians. It presided over food and drink.

Curé de Meudon—*i.e.*, Rabelais, who was first a monk, then a leech, then prebend of St. Maur, and lastly curé of Meudon. (1483-1553.)

Cur'few Bell. The bell rung in the reigns of William I. and II. at sunset, to give notice to their subjects that they were to put out their fires and candles (French, *couvre feu*, cover-fire). The klokans in Abo, even to the present day, traverse the towns crying the "go-to-bed time." Those abroad are told to "make haste home," and those at home to "put out their fires."

The curfew tolls the knell of parting day.
Gray, "Elegy."

Curmud'geon (3 syl.) is Saxon *ceorlmodigan* (churlish-minded). Dr. Johnson gives the derivation of this word thus, "*cœur mechant*, unknown correspondent." Dr. Ash, in his dictionary, says, "*cœur*, unknown; *mechant*, correspondent," a blunder only paralleled by the schoolboy translation of the Greek *me genoito* by *me* (God) *genoito* (forbid) (Luke xx. 6).

Currant. A corruption of *Corinth*, hence called by Ju'venal *Corinthi'aca*

uvæ; unless, indeed, it is a vitiated form of the Greek *korumb* (a bunch of grapes, a cluster).

Current. *The drift of the current* is the rate per hour at which the current runs.

The setting of the current is that point of the compass towards which the waters of the current run.

Currer Bell. The *nom de plume* of Charlotte Brontë.

Curry Favour. The French *courir*, to hunt after, to seek, as *courir une charge*, *courir les sermons*, to be a sermon hunter, &c.

Curse. The word so translated, Job, ii. 9., means "salute," "say good by'e to," and hence may mean either *bless* or *reject*.

Not worth a curse. Worth nothing, not worth a fig. Curse means a wild cherry (*kerse*); German, *kirsch*.

> Wisdom and witt nowe is not worthe a kerse.—*Robert Langeland, "Piers Ploughman."*

Curse of Scotland. The nine of diamonds. The two most plausible suggestions are these:—1. The nine of diamonds in the game of *pope Joan* is called the pope, the antichrist of the Scotch reformers. 2. In the game of *comette*, introduced by queen Mary, it is the great winning card, and the game was the curse of Scotland, because it was the ruin of so many families.

Other suggestions are these. 3. The word "curse" is a corruption of *cross*, and the nine of diamonds is so arranged as to form a St. Andrew's Cross; but as the nine of hearts would do as well, this explanation must be abandoned. 4. Some say it was the card on which the "Butcher Duke" wrote his cruel order after the battle of Collo'den; but the term must have been in vogue at the period, as the ladies nicknamed Justice-Clerk Ormistone "The Nine of Diamonds" (1715). 5. Similarly we must reject the suggestion that it refers to the arms of Dalrymple, earl of Stair—viz., or, on a saltire azure, nine lozenges of the first. The earl was justly held in abhorrence for the massacre of Glencoe; so also was Colonel Packer, who attended Charles I. on the scaffold, and had for his arms "gules a cross lozengy or."

Cursing by Bell, Book, and Candle is reading the anathema in the church, and at the close casting the Bible on the ground, tolling the bell, and extinguishing all the candles, saying, "Fiat, fiat! Do-to the Book; quench the candles; ring the bell. Amen, amen."

Curst. *Curst cows have curt horns.* Angry men cannot do all the mischief they wish. Curst means "angry" or "fierce," from the Dutch *korsel*, and curt is "short," as in curt-mantle, curt-hose. The Latin proverb is "*Dat Deus immi'ti cor'nua curta bovi.*"

> You are called plain Kate,
> And bonny Kate, and sometimes Kate the curst.
> *Shakespeare, "Taming of the Shrew," ii. 1.*

Curtail. To cut short. (French, *court taille*, short cut.)

Curtain Lecture. The nagging of a wife after her husband is in bed. The lectures of Mrs. Caudle in *Punch* are first-rate caricatures of these "small cattle."

Curta'na. The sword of Edward the Confessor, which having no point, was the emblem of mercy. The royal sword of England was so called to the reign of Henry III.

> But when Curtana will not do the deed
> You lay the pointless clergy-weapon by,
> And to the laws, your sword of justice, fly.
> *Dryden, "Hind and Panther," pt. ii.*

Curthose (2 syl.). Robert II., duc de Normandie. (1087-1134.)

Curtis'e (2 syl.). The little hound, in the tale of "Reynard the Fox." (High German, *kurz;* French, *courte*, short or small.)

Curtmantle. The surname of Henry II. He introduced the Anjou mantle, which was shorter than the robe worn by his predecessors. (1133, 1154-1189.)

Curule Chair. Properly, a chariot chair, an ornamental stool placed by the Romans in a chariot for the chief magistrate when he went to attend the council. As dictators, consuls, prætors, censors, and the chief ediles occupied such a chair, they were termed *curule* magistrates or *curu'lēs*.

Curzon Street (London). Named after the ground landlord, George Augustus Curzon, third viscount Howe.

Cus'tard. A slap on the hand with a ferula. The word should be *custid*, unless a play is meant. (Latin, *custis*, a club or stick.)

Custard Coffin. (*See* COFFIN.)

Cus'tomer. A man or acquaintance. *A rum customer* is one better left alone, as he is likely to show fight if interfered with. A shop term.

> Here be many of her old customers.—*Shakespeare*, "*Measure for Measure*," iv. 3.

Custos Rotulo'rum (*keeper of the rolls*). The chief civil officer of a county, to whose custody are committed the records or rolls of the sessions.

Cut. To renounce acquaintance. There are four sorts of cut—

(1.) The *cut direct*, which is to start direct across the road when the obnoxious person draws near.

(2.) The *cut indirect*, to look another way, and pretend not to see him.

(3.) The *cut sublime*, to admire the top of some tall edifice or the clouds of heaven till the person cut has passed by.

(4.) The *cut infernal*, to stoop and adjust your boots till the party has gone past.

There is a very remarkable Scripture illustration of the word *cut*, meaning to renounce: "Jehovah took a staff and cut it asunder, in token that he would break his covenant with his people; and he cut another staff asunder, in token that he would break the brotherhood of Judah and Israel. (Zech. xi. 7—14.)

He has cut his eye-teeth. He is wide awake, he is a knowing one. The eye-teeth are the canine teeth, just under the eyes, and the phrase means he can bite as well as bark. Of course, the play is on the word "eye," and those who have cut their eye-teeth are wide awake.

Cut your wisdom teeth. Wisdom teeth are those at the extreme end of the jaws, which do not make their appearance till persons have come to years of discretion. When persons say or do silly things, the remark is made to them that "they have not yet cut their wisdom teeth," or reached the years of discretion.

Cut the knot. Break through an obstacle. The reference is to the Gordian knot (*q.v.*) shown to Alexander, with the assurance that whoever loosed it would be made ruler of all Asia; whereupon the Macedonian cut it in two with his sword, and claimed to have fulfilled the prophecy.

I must cut my stick—i.e., leave. The Irish usually cut a shillelah before they start on an expedition. *Punch* gives the following witty derivation:—"Pilgrims on leaving the Holy Land used to cut a palm stick, to prove that they had really been to the Holy Sepulchre. So brother Francis would say to brother Paul, 'Where is brother Benedict?' 'Oh (says Paul), he has cut his stick!'—*i.e.*, he is on his way home." (*See* CUT.)

I'll cut your comb for you. Take your conceit down. The allusion is to the practice of cutting the combs of capons.

He'll cut up well. He is rich, and his property will cut into good slices.

Cut a Dash. Make a show. Cut is the French *couper*, better seen in the noun *coup*, as a *grand coup*, a *coup de maître* (a masterly stroke), so "to cut" means to make a masterly coup, to do something to be looked at and talked about. Dashing means *striking—i.e.*, showy, as a "dashing fellow," a "dashing equipage." To cut a dash, is to get one's-self looked at and talked about for a showy or striking appearance.

Cut and Dry. Already prepared. "He had a speech all cut and dry." The allusion is to timber cut, dry, and fit for use.

Cut Away. Be off at once. This is a French phrase, *couper* (cut away)—*i.e.*, to break through the enemy's ranks by cutting them down with your swords.

Cut it Short. (*See* AUDLEY.)

Cut of his Jib. The contour or expression of his face. This is a sailor's phrase. The cut of a jib or foresail of a ship indicates her character. Thus, a sailor says of a suspicious vessel, he "does not like the cut of her jib."

Cut Out. *He is cut out for a sailor.* Has natural propensities suited for the vocation. The allusion is to cutting out cloth, &c., for specific purposes.

I mean to cut him out. To excel him, to carry off the prize he is aiming at. A sea-phrase, taken from cutting out a ship from the enemy's port.

Cut Short is to shorten. "Cut short all intermission" ("Macbeth," iv. 3). *To cut it short* means to bring to an end what you are doing or saying.

His life was cut short. He died prematurely. The allusion is to At'ropos, one of the three Parcæ, cutting the thread of life spun by her sister Clo'tho.

Cutpurse. Now called "pickpocket." The two words are of historical value. When purses were worn suspended from a girdle, thieves cut the string by which the purse was attached; but when pockets were adopted, and purses were no longer hung on the girdle, the thief was no longer a cut-purse, but became a pickpocket.

> To have an open ear, a quick eye, and a nimble hand, is necessary for a cut-purse. — *Shakespeare*, "*Winter's Tale*," iv. 3.

Moll Cutpurse. Mary Frith, the heroine of Middleton's comedy called "The Roaring Girl." (*See* MOLL.)

Cuthbert. *St. Cuthbert's beads.* Joints of the articulated stems of encrinites, used for rosaries. St. Cuthbert was a Scotch monk of the sixth century, and may be termed the St. Patrick of Great Britain. He is said to sit at night on a rock in Holy Island, and to use the opposite rock as his anvil while he forges the en'trochites (*en'-tro-kites*). (*See* BEAD.)

> On a rock of Lindisfarn
> St. Cuthbert sits, and toils to frame
> The sea-born beads that bear his name.
> *Scott*, "*Marmion*."

St. Cuthbert's Stane. A granite rock in Cumberland.

St. Cuthbert's Well. A spring of water close by St. Cuthbert's stane.

Cuthbert Bede. A *nom de plume* of the Rev. Edward Bradley, author of "Verdant Green." (*Born* 1827.)

Cutler's Poetry. Mere jingles or rhymes. Knives had, at one time, a distich inscribed on the blade by means of aqua fortis.

> Whose posy was,
> For all the world, like cutler's poetry
> Upon a knife.
> *Shakespeare*, "*Merchant of Venice*," v. 1.

Cutting off with a Shilling. The Romans used to set aside testaments if they passed over natural offspring without mention; but if any legacy was left, it was proof that the testator did what was done purposely. From this arose the notion that it is necessary, for a testament to be valid, to leave the heir a shilling at least.

Cuttle. *Captain Cuttle.* An eccentric, kind-hearted sailor, simple as a child, credulous of every tale, and generous as the sun. He is immortalised by the motto selected by "Notes and Queries," "When found make a note of." —*Dickens*, "*Dombey and Son*."

> Unfortunately, I neglected Captain Cuttle's advice, and am now unable to find it.—*W. H. Husk*, "*Notes and Queries*."

Cutty Pipe. A short clay pipe. Scotch, *cutty* (short), as cutty spoons, cutty sark, a cutty (little girl), &c., a cutty gun.

Cuve'ra (3 syl.). The Indian Plutus.

Cwt. is C wt.—*i.e.*, C. *centum*, wt. *weight*, meaning hundred-weight. *v.* Dwt.

Cy'cle. A period or series of events or numbers which recur everlastingly in precisely the same order.

Cycle of the moon, called "Meton's Cycle," from Meton, who discovered it, is a period of nineteen years, at the expiration of which period the phases of the moon repeat themselves on the same identical days as they did nineteen years previously.

Cycle of the sun. A period of twenty-eight years, at the expiration of which time the Sunday letters recur and proceed in the same order as they did twenty-eight years previously.

The Platonic cycle or *great year* is that space of time which elapses before all the stars and constellations return to any given state. Tycho Brahë calculated this period at 25,816 years, and Riccio'li at 25,920.

Cyc'lic Poets. Inferior epic poets. On the death of Homer a host of minstrels caught the contagion of his poems, and wrote continuations, illustrations, or additions thereto. These poets were called *cyclic* because they confined themselves to the cycle of the Trojan war. The chief were Strasi'nos, Arcti'nos, Les'chës, (*Les-keys*), Ag'ias, and Eu'gamon.

Cyclopæ'dia. *The living cyclopædia.* Longi'nus, so called for his extensive information. (213-273.)

Cyclo'pean. Huge, massive, like the cyclops of classic mythology.

Cyclo'pean Masonry. Generally applied to the old Pelasgic ruins of Greece, such as the Gallery of Ti'ryns, the Gate of Lions, the Treasury of Athens, and the Tombs of Phoro'neus and Dan'aos. They are said to have been the work of the cyclops (*q.v.*).

Cyclops. Giants with only one eye, and that in the centre of their forehead, whose business it was to forge iron for Vulcan. They were probably Pelasgians, who worked in quarries, and attached a lantern to their forehead to give them light underground. The lantern was their *one eye as big as the full moon.* (Greek, "circular-eye.") (*See* ARIMASPIANS.)

> Roused with the sound, the mighty family
> Of one-eyed brothers hasten to the shore,
> And gather round the bellowing Polypheme.
> *Addison, "Milton Imitated."*

Cyll'aros, according to Virgil, was the celebrated horse of Pollux ("Geor.," iii. 90), but according to Ovid it was Castor's steed ("Met.," xii. 408).

> He, O Castor, was a courser worthy thee . . .
> Coal-black his colour, but like jet it shone;
> His legs and flowing tail were white alone.
> *Dryden, "Ovid's Metamorphose," xii.*

Cyllo. One of the dogs of Actæon. It means "halt" or "lame." (*See* CORAN.)

Cymbeline. (*See* IMOGEN; ZINEURA.)

Cymodoce (*The garden of*), Sark. Name of a poem by Swinburne, 1880.

Cymoch'lës. A man of prodigious might, brother of Pyroch'lës, son of Malice (Acra'tës) and Despite, and husband of Acra'sia, the enchantress. He sets out to encounter Sir Guyon, but is ferried over the Idle Lake by Wantonness (Phæ'dria), and forgets himself; he is slain by king Arthur (canto viii.). The word means, "one who seeks glory in troubles."—*Spenser, "Faëry Queen,"* ii. 5.

Cynægi'ros. It is said that when the Persians were pushing off from shore after the battle of Mar'athon, Cynægiros, the brother of Æschylos, the poet, seized one of their ships with his right hand, which was instantly lopped off; he then grasped it with his left, which was cut off also; lastly, he seized hold of it with his teeth, and lost his head. *v.* BENBOW.

Cynic. A snarling, churlish person, like a cynic. The cynics were so called because Antis'thenës held his school in the gymnasium called Cynosar'gës, set apart for those who were not of pure Athenian blood. Cynosargës means *white dog,* and was so called because a white dog once carried away part of a victim which Diome'os was offering to Herculës. The sect was often called the Dog-sect; and the effigy over Diogĕnës' pillar was a dog, with this inscription:—

> "Say dog, I pray, what guard you in that tomb?"
> "A dog."—"His name?"—"Diogenës."—"From far?"
> "Sino'pë."—"What! who made a tub his home?"
> "The same; now dead, amongst the stars a star."

Cynics. The chief were Antis'thenës of Athens (the founder), Diogĕnës, Onesic'ritos, Mon'imos, Cra'tës and his wife Hippar'chia, Metroc'lës, Menip'pos, and Menode'mos the madman.

Cy'nosure (3 syl.). The polar star, the observed of all observers. Greek for *dog's tail,* and applied to the constellation called *Ursa Minor.* As seamen guide their ships by the north star, and observe it well, the word "cynosure" is used for whatever attracts attention, as "The cynosure of neighbouring eyes" (*Milton*), especially for guidance in some doubtful matter, as—

> Richmond was the cynosure on which all northern eyes were fixed (in the American war).—*The Times.*

Cyn'thia. The moon; a surname of Ar'temis or Diana. The Roman Diana, who represented the moon, was called Cynthia from mount Cynthus, where she was born.

> And from embattled clouds emerging slow
> Cynthia came riding on her silver car.
> *Beattie, "Minstrel."*

Cynthia. Pope, speaking of the inconstant character of woman, "matter too soft a lasting mark to bear," says—

> Come then, the colours and the ground prepare!
> Dip in the rainbow, trick her off in air;
> Choose a firm cloud, before it fall, and in it
> Catch, ere she change, the Cynthia of the minute.
> *Epistle* ii. 17—20.

Cypress (*The*) is a funeral tree, and was dedicated by the Romans to Pluto, because when once cut it never grows again.

> Cypresse garlands are of great account at funeralls amongst the gentiler sort, but rosemary and bayes are used by the commons both at funeralls and weddings. They are plants which fade not a good while after they are gathered . . . and intimate that the remembrance of the present solemnity might not dye presently.—*Coles, "Introduction to the Knowledge of Plants."*

The magic cypress branch. In the opera of "Roberto il Diav'olo," after the "dance of love," in which Hel'ena seduces the duke, he removes the cypress branch, which has the power of imparting to him whatever he wishes. With this he enters the palace of Isabella, princess of Sicily, and transfixes the princess and her attendants in a magic sleep, but after-

wards repenting, breaks the branch, and is dragged away by the guards.

Cyp'rian. A woman of loose morals. So called from the island Cyprus, one of the chief seats of the worship of Venus, hence called Cyp'ria.

Cyp'rios. One of Actæon's dogs. It means the dog from Cyprus. (*See* CYLLOPOTES.)

Cyp'riotes (3 syl.). Natives of the isle of Cyprus.

Cyrena'ic School. Founded by Aristippos of Cyre'në, in Africa. The chief dogma of this philosopher was that pleasure and pain are the criterions of what is good and bad.

Cyre'nians. Philosophers of a school founded by Aristip'pos at Cyrenë, a Grecian colony on the northern coast of Africa. They were an offshoot of the Epicure'ans.

Cyrus is no proper name, but a title. His name was Kobad, but when he ascended the Persian throne he assumed the royal title of *kai* (mighty), and was called Kai-Kobad. His son who succeeded him was Kai-Käus, and his grandson Kai-Khosru (*Cyrus the Great*).

Cyze'nis. The infamous daughter of Diomed, who killed every one that fell into her clutches, and made fathers eat their own children.

D

D. This letter is the outline of a rude archway or door. It is called in Hebrew *daleth* (a door).

D or **d**, indicating a penny or pence, is the initial letter of the Latin *dena'rius*, a silver coin equal to 8½d. during the commonwealth of Rome, but in the Middle Ages about equivalent to our penny. The word was used by the Romans for money in general.

D stands for 500, which is half ↀ, a form of ϖ or ᴍ, which stands for *mille*.

D̄ stands for 5,000.

D.O.M. *Datur om'nibus mori* (It is allotted to all to die).

D.T. *Delirium tremens*. So called by the "India-going people."

They get a look, after a touch of D.T., which nothing else, that I know of, can give them.—*Indian Tale.*

Da Capo (pron. *car-po*) or **D.C.** From the beginning, that is, finish with a repetition of the first strain. A term in music. (*Italian.*)

Dab. Clever, skilled; as "a dab-hand at it; a corrupt contraction of the Latin *adeptus* (an adept). *Apt* is another form.

An Eton stripling, training for the law,
A dunce at learning, but a dab at taw (*marbles*).
Anon., "*Logic; or, the Biter Bit.*"

Daba'ira. An idol of the savages of Pan'ama', to whose honour slaves are burnt to death. (*American mythology.*)

Dab'bat (*the Beast*). The Beast of the Apocalypse, which the Mahometans say will appear with Antichrist, called by them *dag'gial*. (Rev. xix. 19; xx. 10.)

Dabble. *To dabble in the funds; to dabble in politics—i.e.*, to do something in them in a small way. (Dutch, *dabbelen*, our *dip* and *tap*.)

Dab'chick. A small water-fowl. Dab is a corruption of *dap*, the old participle of dip, and chick (any young or small fowl), literally the dipping or diving chick.

Dab'is. A colossal idol of brass worshipped in Japan.

Dad or **Daddy.** Father. The person who acts as father at a wedding; a stage-manager. The superintendent of a casual ward is termed by the inmates "Old Daddy."—*A Night in a Workhouse, by an Amateur Casual* (*J. Greenwood*).

In the "Fortunes of Nigel" by Sir W. Scott, Steenie, duke of Buckingham, calls king James "My dear dad and gossip." (Welsh, *tad*; Irish, *taid*, ancient; Sanskrit, *tada*; Hindu, *dada*.)

Dæ'dalos. A Greek who formed the Cretan labyrinth, and made for himself wings, by means of which he flew from Crete across the Archipel'ago. He is said to have invented the saw, the axe, the gimlet, and other carpenter's tools.

Daffodil. A corruption of asphodel (French, *d'aspodèle*). It was once called affadil.

And the roses, and the posies, and the daffy-down-a-dillies.—*Groves of Blarney.*

Flour of daffodil is a cure for madness.—*Med. MS. Lincoln Cathedral*, f. 282.

Dag (*day*). Son of Natt or night. (*Scandinavian mythology.*)

Dagger or *Long Cross* (†), used for reference to a note after the asterisk (*), is a Roman Catholic character, originally employed in church books, prayers of exorcism, at benedictions, and so on, to remind the priest where to make the sign of the cross. This sign is sometimes called an obelisk, that is, "a spit." (Greek, *ob'elos*, a spit.)

Dagger, in the city arms of London, commemorates Sir William Walworth's dagger, with which he slew Wat Tyler in 1381. Before this time the cognizance of the city was the sword of St. Paul.

> Brave Walworth, knight, lord mayor, that slew
> Rebellious Tyler in his alarmes;
> The king therefore, did give him in lieu
> The dagger to the city armes.
> *Fourth year of Richard II.* (1381), *Fishmongers' Hall.*

Dagger-ale is the ale of the "Dagger," a celebrated ordinary in Holborn.

> My lawyer's clerk I lighted on last night
> In Holborn, at the "Dagger."
> *Ben Jonson, "The Alchemist."*

Daggle-tail or *Draggle-tail*. A slovenly woman, the bottom of whose dress trails in the dirt. *Dag* (Saxon) means loose ends, mire or dirt; whence *dag-locks*, the soiled locks of a sheep's fleece, and *dag-wool*, refuse wool.

Dagobert. *King Dagobert and St. Eloi.* There is a French song very popular with this title. St. Eloi tells the king his coat has a hole in it, and the king replies, "C'est vrai, le tien est bon; prête-le moi." Next the saint complains of the king's stockings, and Dagobert makes the same answer. Then of his wig and cloak; to which the same answer is returned. After seventeen complaints, St. Eloi said, "My king, death is at hand, and it is time to confess," when the king replied, "Why can't you confess, and die instead of me?"

Da'gon (Hebrew, *dag On*, the fish On.) The idol of the Philistines; half woman and half fish. (*See* ATERGATA.)

> Dagon his name; sea-monster, upward man
> And downward fish; yet had his temple high
> Rear'd in Azo'tus, dreaded through the coast
> Of Palestine, in Gath and As'calon,
> And Accaron and Gaza's frontier bounds.
> *Milton, "Paradise Lost,"* bk. 1. 462.

Dag'onet (*Sir*). In the romance "La Mort d'Arthure" he is called the *fool* of king Arthur, and was knighted by the king himself.

> I remember at Mile-End Green, when I lay at Clement's Inn, I was then Sir Dagonet in Arthur's show (*Justice Shallow*).—"2 *Henry IV.*," iii. 2.

Daguer'reotype (4 syl.). A photographic process. So named from M. Daguerre, who greatly improved it in 1839.

Da'gun. A god worshipped in Pegu. When Kiak'iak destroyed the world, Dagun reconstructed it. (*Indian mythology.*)

Dahak. The Satan of Persia. According to Persian mythology, the ages of the world are divided into periods of 1,000 years. When the cycle of "chiliasms" (1,000 year periods) is complete, the reign of Ormuzd will begin, and men will be all good and all happy; but this event will be preceded by the loosing of Dahak, who will break his chain and fall upon the world, and bring on man the most dreadful calamities. Two prophets will appear to cheer the oppressed, and announce the advent of Ormuzd.

Dah'lia. A flower. So called from Andrew Dahl, the Swedish botanist.

Daï'both (3 syl.). A Japanese idol of colossal size. Each of her hands is full of hands. (*Japanese mythology.*)

Daï'koku (4 syl.). The god invoked specially by the artisans of Japan. He sits on a ball of rice, holding a hammer in his hand, with which he beats a sack; and every time he does so the sack becomes full of silver, rice, cloth, and other useful articles. (*Japanese mythology.*)

Daï'mio. The 264 feudal lords of Japan, eighteen of which are independent in their own dominions. The temporary sovereign is called the Tycoon.

Daïmonogi'ni (6 syl.). A deity greatly venerated in Japan.

Daï'niz-no-Raï. The Japanese sun-god.

Dainty, strictly speaking, means a venison pasty, from the French, *dain* (a deer), whence the Old French, *dain* (delicate, nice). I do not think it means something toothsome, as if from *dens*; Welsh, *dant*; French, *dent*.

Daï'ri (3 syl.). Chief pontiff of the Japanese, also called *Ten-Sin* (son of heaven.)

Dairy. The *ry, ric,* or dominion of a *dey—i.e.,* a farm-woman.

The dey or farm-woman entered with her pitchers, to deliver the milk for the family.—*Scott,* "*Fair Maid of Perth,*" c. xxxii.

Da'is. The raised floor at the head of a dining-room, designed for guests of distinction (French, *dais,* a canopy). So called because it used to be decorated with a canopy. The proverb "*Sous le dais*" means "in the midst of grandeur."

Dai'sy. Ophelia gives the queen a daisy to signify "that her light and fickle love ought not to expect constancy in her husband." So the daisy is explained by Greene to mean a *Quip for an upstart courtier.*

The word is *Day's eye,* and the flower is so called because it closes its pinky lashes and goes to sleep when the sun sets, but in the morning it expands its petals to the light. (*See* VIOLET.)

Daisy-roots, like dwarf-elder berries, are said to stunt the growth; hence the fairy Milkah fed her royal foster-child on this food, that his standard might not exceed that of a pigmy. This superstition arose from the notion that everything had the property of bestowing its own speciality on others. (*See* FERN SEED.)

She robbed dwarf-elders of their fragrant fruit,
And fed him early with the daisy root,
Whence through his veins the powerful juices ran,
And formed the beauteous *miniature* of man.
Tickell, "*Kensington Gardens.*"

Daï'tyas. The demons of Hindu mythology.

Dak'sha, in Hindu mythology, is a priest to whom Siva gave a ram's head, out of revenge, because he did not invite the god to his grand sacrifice.

Dala'i-Lama (*grand lama*). Chief of the Tartar priests—a sort of living deity.

Dal'dah. Mahomet's favourite white mule.

Dalgar'no (*Lord*). A heartless profligate in Scott's "Fortunes of Nigel."

Dalget'ty (*Dugald*). Jeffrey calls him "a compound of captain Fluellen and Bob'adil," but this is scarcely just. Without doubt, he has all the pedantry and conceit of the former, and all the vulgar assurance of the latter; but, unlike Bobadil, he is a man of real courage, and wholly trustworthy to those who pay him for the service of his sword, which, like a thrifty mercenary, he lets out to the highest bidder.—*Scott,* "*Legend of Montrose.*"

Neither Schiller, Strada, Thuanus, Monroe, nor Dugald Dalgetty makes any mention of it.—*Carlyle.*

Dalmat'ica or *Dalmat'ic.* A white robe, open in front, reaching to the knees; worn at one time by deacons over the *alb* or *stole,* when the Eucharist was administered. It is in imitation of the regal vest of Dalma'tia, and was imported into Rome by the emperor Com'modus. A similar robe was worn by kings, in the Middle Ages, at coronations and other great solemnities, to remind them of their duty of bountifulness to the poor. The right sleeve was plain and full, but the left was fringed and tasselled. Deacons had broader sleeves than sub-deacons, to indicate their duty to larger generosity; for a similar reason, the sleeves of a bishop are larger than those of a priest. The two stripes before and behind were to show that the wearer should exercise his charity to all.

Dam'age. *What's the damage?* What have I to pay? how much is the bill? The allusion is to the law assessing damages in remuneration to the plaintiff.

Dam'ask Linen. So called from Damascus, where it was originally manufactured.

Damaskeen'ing. Producing upon steel a blue tinge and ornamental figures, sometimes inlaid with gold and silver, as in Damascus blades. So called from Damascus, which was celebrated in the Middle Ages for this class of ornamental art.

Dambe'a or *Dembe'a.* A lake in Gojam, Abyssinia, the source of the *Blue* Nile. Captain Speke traced the *White* Nile to lake Victoria N'Yanza, which, no doubt, is fed by the Mountains of the Moon.

He (*the Nile*) thro' the lucid lake
Of fair Dambea rolls his infant stream.
Thomson, "*Summer.*"

Dame du Lac. A fay, named Vivienne, who plunged with the infant Lancelot into a lake. This lake was a kind of mirage, concealing the demesnes of the lady "en la marche de la petite Bretaigne." (*See* VIVIENNE.)

En ce lieu . . . avoit la dame moult de belles maisons et moult riches; et au plain dessoubs elle avoit une gente petite riviere.

Damiens' Bed of Steel. R. F. Damiens, in 1757, attempted the life of Louis XV.—*Goldsmith*, "*The Traveller.*" He was taken to the Conciergerie; an iron bed, which likewise served as a chair, was prepared for him, and to this he was fastened with chains. He was then tortured, and ultimately torn to pieces by wild horses.—*Smollet*, "*Hist. of England,*" v. 12, p. 39.

Dam[n]. Dam, an Indian coin, = the 25th part of a paisa. Hence *Not worth a dam.* (*See* RAP.)

Dam'oclēs' Sword. Evil foreboded or dreaded. Dam'oclēs, the sycophant of Dionysius the elder, of Syracuse, was invited by the tyrant to try the felicity he so much envied. Accordingly, he was set down to a sumptuous banquet, but overhead was a sword suspended by a hair. Damoclēs was afraid to stir, and the banquet was a tantalising torment to him.—*Cicero.*

These fears hang like Damocles' sword over every feast, and make enjoyment impossible.—*Chambers' "Cyclopædia"*

Da'mon and Musido'ra. Two lovers in Thomson's "Summer." One day Damon caught Musidora bathing, and his delicacy so won upon her that she promised to be his bride.

Da'mon and Pyth'ias. Inseparable friends. They were two Syracu'sian youths. Damon being condemned to death by Dionysius the tyrant, obtained leave to go home to arrange his affairs if Pythias became his security. Damon being delayed, Pythias was led to execution, but his friend arrived in time to save him. Dionysius was so struck with this honourable friendship, that he pardoned both of them.

Dam'sel. (*See* DOMISELLUS.)

Dam'son. A corruption of Damascène, a fruit from Damascus.

Dam'yan (3 syl.). A "silke squyer," whose illicit love was accepted by May, the youthful bride of January, a Lombard knight, sixty years old.—*Chaucer*, "*The Marchaundes Tale.*"

Dan. A title of honour, common with the old poets, as Dan Phœbus, Dan Cupid, Dan Neptune, Dan Chaucer, &c. (Spanish, *don*; Armonian, *dauna.*)

From Dan to Beer'sheba. From one end of the kingdom to the other; all over the world; everywhere. The phrase is scriptural, Dan being the most northern and Beersheba the most southern city of the Holy Land. We have a similar expression, "From John o' Groats to the Land's End."

Dan Tucker. *Out o' de way, old Dan Tucker.* The first governor of Bermu'da was Mr. Moore, who was succeeded by captain Daniel Tucker. These islands were colonised from Virginia.

Dan'ace (3 syl.). The coin placed by the Greeks in the mouth of the dead to pay their passage across the ferry of the Lower World.

Dan'aë. An Argive princess whom Zeus (Jupiter) seduced under the form of a shower of gold, while she was confined in an inaccessible tower.

Dana'ides (4 syl.). Daughters of Dan'aos (king of Argos). They were fifty in number, and married the fifty sons of Ægyptos. They all but one murdered their husbands on their wedding-night, and were punished in the infernal regions by having to draw water everlastingly in sieves from a deep well.

This is an allegory. The followers of Dan'aos taught the Argives to dig wells and irrigate their fields in the Egyptian manner. As the soil of Argos was very dry and porous, it was like a sieve.

The names of the fifty Danaïdēs and their respective husbands are as follows:

Actæa ..	.. wife of	Per'iphas.
Adianta ..	.. "	Dalph'ron.
Adyta ..	.. "	Menal'cēs.
Aga'vē ..	.. "	Lycos.
Amymon'ē ..	.. "	Encel'ados.
Anaxib'ia ..	.. "	Archela'os.
Antod'ica ..	.. "	Clytos.
Aster'ia ..	.. "	Chœtos.
Autho'lea ..	.. "	Cisseus.
Autom'ata ..	.. "	Archite'los.
Auton'oē ..	.. "	Eurył'ochos.
Bry'cea ..	.. "	Chthon'ios.
Callid'icē ..	.. "	Pandi'on.
Cele'no ..	.. "	Hyxo'bios.
Chrysip'pē ..	.. "	Chrysip'pos.
Chrysoth'emis ..	.. "	Aster'eis.
Cleodo'ra ..	.. "	Lixos.
Cleopat'ra ..	.. "	Age'nor.
Cli'o ..	.. "	Aster'ias.
Critome'dia ..	.. "	Antipaph'os.
Damo'nē ..	.. "	Amyn'tor.
Dioxip'pē ..	.. "	Ægyptos.
Electra ..	.. "	Peris'thenēs.
Er'ato ..	.. "	Bro'mios.
Euphe'no ..	.. "	Hyper'bios.
Eurył'icē ..	.. "	Dryas.
Evip'pē ..	.. "	Imbros.
Glauca ..	.. "	Alcis.
Glaucip'pa ..	.. "	Pot'amon.
Gorga ..	.. "	Hyppoth'oēs.
Gorg'ophon ..	.. "	Pro'teus.
Hel'cia ..	.. "	Cassos.
Hippodami'a ..	.. "	Ister.
Hippod'ica ..	.. "	Idras.
Hippomedu'sē ..	.. "	Alcme'non.
Hyperip'pa ..	.. "	Hippocoris'tēs.
Hypermnes'tra ..	.. "	Euche'nor.
Iphimedu'sa ..	.. "	Euche'nor.
Mnestra ..	.. "	Egi'os.
Ocyp'etē ..	.. "	Lampos.

Oi'mē	..	..	Arbe'los.
Phartē	..	..	Euryd'amas.
Pilar'ga	..	..	Idmon.
Pire'nē	..	..	Agaptole'mos.
Podar'ca	..	..	Œ'neus.
Rhoda	..	..	Hippol'ytos.
Rho'dia	..	..	Chalce'don.
Sthen'elā	..	..	Sthen'elos.
Stygna	..	..	Polyc'tor.
Thea'no	..	..	Phanthēs.

Dan'aos. According to the "Roman de Rose," Denmark means the country of Dan'aos, who settled here with a colony after the siege of Troy, as Brutus is said by the same sort of Name-legend to have settled in Britain. Saxo-Germa'nicus, with equal absurdity, makes Dan the son of Humble, the first king, to account for the name of the country.

Danaw. The Danube. (*German.*)

To pass
Rhene or the Danaw.
Milton, "*Paradise Lost*," bk. i.

Dance. The Spanish *danza* was a grave and stately court dance. Those of the seventeenth century were called the *Turdion, Paba'na, Madama Orleans, Piedelgiba'o, El Rey Don Alonzo*, and *El Caballe'ro*. Most of the names are taken from the ballad-music to which they were danced.

The light dances were called *Baylē* (*q.v.*).

The best known national dances are the *taran'tella* of the Neapolitans; the *bole'ro* and *fandango* of the Spaniards; the *mazourek* and *krakovieck* of Poland; the *cosack* of Russia; the *redo'wac* of Bohe'mia; the *quadrille, cotillon*, and *contre danse* of the French; the *waltz* and *gallopade* of Germany; and the *reel* of Scotland.

Dance. When Handel was asked to point out the peculiar taste of the different nations of Europe in dancing, he ascribed the *minuet* to the French, the *sar'aband* to the Spaniard, the *arietta* to the Italian, and the *hornpipe* and the *morris-dance* to the English.

What do you dance?—i.e., What tribe do you belong to? A South African phrase, where each tribe has its peculiar dance.—*Livingstone.*

Dance of Death. A series of woodcuts, said to be by Hans Holbein (1538), representing Death dancing after all sorts of persons, beginning with Adam and Eve. He is beside the judge on his bench, the priest in the pulpit, the nun in her cell, the doctor in his study, the bride and the beggar, the king and the infant; but is "swallowed up at last."

This is often called the *Dance Maca'bre*, from a German who wrote verses on the subject. Some think it is from the Arabic word *maka'bir* (a churchyard).

On the north side of Old St. Paul's was a cloister, on the walls of which was painted, at the cost of John Carpenter, town clerk of London (15th cent.), a "Dance of Death;" or, "Death leading all the estate, with speeches of Death, and answers, by John Lydgate" (*Stow*). The Death-Dance in the Dominican Convent of Basle was retouched by Holbein.

I'll lead you a pretty dance—i.e., I'll bother or put you to trouble. The French say, *Donner le bal à quelqu'un.* The reference is to the complicated dances of former times, when all followed the leader.

To dance attendance. To wait obsequiously, to be at the beck and call of another. The allusion is to the ancient custom of weddings, where the bride on the wedding night had to dance with every guest, and play the amiable, though greatly annoyed. In 1857, I "assisted" at a wedding in Paris, where this custom was most strictly observed.

Then must the poore bryde kepe foote with a dauncers, and refuse none, how scabbed, foule, froncken, rude, and shameless soever he be.—*Christen*, "*State of Matrimony*," 1543.

I had thought
They had parted so much honesty among them
(At least, good manners), as not thus to suffer
A man of his place, and so near our favour,
To dance attendance on their lordships' pleasures.
Shakespeare, "*Henry VIII.*," v. 2.

Dancing-water (*The*), which beautifies ladies, makes them young again, and enriches them. It fell in a cascade in the Burning Forest, and could only be reached by an underground passage. Prince Chery fetched a bottle of this water for his beloved Fair-star, but was aided by a dove.—"*Fairy Tales*," *by the Comtesse d'Aulnoy.* (*See* YELLOW WATER.)

Dandeli'on. A flower. The word is a corruption of the French *dent de lion* (lion's tooth). Also called *Leon'todon* (lion-tooth, Greek), from a supposed resemblance between its leaves and the teeth of lions.

Dander. *Is your dander up* or *riz?* Is your angry passion up? The word "dander" is a corruption of d—— anger, the d—— being, of course, an oath. This is generally considered to be an

Americanism; but Halliwell gives, in his Archaic Dictionary, both *dander* (anger) and *dandy* (distracted), the former common to several counties, and the latter peculiar to Somersetshire.

Dandie Dinmont. A jovial, true-hearted store-farmer, in Sir Walter Scott's "Guy Mannering."

Dandin (*George*). A French cit, who marries a sprig of nobility, and lives with his wife's parents. Madame appeals on all occasions to her father and mother, who, of course, take her part against her husband. Poor George is in a sad plight, and is for ever lamenting his fate with the expression, *Vous l'avez voulu, George Dandin* ('Tis your own fault, George Dandin). George Dandin stands for any one who marries above his sphere, and is pecked by his wife and mother-in-law. The word means "a ninny."—*Molière's comedy so called.*

Perrin Dandin. A sort of Lynch judge in Rabelais, who seated himself on the trunk of the first tree he came to, and there decided the causes submitted to him.

Dan'diprat or *Dandëprat*, according to Camden, is a small coin issued in the reign of Henry VII. Applied to a little fellow, it is about equal to our modern expression, a little "twopenny ha'penny" fellow.

Dandy. A coxcomb; a fop. The feminine of dandy is either *dandilly* or *dandizette.*

Dan'dyism. The manners, &c., of a dandy; like a dandy. (French, *dandin*, a ninny, a vain, conceited fellow.)

Dangle. A theatrical amateur in Sheridan's "Critic." It was designed for Thomas Vaughan, a playwright.

Dan'nebrog, or Danebrog. The old flag of Denmark. The tradition is that Waldemar II. of Denmark saw in the heavens a fiery cross which betokened his victory over the Estho'nians (1219). This story is very similar to that of Constantine (*q.v.*), and of St. Andrew's Cross. (*See* ANDREW, *St.*)

The order of Danebrog. The second of the Danish orders. Brog means "cloth" or banner.

Dan'nocks. Hedging-gloves. A corruption of Tournay, where they were originally manufactured.

Dans'ker. A Dane. Denmark used to be called Danskë. Hence Polo'nius says to Reynaldo, "Inquire me first what Danskers are in Paris."—"*Hamlet*," ii. 1.

Dantë and Be'atri'cë—*i.e.*, Beatrice Portina'ri, who was only eight years old when the poet first saw her. His abiding love for her was chaste as snow and pure as it was tender. Beatrice married a nobleman named Simo'në de Bardi, and died young, in 1290. Dantë married Gemma, of the powerful house of Dona'ti. In the "Divi'na Comme'dia," the poet is conducted first by Virgil (who represents human reason) through hell and purgatory; then by the spirit of Be'atri'cë (who represents the wisdom of faith); and finally by St. Bernard (who represents the wisdom from on high).

Dantes'que (2 syl.). Dantë-like; that is, a minute life-like representation of the infernal horrors, whether by words as in the poet, or in visible form as in Doré's illustrations of the "Inferno."

Daphnë. Daughter of a river-god, loved by Apollo. She fled from the amorous god, and escaped by being changed into a laurel, thenceforth the favourite tree of the sun-god.

> Nay, lady, sit. If I but wave this wand,
> Your nerves are all chain'd up in alabaster,
> And you a statue, or, as Daphnë was,
> Root-bound, that fled Apollo.
> *Milton*, "*Comus.*"

Daph'nis. A Sicilian shepherd, who invented pastoral poetry.

Daph'nis. The lover of Chloë in the exquisite Greek pastoral romance of Longos, in the fourth century. Daphnis was the model of Allan Ramsay's "Gentle Shepherd," and the tale is the basis of St. Pierre's "Paul and Virginia."

Dapper. A little, nimble, spruce young clerk in Ben Jonson's "Alchemist."

Dap'ple. The name of Sancho Panza's donkey in Cervantes' romance of "Don Quixote." Bailey derives dapple from the Teutonic *dapper* (streaked or spotted like a pippin). A *dapple-grey* horse is one of a light grey shaded with a deeper hue; a *dapple bay* is a light bay spotted with bay of a deeper colour.

Dar'bies (2 syl.). Handcuffs. A contraction of Johnny Darbies, which is a corruption of the French *gens-d'armes* (policemen).

> I slipped my darbies one morning in May.
> *Harrison Ainsworth.*

Darby and Joan. A loving, old-fashioned, virtuous couple. The names belong to a ballad written by Henry Woodfall, and the characters are those of John Darby of Bartholomew Close, who died 1730, and his wife, "As chaste as a picture cut in alabaster. You might sooner move a Scythian rock than shoot fire into her bosom." Woodfall served his apprenticeship to John Darby.

Perhaps some day or other we may be Darby and Joan.—*Lord Lytton.*

Dar'byites (3 syl.). The Plymouth Brethren are so called on the continent from Mr. Darby, a barrister, who abandoned himself to the work, and was for years the "organ" of the sect.

Darics (or) *State'rës Dari'ci.* Celebrated Persian coins. So called from Dari'us. They bear on one side the head of the king and on the other a chariot drawn by mules. Their value is about twenty-five shillings.

Dari'us. A classic way of spelling *Darawesh* (king), a Persian title of royalty. Gushtasp or Kishtasp assumed the title of darawesh on ascending the throne, and is the person generally called Darius the Great.

Darius. Seven princes of Persia agreed that he should be king whose horse neighed first; as the horse of Darius was the first to neigh, Darius was proclaimed king.

Dari'us, conquered by Alexander, was Dara, surnamed *kuchek* (the younger). When Alexander succeeded to the throne, Dara sent to him for the tribute of golden eggs, but the Macedonian returned for answer, "The bird which laid them is flown to the other world, where Dara must seek them." The Persian king then sent him a bat and ball, in ridicule of his youth; but Alexander told the messengers, with the bat he would beat the ball of power from their master's hand. Lastly, Dara sent him a bitter melon, as emblem of the grief in store for him; but the Macedonian declared that he would make the shah eat his own fruit.

Dark Ages. The era between the death of Charlemagne and the close of the Carlovingian dynasty was certainly the most barren of learned men of any age in history.

Darley Arabians. A breed of English racers, from an Arab stallion introduced by Mr. Darley. This stallion was the sire of the "Flying Childers," and great-grandsire of "Eclipse."

Darmade've (4 syl.). God of virtue; represented by the Indians as an ox. (*Indian mythology.*)

Dart. (*See* ABARIS.)

Darwin'ian Theory. Charles Darwin, grandson of the poet, published in 1859 a work entitled "Origin of Species," to prove that the numerous species now existing on the earth sprang originally from one or at most a few primal forms; and that the present diversity is due to special development and natural selection. Those plants and creatures which are best suited to the conditions of their existence survive and become fruitful; certain organs called into play by peculiar conditions of life grow with their growth and strengthen with their strength till they become so much a part and parcel of their frames as to be transmitted to their offspring. The conditions of life being very diverse, cause a great diversity of organic development, and, of course, every such diversity which has become radical is the parent of a new species.

Daughter. Greek, *thugater,* contracted into *thug'ter;* Dutch, *dogter;* German, *tochter;* Persian, *dochtar;* Sanskrit, *duhiter;* Saxon, *dohter,* &c.

Dau'phin. The heir of the French crown under the Valois and Bourbon dynasties. Guy VIII., count of Vienne, was the first so styled, because he wore *a dolphin* as his cognisance. The title descended in the family till 1349, when Humbert II., *de la Tour de Pisa,* sold his seigneurie, called the Dauphiné, to king Philippe VI. (de Valois), on condition that the heir of France assumed the title of *le dauphin.* The first French prince so called was Jean, who succeeded Philippe; and the last was the duc d'Angoulême, son of Charles IX., who renounced the title in 1830.

Grand Dauphin. Louis, duc de Bourgogne, eldest son of Louis XIV., for whose use was published the Latin classics, entitled "Ad usum Delphi'ni." (1661-1711.)

Second or *Little Dauphin.* Louis, son of the Grand Dauphin. (1682-1712.)

Dav'enport (*The Brothers*) from America. Two impostors, who professed that spirits would untie them when bound with cords, and even that spirits played all sorts of instruments in a dark cabinet. The imposition was exposed in 1865.

David, in Dryden's satire called "Absalom and Achitophel," represents Charles II.; Absalom, his beautiful but rebellious son, represents the duke of Monmouth; Achitophel, the traitorous counsellor, is the earl of Shaftesbury; Barzillaï, the faithful old man who provided the king sustenance, was the duke of Ormond; Hushaï, who defeated the counsel of Achitophel, was Hyde, duke of Rochester; Zadok the priest was Sancroft, archbishop of Canterbury; Shimeï, who cursed the king in his flight, was Bethel, the lord-mayor, &c. &c. (2 Sam. xvii.—xix.).—*Dryden, "Absalom and Achitophel."*

David (*St.*) or *Dewid*, was son of Xantus, prince of Cereticu, now called Cardiganshire; he was brought up a priest, became an ascetic in the Isle of Wight, preached to the Britons, confuted Pela'gius, and was preferred to the see of Caerleon, since called St. David's. He died 544. (*See* TAFFY.)

St. David's (Wales) was originally called Mene'via (*i.e., main aw*, narrow water or frith). Here St. David received his early education, and when Dyvrig, archbishop of Caerleon, resigned to him his see, St. David removed the archiepiscopal residence to Mene'via, which was henceforth called by his name.

Da'vus. *Davus sum, non Œdipus* (I am a plain, simple fellow, and no solver of riddles, like Œdipus). The words are from Terence's "An'dria," i. 2, 23.

Davy. *I'll take my davy of it.* I'll take my "affidavit" it is true.

Davy Jones's Locker. *He's gone to Davy Jones's Locker—i.e.*, he is dead. Jones is a corruption of Jonah the prophet, who was thrown into the sea. *Locker*, in seaman's phrase, means any receptacle for private stores; and *duffy* is a ghost or spirit among the West Indian negroes. So the whole phrase is, "He is gone to the place of safe keeping, where duffy Jonah was sent to."

This same Davy Jones, according to the mythology of sailors, is the fiend that presides over all the evil spirits of the deep, and is seen in various shapes, warning the devoted wretch of death and woe.
Smollett, "Peregrine Pickle," xiii.

Da'vy's Sow. *Drunk as Davy's sow.* Grose says:—One David Lloyd, a Welshman, who kept an ale-house at Hereford, had a sow with six legs, which was an object of great curiosity. One day David's wife, having indulged too freely, lay down in the sty to sleep, and a company coming to see the sow, David led them to the sty, saying, as usual, "There is a sow for you! Did you ever see the like?" One of the visitors replied, "Well, it is the drunkenest sow I ever beheld." Whence the woman was ever after called "Davy's sow." — *Classical Dictionary of the Vulgar Tongue.*

Dawson (*Bully*). A noted London sharper, who swaggered and led a most abandoned life about Blackfriars, in the reign of Charles II. (*See* JEMMY DAWSON.

Bully Dawson kicked by half the town, and half the town kicked by Bully Dawson.—*Charles Lamb.*

Day. When it begins. (1.) With *sun-set:* The Jews in their "sacred year," and the Church—hence the eve of feast-days; the ancient Britons "non dic'rum nu'merum, ut nos, sed noc'tium com'putant," says Tacitus—hence "se'nnight" and "fort'night;" the Athenians, Chinese, Mahometans, &c., Italians, Austrians, and Bohemians. (2.) With *sunrise:* The Babylonians, Syrians, Persians, and modern Greeks. (3.) With *noon:* The ancient Egyptians and modern astronomers. (4.) With *midnight:* The English, French, Dutch, Germans, Spanish, Portuguese, Americans, &c.

I have lost a day (Per'didi diem) was the exclamation of Titus, the Roman emperor, when on one occasion he could call to mind nothing done during the past day for the benefit of his subjects.

Day of the Barricades. (*See* BARRICADES.)

Day of the Dupes, in French history, was November 11th, 1630, when Marie de Me'dicis and Gaston duc d'Orléans extorted from Louis XIII. a promise that he would dismiss his minister, the cardinal Richelieu. The cardinal went in all speed to Versailles, the king repented, and Richelieu became more powerful than ever. Marie de Me'dicis and Gaston were the dupes who had to pay dearly for their short triumph.

Day-dream. A dream of the imagination when the eyes are awake.

Daylights. The eyes, which let day-light into the sensorium.

Dayspring. The dawn; the commencement of the Messiah's reign.

> The dayspring from on high hath visited us.—*Luke* i. 78.

Daysman. An umpire, judge, or intercessor. The word is *daïs-man* (a man who sits on the daïs); a sort of *lit de justice*. Hence Piers Ploughman—

> And at the day of doom
> At the height Deys sit.

De Facto. Actually, in reality; in opposition to *de jure*, lawfully or rightfully. Thus John was *de facto* king, but Arthur was so *de jure*.

De Profundis (Out of the depths). The 130th Psalm is so called from the first two words in the Latin version. It is sung by Roman Catholics when the dead are committed to the grave.

Dead. *Dead as a door-nail.* The door-nail is the plate or knob on which the knocker or hammer strikes. As this nail is knocked on the head several times a day, it cannot be supposed to have much life left in it.

> *Falstaff.* What! is the old king dead?
> *Pistol.* As nail in door.
> *Shakespeare*, "2 *Henry IV.*," v. 3.

Dead as a herring. (*See* HERRING.)

Dead Heat. A race to be run again between two horses that have "tied." A *heat* is that part of a race run without stopping. Two or more heats make a race. A dead heat is a heat which goes for nothing; it is dead, as if it had never taken place.

Dead Languages. Languages no longer spoken. They belong to the dead, and not to the living.

Dead Letter. A written document of no value; a law no longer acted upon. Also a letter which lies buried in the post-office because the address is incorrect, or the person addressed cannot be found. Such letters are all the same as if they existed not.

Dead Lift. *I am at a dead lift.* In a strait or difficulty where I greatly need help; a hopeless exigency. A dead lift is the lifting of a dead or inactive body, which must be done by sheer force.

Dead Lights. Strong wooden shutters to close the cabin windows of a ship, so called because they deaden or kill the daylight.

Dead Lock. A lock which has no spring catch.

> Things are at a dead-lock.—*The Times.*

Dead Men. Empty bottles. *Down among the dead men let me lie.* Let me get so intoxicated as to slip from my chair, and lie under the table with the empty bottles. The expression is a witticism on the word *spirit*. Spirit means life, and also alcohol (the spirit of full bottles); when the spirit is out the man is dead, and when the bottle is empty its spirit is departed.

Dead Men's Shoes. *Waiting for dead men's shoes.* Looking out for legacies; looking to stand in the place of some moneyed man, when he is dead and buried.

Dead Ropes. Those which are fixed, or do not run on blocks; so called because they have no activity or life in them.

Dead Sea. So the Romans called the "Salt Sea." Josephus says that the vale of Siddim was changed into the Dead Sea at the destruction of Sodom ("Antiq.," i. 8, 3, &c.). The water is very salt, and of a dull green colour. Few fish are found therein, but it is not true that birds which venture near its vapours fall down dead. The shores are almost barren, but hyenas and other wild beasts lurk there.

Dead Set. *He made a dead set at her.* A pointed or decided determination to bring matters to a crisis. The allusion is to a setter dog that has discovered game, and makes a dead set at it.

To be at a dead set is to be set fast, or locked in, so as not to be able to move. The allusion is to machinery.

To make a dead set upon some one is to attack him resolutely, to set upon him; the allusion being to dogs, bulls, &c., set on each other to fight.

Dead Weight. The weight of something without life; a burden that does nothing towards easing its own weight; a person who encumbers us and renders no assistance. (*See* DEAD LIFT.)

Deaf. *Deaf as a white cat.* It is said that white cats are deaf and stupid.

Deaf Adder. "The deaf adder stoppeth her ears, and will not hearken to the voice of the charmer, charm he never so wisely" (Ps. lviii. 4, 5). Captain Bruce says, "If a viper enters the house, the charmer is sent for, who entices the serpent, and puts it into a bag. I have seen poisonous vipers twist round the bodies of these psylli in all directions, without having their fangs extracted." According to tradition, the asp stops its ears when the charmer utters his incantation, by applying one ear to the ground and twisting its tail into the other.

Deal. A portion. "A tenth deal of flour."—Exod. xxix. 40. (German, *theil;* Saxon, *dæl;* Irish, *dail;* English, *dole.*)

To deal the cards is to give each his dole or portion.

Deal-fish. So called because the dorsal fin resembles a deal-board.

Dean (the Latin *Deca'nus*). The chief over ten prebends or canons.

The Dean (Il Piova'no). Arlotto, the Italian humorist. (1395-1483.)

Jonathan Swift, dean of St Patrick. (1667-1745.)

Deans (*Effie*). In Scott's "Heart of Midlothian" is Helen Walker. She is abandoned by her lover, Geordie Robertson [Staunton], and condemned for child-murder.

Jeanie Deans. Half-sister of Effie Deans, who walks all the way to London to plead for her sister. She is a model of good sense, strong affection, and disinterested heroism. (*See* WALKER.)

> We follow Pilgrim through his progress with an interest not inferior to that with which we follow Elizabeth from Siberia to Moscow, and Jeanie Deans from Edinburgh to London.—*Lord Macaulay.*

Dear. *Oh, dear me!* A corruption of *Oh, Deus meus!* Equivalent to the French *Oh, mon Dieu!* and the Italian *O, mio Dio!* &c.

Dearest. Most hateful, as *dearest foe.* The word dear, meaning "beloved," is the Saxon *deor* (dear, rare); but dear, "hateful," is the Saxon *derian* (to hurt), Scotch *dere* (to annoy).

> Would I had met my dearest foe in heaven,
> Or ever I had seen that day, Horatio.
> *Shakespeare, "Hamlet," i. 2.*

Death, according to Milton, is twin-keeper, with Sin, of Hell-gate.

> The other shape,
> If shape it might be called that shape had none
> Distinguishable in member, joint, or limb;
> Or substance might be called that shadow seemed;...
> The likeness of a kingly crown had on.
> *Milton, "Paradise Lost," ii.*

Death. (*See* BLACK.)

Death stands, like Mercuries, in every way. (*See* MERCURY.)

Till death us do part. (*See* DEPART.)

Angel of Death. (*See* ABOU-JAHIA, AZRAEL.)

Death in the Pot. During a dearth in Gilgal, there was made for the sons of the prophets a pottage of wild herbs, some of which were poisonous. When the sons of the prophets tasted the pottage, they cried out, "There is death in the pot." Then Elisha put into it some meal, and its poisonous qualities were counteracted. (2 Kings iv. 40.)

Death-bell. A tinkling in the ears, supposed by the Scotch peasantry to announce the death of a friend.

> O lady, 'tis dark, an' I heard the death-bell,
> An' I darena gae yonder for gowd nor fee.
> *James Hogg, "Mountain Bard."*

Deaths-man. An executioner; a person who kills another brutally but lawfully.

> Great Hector's deaths-man.
> *Heywood, "Iron Age."*

Debateable Land. A tract of land between the Esk and Sark, claimed by both England and Scotland, and for a long time the subject of dispute. This tract of land was the hotbed of thieves and vagabonds.

De'bon. One of the heroes who accompanied Brute to Britain. According to British fable, Devonshire is the county or share of Debon. (*See* DEVONSHIRE.)

Debonair' (*Le Débonnaire*). Louis I. of France, sometimes called in English *The Meek,* son and successor of Charlemagne; a man of courteous manners, cheerful temper, but effeminate and deficient in moral energy. (778, 814-840.)

Débris. *The débris of an army.* The remnants of a routed army. Débris means the fragments of a worn-down rock. It is a geological term (*débriser,* to break down).

Decam'eron. A volume of tales related in *ten days* (Greek, *deka, hem'era*), as the "Decameron of Boccac'cio," which contains 100 tales related in ten days.

Decamp'. *He decamped in the middle of the night.* Left without paying his debts. A military term from the Latin *de-campus* (from the field); French, *décamper,* to march.

December. (Latin, *the tenth month.*) So it was when the year began in March with the vernal equinox; but since January and February have been inserted before it, the term is quite incorrect.

Deception.

Doubtless the pleasure is as great
Of being cheated as to cheat;
As lookers-on feel most delight
That least perceive a juggler's sleight,
And still the less they understand
The more they admire his sleight of hand.
Butler, "Hudibras," pt. ii. 3.

Deci'de (2 syl.) means "to knock out." Several things being set before a person, he knocks out all but one, which he selects as the object of his choice. A *decided man* is one who quickly knocks out every idea but the one he intends to adhere to.

Decimo. *A man in decimo—i.e.*, a hobby-de-hoy. Johnson uses the phrase *in decimo-sexto.*

Deck. *To sweep the deck.* To clear off all the stakes. A pack of cards piled in order is called a *deck.*

To deck is to decorate or adorn.

I thought thy bride-bed to have decked, sweet maid,
And not have strewed thy grave.
Shakespeare, "Hamlet," v. 1.

Clear the decks—i.e., get out of the way; your room is better than your company; I am going to be very busy. A sea-term. Decks are cleared before action.

Décolleté (*da-coal-ta*). *Nothing even décolleté should be uttered in the presence of ladies—i.e.*, bearing the least semblance to a *double entendre.* Décolleté is the French for a "dress cut low about the bosom."

Decoy Duck. A bait or lure; a duck taught to allure others into a net, and employed for this purpose.

Decrep'it. Unable to make a noise. It refers rather to the mute voice and silent footstep of old age than to its broken strength. (Latin, *de-crepo.*)

Decu'man Gate. The gate where the 10th legion was posted. It was opposite the Prætorian gate, and furthest from the enemy.

Dedalian. Intricate; variegated. So called from *Dædalos*, who made the Cretan labyrinth.

Dedlock (*Sir Leicester*). An honourable and truthful gentleman, but of such fossilised ideas that no "tongue of man" could shake his prejudices. — *"Bleak House," by Charles Dickens.*

Dee (*Dr. John*). A man of vast knowledge, whose library, museum, and mathematical instruments were valued at £2,000. On one occasion the populace broke into his house and destroyed the greater part of his valuable collection, under the notion that Dee held intercourse with the devil. He ultimately died a pauper, at the advanced age of eighty-one, and was buried at Mortlake. He professed to be able to raise the dead, and had a magic mirror, afterwards in Horace Walpole's collection at Strawberry Hill. (1527-1608.)

Dee Mills. *If you had the rent of Dee Mills, you would spend it all.* Dee Mills, in Cheshire, used to yield a very large annual rent. (*Cheshire proverb.*)

There was a jolly miller
Lived on the river Dee;
He worked and sung from morn to night—
No lark so blithe as he;
And this the burden of his song
For ever used to be—
"I care for nobody, no, not I,
If nobody cares for me."
Dickerstaff, "Love in a Village." (1762.)

Deer. Supposed by poets to shed tears. The drops, however, which fall from their eyes are not tears from the lachrymal glands, but an oily secretion from the inner angle of the eye, close to the nose.

A poor sequestered stag . . .
Did come to languish . . . and the big round tears
Coursed one another down his innocent nose
In piteous chase.
Shakespeare, "As You Like It," iii. 2.

Deerslayer. The hero of a novel so called, by F. Cooper. He is the beau-ideal of a man without cultivation—honourable in sentiment, truthful, and brave as a lion; pure of heart, and without reproach in conduct. The character appears, under different names, in five novels—"The Deerslayer," "The Pathfinder," "The Last of the Mo'hicans," "The Pioneers," and "The Prairie." (*See* NATTY BUMPO.)

Deev-Binder. Tahmuras, king of Persia, who defeated the Deev king and the fierce Demrush, but was slain by Houndkonz, another powerful Deev.

Default. *Judgment by default* is when the defendant does not appear in

court on the day appointed. The judge gives sentence in favour of the plaintiff, not because the plaintiff is right, but from the default of the defendant.

Defeat. "What though the field be lost, all is not lost."—*Paradise Lost.*

"All is lost but honour" (*Tout est perdu, madame, fors l'honneur*) is what François I. is said to have written to his mother, after the battle of Pavi'a in 1525.

Defen'der of the Faith. A title given by pope Leo X. to Henry VIII. of England, in 1521, for a Latin treatise "On the Seven Sacraments." Many previous kings, and even subjects, had been termed "defenders of the Catholic faith," "defenders of the church," and so on, but no one had borne it as a title. The sovereign of Spain is entitled *Catholic*, and of France *Most Christian.*

God bless the king! I mean the "faith's defender!"
God bless—No harm in blessing the Pretender.
But who Pretender is, or who is king—
God bless us all! that's quite another thing.
John Byrom (*Shorthand Writer*).

Degen'erate (4 syl.) is to be worse than the parent stock. (Latin, *de genus.*)

De'iani'ra. Wife of Herculës, and the inadvertent cause of his death. Nessos told her that any one to whom she gave a shirt steeped in his blood, would love her with undying love; she gave it to her husband, and it burnt him to death. De-i-a-ni'-ra killed herself for grief.

Deïph'obus (4 syl.). One of the sons of Priam, and, next to Hector, the bravest and boldest of all the Trojans. On the death of his brother Paris, he married Helen; but Helen betrayed him to her first husband, Menela'os, who slew him. — *Homer's "Iliad" and Virgil's "Æneid."*

Déjeuner à la Fourchette (French). Breakfast with forks; a cold collation; a breakfast in the middle of the day, with meat and wine; a lunch.

Delec'table Mountains (*The*), in Bunyan's "Pilgrim's Progress," are a range of mountains from which the "Celestial City" may be seen. They are in Immanuel's land, and are covered with sheep, for which Immanuel had died.

Delf, or more correctly *Delft,* a common sort of pottery made at Delft in Holland.

Delia, of Pope's line, "Slander or poison dread from Delia's rage," was Lady Deloraine, who married W. Windam of Carsham, and died 1744. The person said to have been poisoned was Miss Mackenzie.—*Satires and Epistles,* i. 81.

Delia is not better known to our yard-dog—i.e., the person is so intimate and well known that the yard-dog will not bark at his approach. It is from Virgil, who makes his shepherd Menalcas boast "That his sweetheart is as well known to his dog as Delia the shepherdess."—*Ecl.* iii.

Delib'erate (4 syl.) is to weigh thoroughly in the mind. (Latin, *de libro.*)

Delight is "to make light." Hence Shakespeare speaks of the disembodied soul as "the delighted spirit . . . . . blown with restless violence round about the pendant world" ("Measure for Measure," iii. 1). So again he says of gifts, "the more delayed, delighted" ("Cymbeline," v. 5), meaning the more light or worthless the longer they are delayed. Delighted, in the sense of "pleased," means light-hearted, with buoyant spirits.

The delight of mankind. So Titus, the Roman emperor, was entitled. (79-81).

Delir'ium. From the Latin *lira* (the ridge left by the plough), hence the verb *de-lira're,* to make an irregular ridge or balk in ploughing. *Deli'rus* is one whose mind is not properly tilled or cultivated, a person of irregular intellect; and *deli'rium* is the state of a person whose mental faculties are like a field full of balks or irregularities. (*See* PREVARICATION.)

Della Crus'cans or *Della Crus'can School.* So called from Crusca, the Florentine academy. The name is applied to a school of poetry started by some young Englishmen at Florence in the latter part of the eighteenth century. These silly, sentimental affectations, which appeared in "The World" and "The Oracle," created for a time quite a furor. The whole affair was mercilessly gibbeted in the "Baviad" and "Mæviad" of Mr. Gifford.

Delos. A floating island ultimately made fast to the bottom of the sea by Posei'don (Neptune). Apollo having become possessor of it by exchange, made it his favourite retreat.

Delphi or *Delphos*. A town of Pho'cis, famous for its oracle. So called from its twin peaks, which the Greeks called brothers (*a-delphoi*).

Delphin Classics. A set of Latin classics edited in France by thirty-nine scholars, under the superintendence of Montausier, Bossuet, and Huet, for the use of the son of Louis XIV., called the *Grand Dauphin*. They are of no value except for their indexes.

Del'ta. The island formed at the mouth of a river, which usually assumes a triangular form, like the Greek letter called *delta;* as, the delta of the Nile, the delta of the Danube, Rhine, Ganges, Indus, Niger, Mississippi, Po, and so on.

Del'uge. *After me the Deluge* ("Après moi le Deluge"). When I am dead the deluge may come for aught I care. Generally ascribed to Prince Metternich, but the prince borrowed it from Mdme. Pompadour, who laughed off all the remonstrances of ministers at her extravagance by saying, "Après nous le deluge" (Ruin if you like when we are dead and gone).

Del'uges (3 syl.). The chief, besides that recorded in the Bible, are the following:—The deluge of *Fohi*, the Chinese; the *Satyavra'ta* of the Indians; the *Xisuth'rus* of the Assyrians; the Mexican deluge; and the Greek deluges of *Deuca'lion* and *Og'ygës*.

De'marus. The Jupiter of the Phœnicians.

Demi-monde. Lorettes, courtezans. *Le beau monde* means "fashionable society," and *demi-monde* the society only half acknowledged.

> Demi-monde implies not only recognition and a *status*, but a certain social standing. — *Saturday Review.*

Demi-rep. A woman whose character has been blown upon. Contraction of *demi-reputation.*

Demiur'gus (*Greek*), in the language of Platonists, means that mysterious agent which made the world, and all that it contains. The Logos or Word spoken of by St. John, in the first chapter of his gospel, is the Demiurgus of Platonising Christians.

Demobilisa'tion of troops. The disorganisation of them, the disarming of them. This is a French military term. To "mobilise" troops is to render them liable to be moved on service out of their quarters; to "demobilise" them is to send them home, so that they cannot be moved from their quarters against any one.

Democ'racy. A republican form of government, a commonwealth. (Greek, *demos - kratia*, the rule of the people.

Democ'ritos. The laughing philosopher of Abde'ra. He should rather be termed the *deriding* philosopher, because he derided or laughed at people for their folly or vanity. It is said that he put out his eyes, that he might think more deeply.

> Democritus, dear droll, revisit earth,
> And with our follies glut thy heightened mirth.
> *Prior.*

Democ'ritos Junior. Robert Burton, author of "The Anatomy of Melancholy. (1576-1640.)

Demod'ocos. A minstrel who, according to Homer, sang the amours of Mars and Venus in the court of Alcin'oös, while Ulysses was a guest there.

Demogorgon. A terrible deity, whose very name was capable of producing the most horrible effects. Hence Milton speaks of "the dreaded name of Demogorgon" ("Paradise Lost," ii.). This tyrant king of the elves and fays lived on the Himalayas, and once in five years summoned all his subjects before him to give an account of their stewardship. Spenser (Bk. iv. 2) says, "He dwells in the deep abyss where the 3 fatal sisters dwell."

> Must I call your master to my aid,
> At whose dread name the trembling furies quake,
> Hell stands abashed, and earth's foundations shake?
> *Rowe, "Lucan's Pharsalia VI."*
>
> When the moon arises,
> (Then) cruel Demogorgon walks his round,
> And if he finds a fairy lag in light,
> He drives the wretch before, and lashes into night.
> *Dryden, "The Flower and the Leaf."*

Demon of Matrimonial Unhappiness. Asmode'us, who slew the seven husbands of Sara.—*Tobit.*

Prince of Demons. Asmode'us.—*Talmud.*

Demos'thenës' Lantern. A chora'gic monument erected by Lysic'ratës, in Athens. A "tripod" was awarded to every one in Athens who produced the best drama or choral piece of his tribe. The street in which Demosthenës' Lantern stood was full of these tripods.

Demy'. A size of paper between royal and crown. Its size is 20 in. by 15 in. It is from the French word *demi* (half), and means demi-royal (a small royal), royal being 24 in. by 19 in. The old water-mark is a fleur-de-lis.

Den. Evening. *God ye good den!*—*i.e.*, God (give) ye good evening.

Dena'rius. A Roman silver coin, equal in value to ten ases (*deni-ases*). The word was used in France and England for the inferior coins, whether silver or copper, and for ready money generally.

Denarius Dei (God's penny). An earnest of a bargain, which was given to the church or poor.

Denarii St. Petri (Peter's pence). One penny from each family, given to the pope.

Denarius tertius comita'tus. One-third of the pence of the county, which was paid to the earl. The other two-thirds belonged to the crown. (*See* D.)

Denich'i or *De'nix.* A Japanese idol, with three heads and forty hands. The heads symbolise the sun, moon, and elements, and the forty hands the bounty of nature.

Dennis (*John*), called the "best abused man in England." Swift and Pope satirised him. He is called Zoïlus.

Den'izen. A made citizen—*i.e.*, an alien who has been naturalised by letters patent. (Old French, *donaison*, free gift).

Denouement. (*French.*) The untying of a plot, the winding up of a novel or play. (*Denouer*, to unknot.)

Denys (*St.*), according to tradition, carried his head, after martyrdom, for six miles, and then deliberately laid it down on the spot where stands the present cathedral bearing his name. This absurd tale took its rise from an ancient *painting*, in which the artist, to represent the martyrdom of the bishop, drew a headless body; but, in order that the trunk might be recognised, placed the head in front, between the martyr's hands.

Sir Denys Brand, in Crabbe's "Borough," is a country magnate who apes humility. He rides on a sorry brown pony "not worth £5," but mounts his lackey on a race-horse, "twice victor for a plate." Sir Denys Brand is the type of a character by no means uncommon.

De'odand means something "given to God" (*deo-dandum*). This was the case when a man met with his death through injuries inflicted by some chattel, as by the fall of a ladder, the toss of a bull, or the kick of a horse. In such cases the cause of death was sold, and the proceeds given to the church. The custom was based on the doctrine of purgatory. As the person was sent to his account without the sacrament of extreme unction, the money thus raised served to pay for masses for his repose. Deodands were abolished September 1, 1846.

Depart. To part thoroughly; to separate effectually. The marriage service in the ancient prayer-books had, "till death us depart," or, "till alimony or death us departs," a sentence which has been corrupted into "till death us do part."

> Before they settle hands and hearts,
> Till alimony or death departs.
> *Butler*, "*Hudibras*," iii. 2.

Depart'ment. France is divided into departments, as Great Britain and Ireland are divided into counties or shires. From 1768 it was divided into *governments*, of which thirty-two were *grand* and eight *petit*. In 1790, by a decree of the Constituent Assembly, it was mapped out *de novo* into eighty-three departments. In 1804 the number of departments was increased to 107, and in 1812 to 130. In 1815 the territory was reduced to eighty-six departments, and continued so till 1860, when Savoy and Nice were added. The present number is eighty-six.

Dep'inges (2 syl.) or *Deep'ings.* A breadth of netting to be sewed on a *hoddy* (net) to make it sufficiently large. Sometimes the breadth is called a *depth*, and the act of sewing one depth on another is called *deepening* the net. In 1574 the Dutch settlers at Yarmouth were required "to provide themselves with twine and depinges in foreign places."

Deputa'tions. *The year of the deputations.* The eighth of the Hedj'rah, after Mahomet's victory over the Arabs near Taïf, when deputations from all parts flocked to do him homage.

Depu'te (2 syl.). To depute means to prune or cut off a part; deputation is the part cut off. A deputation is a slip cut off to represent the whole. (Latin, *depu'to.*)

Der Freischütz. The most German and best of Weber's operas. (*See* FREISCHUTZ.)

Derbend (*iron gates*). The defile between the Caspian and the Black Sea, once fortified by a wall, and closed by iron gates.

> Beyond the Caspian's Iron Gates.
> *Moore, "Fire Worshippers."*

Derby Stakes. Started by Edward Smith Stanley, the twelfth earl of Derby, in 1780, the year after his establishment of the Oaks stakes (*q.v.*).

The Derby Day is the day when the Derby stakes are run for; it is the second Wednesday of the great Epsom Spring Meeting, in May.

Deri've (2 syl.) means "back to its channel or source" (Latin, *de rivo*). The Latin *rivus* (a river) does not mean the stream or current, but the source whence it flows, or the channel through which it runs. As Ulpian says, "Fons sive locus per longitu'dinem depressus, quo aqua decurrat."

Der'rick. A hangman; a temporary crane to remove goods from the hold of a vessel. So called from Derrick, the Tyburn hangman early in the seventeenth century, who for more than a hundred years gave his name to gibbets. (*See* HANGMAN.)

> He rides circuit with the devil, and Derrick must be his host, and Tyborne the inn at which he will light.—"*Bellman of London.*" (1616.)

Derry Down. This chorus, says Sir Walter Scott, is not only as old as the heptarchy, but even as the Druidical times. It was the chorus to the hymns sung by the Druids when they went in grand procession to gather mistletoe.—"*Ivanhoe,*" c. xvii. (*Derry*, a grove.)

Der'wentwa'ter. *Lord Derwentwater's Lights.* The Auro'ra borea'lis; so called from James, earl of Derwentwater, beheaded for rebellion 24th Feb., 1716. It is said that the northern lights were unusually brilliant on that night.

Desdemo'na (in Shakespeare's "Othello"). Daughter of Brabantio. She fell in love with Othello, and eloped with him. Iago, acting on the jealous temper of the Moor, made him believe that his wife had an intrigue with Cassio, and in confirmation of this statement told the Moor that she had given Cassio a pocket-handkerchief, the fact being that Iago's wife had purloined it. Othello asked his bride for it, but she was unable to find it; whereupon the Moor murdered her and then stabbed himself.

> She . . . was ready to listen and weep, like Desdemona, at the stories of his dangers and campaigns.—*Thackeray.*

Desmas, *Dysmas,* or *Demas* (*St.*). The penitent thief is called by this name in the ancient mysteries. In the apocryphal *Gospel of Nicodemus* the penitent thief is called Dysmas, and in the *Story of Joseph of Arimathea* Demas; the other thief in both places is called Gestas, not Gesmas. Longfellow calls the penitent thief Titus, and the other Dumachus (*q.v.*).

Despair. *The Giant Despair,* in Bunyan's "Pilgrim's Progress," lived in "Doubting Castle."

Dessert' means simply the cloth removed (French, *desservir,* to clear the cloth); and dessert is that which comes after the cloth is removed.

Destruction. *Prince of Destruction.* Tamerlane or Timour the Tartar. (1335, 1360-1405.)

Des'ultory. Those who rode two or more horses in the circus of Rome, and used to leap from one to the other, were called *desulto'res*; hence *desultor* came in Latin to mean one inconstant, or who went from one thing to another; and desultory means after the manner of a desultor. *Desultor amoris,* a male coquette.

Detest' is simply to witness against. (Latin, *de-testor.*)

Deuca'lion. (*See* BONES.)

Deucalion's Flood. According to Greek mythology, Deucalion was a king of Thessaly, in whose reign the whole world was covered with a deluge in consequence of the great impiety of man. (*See* DELUGES.)

Deuce and In'cubus. The nightmare. In'cubus is the Latin *in'cubo* (to lie on), and deuce is the Greek *duso* (to sit on). Nightmares were by the Celts supposed to be caused by demons called *Dusiens* sitting on the chest of a sleeper. St. Austin, in his "De civita'të Dei," mentions them—"Quosdam dæ'mones, quos du'sios Galli nun'cupant" (xv. 23). Dr. Whitaker says Deuce was a goddess nymph of the Brigan'tës; but Sharon Turner says it appeared to men as a female, and to women as a male dæmon.

Deuce. *The Deuce is in you; Deuce take you; What the Deuce is the matter?* These all refer to the dæmon Deuce, mentioned above. (*See* PLAY THE DEUCE.)

Deuce. The two of cards or dice (French, *deux*). The three is called "Tray" (French, *trois;* Latin, *tres*).

A gentleman being punched by a butcher's tray, exclaimed, "Deuce take the tray." "Well," said the boy, "I don't know how the deuce is to take the tray."—*Jest Book.*

Deus (2 syl.). *Deus ex ma'china.* The intervention of a god or some unlikely event in order to extricate the difficulties into which a clumsy author has involved himself; any forced incident, such as the arrival of a rich uncle from the Indies to help a young couple in their pecuniary embarrassments. To prove that the stars are inhabited because God is omnipotent is to bring in a *deus ex ma'china.* Literally, it means "a god (let down upon the stage or flying in the air) by machinery."

Deutas. The good genii of Indian mythology. They dwell at Sorgon, the paradise of the demi-gods.

De'va's Vale. The valley of the river Dee or Deva, in Cheshire, celebrated for its pastures and dairy produce.

He chose a farm in Deva's vale,
Where his long alleys peeped upon the main.
Thomson, "Castle of Indolence," canto ii.

Deven'dren, king of the demigods, who lived in Sorgon (*paradise*), where he presided over 330,000 divinities. He is represented full of eyes, and with four hands, and sits on an elephant. (*Indian mythology.*)

Devil. Represented with a cloven foot, because by the Rabbinical writers he is called *seirissim* (a goat.) As the goat is a type of uncleanness, the prince of unclean spirits is aptly represented under this emblem.

The Devil among the Tailors. On Dowton's benefit at the Haymarket, some 7000 journeymen tailors congregated in and around the theatre to prevent a burlesque called, *The Tailors: a Tragedy for warm weather,* which they considered insulting to the trade. Fairburn's edition of this play is headed "The Devil among the Tailors," and contains an account of this fracas. (See also *Biographia Dramatica,* article TAILORS.) There is a Scotch reel so called.

A Printer's Devil. Formerly the boy who took the printed sheets from the tympan of the press. Old Moxon says, "They do commonly so black and bedaub themselves that the workmen do jocosely call them devils." The errand-boy is now so called. It is said that Aldo Manuzio, Venetian printer, employed a black slave, thought to be an imp.

I, Aldo Manuzio, printer to the Doge, have this day made public exposure of the printer's devil. All who think he is not flesh and blood may come and pinch him.
Proclamation of Aldo Manuzio, 1490.

Robert the Devil, of Normandy. (*See* ROBERT LE DIABLE.)

The French Devil. Jean Bart, an intrepid French sailor, born at Dunkirk. (1650-1702.)

The White Devil of Walla'chia. George Castrio'ta was so called by the Turks. (1404-1467.)

Cheating the Devil. Mincing an oath; doing evil for gain, and giving part of the profits to the church, &c. It is by no means unusual in monkish traditions. Thus the "Devil's Bridge" is a single arch over a cataract. It is said that his Satanic majesty had knocked down several bridges, but promised the abbot Giraldus of Einsiedel to let this one stand, provided the abbot would consign to him the first living thing that crossed it. When the bridge was finished, the abbot threw across it a loaf of bread, which a hungry dog ran after, and "the rocks re-echoed with peals of laughter to see the devil thus defeated." — *Longfellow, "Golden Legend,"* v.

Rabelais says that a farmer once bargained with the devil for each to have on alternate years what grew under and over the soil. The cannie farmer sowed

carrots and turnips when it was his turn to have the under-soil share, and wheat and barley the year following.

Gone to the Devil. To ruin. The Devil and St. Dunstan was the sign of a public-house, No. 2 Fleet St., much frequented by lawyers. When they went to dinner, they placed a notice on their door, "Gone to the Devil," and as those who neglected their work were constantly absent from their rooms, the expression came to signify "Gone to the bad."

> Dined to-day with Dr. Garth and Mr. Addison at the Devil Tavern, near Temple Bar, and Garth treated.—*Swift*, "*Letter to Stella.*"

Son of the Devil. Ezzeli'no, chief of the Gibelins, and governor of Vicenza, was so called for his infamous cruelties. 1215-1259.)

> Fierce Ezelin, that most inhuman lord,
> Who shall be deemed by men the child of hell.
> *Rose*, "*Orlando Furioso,*" iii. 32.

Talk of the devil and he's sure to come. Said of a person who has been the subject of conversation, and who unexpectedly makes his appearance. An older proverb still is, "Talk of the dule, an he'll put out his horns;" but the modern euphemism is, "Talk of an angel, and you'll see its wings." If "from the fulness of the heart the mouth speaketh," their heart must be full of the evil-one who talk about him, and if the heart is full of him he cannot be far off.

> Since therefore 'tis to combat evil,
> 'Tis lawful to employ the Devil.
> Forthwith the Devil did appear,
> For name him and he's always near.
> *Prior*, "*Hans Carvel.*"

The Devil and his Dam. The devil and his demons. This expression occurs six times in Shakespeare. (*See fourth article further on.*)

The Devil and Dr. Faustus. Faust was the first printer of Bibles, and issued a large number in imitation of those sold as manuscripts. These he passed off in Paris as genuine, and sold for sixty crowns apiece, the usual price being 500 crowns. The uniformity of the books, their rapid supply, and their unusual cheapness, excited astonishment. Information was laid against him for magic, and in searching his lodgings the brilliant red ink with which his copies were adorned was declared to be his blood. He was charged with dealings with the devil, and condemned to be burnt alive. To save himself, he revealed his secret to the Paris Parlement, and his invention became the admiration of the world. N.B.—This tradition is not to be accepted as history.

The Devil and Tom Walker. An American proverb, used as a caution to usurers. Tom Walker was a poor miserly man, born at Massachusetts in 1727, and it is said that he sold himself to the devil for wealth. Be this as it may, Tom suddenly became very rich, and opened a counting-house at Boston, during the money panic which prevailed in the time of governor Belcher. By usury he grew richer and richer; but one day, as he was foreclosing a mortgage with a poor land-jobber, a black man on a black horse knocked at the office door. Tom went to open it, and was never seen again. Of course the good people of Boston searched his office, but all his coffers were found empty; and during the night his house caught fire, and was burnt to the ground.—*Washington Irving*, "*Tales of a Traveller.*"

The Devil catch the hindmost. In Scotland it is said when a class of students have made a certain progress in their mystic studies, they are obliged to run through a subterranean hall, and the last man is seized by the devil, and becomes his imp.

The Devil is beating his mother (German). Said when rain and sunshine quickly alternate. The old German and Norse mythologies speak of male and female demons, the latter mild and gentle, and Ulfilas translates *daimon* by *unhultho* (she-devils). The Germans say, "Where the devil cannot come, there he sends his grandmother"—meaning, where a malignant tempter will not succeed, a mild and insinuating temptation will.

The devil must be striking (German). Said when it thunders. The old Norse *Donar* means Thor, equal to Jupiter, the god of thunder, and *donner* is the German for thunder or devil, as may be seen in the expression, "The run-away goose is gone to the devil (*donner*)."

The devil to pay. The entire sentence is, *The devil to pay, and no pitch hot.* To "pay" the seams of a ship is to pitch them with hot pitch. (French, *payer*, from *paix, poix*, pitch; Latin, *pix.*) Devil is any dirty slab; hence, "The devil to pay, and no pitch hot," means, the slab is come to pitch the seams of

the ship, and there is no pitch hot—*i.e.*, there is nothing ready, our money is all thrown away. Hence, "Here's the very devil to pay" means, here's a shocking waste of money. "The Devil to Pay" is the name of a farce by Jobson and Nelly.

To kindle a fire for the devil is to offer sacrifice, to do what is really sinful, under the delusion that you are doing God service.

To hold a candle to the devil is to abet an evildoer out of fawning fear. The allusion is to the story of an old woman who set one wax taper before the image of St. Michael, and another before the devil whom he was trampling under foot. Being reproved for paying such honour to Satan, she naïvely replied: "Ye see, your honour, it is quite uncertain which place I shall go to at last, and sure you will not blame a poor woman for securing a friend in each."

Devil's Arrows (Yorkshire). Three remarkable "Druid" stones, near Boroughbridge, similar to *Harold's Stones*, and probably marking some boundary.

Devil's Bones. Dice, which are made of bones and lead to ruin.

Devil's Books. Playing cards. A Presbyterian phrase used in reproof of the term King's Books, applied to a pack of cards from the French *livre des quatre rois* (the book of the four kings).

Devil's Bridge. Over the falls of the Reuss, in the canton of Uri.

Devil's Candle. So the Arabs call the mandrake, from its shining appearance at night.—*Richardson.*

> Those hellish fires that light
> The mandrake's charnel leaves at night.
> *T. Moore, "Fire Worshippers."*

Devil's Den. A cromlech in a valley, near Marlborough. It now consists of two large uprights and an impost. The third upright has fallen. Some of the farm labourers a few years ago fastened a team of horses to the impost and tried, but without effect, to drag it down.

In the valley are a vast number of huge sandstones called Sarsens (Sarsdens), or when unbroken, Grey Wethers.

Devil's Dust. The dust and sweepings of cloth, made into a fabric by gum and pressure. Mr. Ferrand introduced the subject to the attention of Parliament, March 4, 1842. It is so called from the dishonesty and falsehood which it covers.—*Latimer's Sermons.*

Devil's Own. (Connaught Boys.) The 88th Foot. So called by General Picton from their bravery in the Peninsular War, 1809-1814.

Applied also to the Inns of Court Volunteers, the members of which are lawyers.

Devil's Throat (*The*). Cromer bay. So called from its danger to navigation.

Devon. Saxon *defn-afon* (deep water), contracted into def'on or dev'on.

Devonshire, according to English mythology, is a corruption of Debon's-share. This Debon was one of the heroes who came with Brute from Troy. One of the giants that he slew in the south coasts of England was Coulin, whom he chased to a vast pit, eight leagues across. The monster trying to leap this pit, fell backwards, and lost his life in the chasm. When Brutus allotted out the island, this portion became Debon's-share.

> And eke that ample pit, yet far renowned
> For the great leap which Debon did compell
> Coulin to make, being eight lugs of grownd,
> Into the which retourning back he fell...
>
> In mede of these great conquests by them got
> Cori'neus had that province utmost west...
> And Debon's share was that is Devonshire.
> *Spenser, "Faëry Queen," ii. 10.*

Devonshire Poet. O. Jones, a journeyman wool-comber, who lived at the close of the last century.

Dew-beaters. The feet; shoes to resist the wet.

> Hold out your dew-beaters till I take off the darbies (iron shoes or fetters).—*Peveril of the Peak.*

Dew-drink. A draught before breakfast. In harvest the men are allowed, in some counties, a drink of beer before they begin work. *Dew-bit* is a snack before breakfast.

Dgellabæ'an. The Persian era. Dgella Eddin, son of Togrul Beg, appointed eight astronomers to reform the calendar. The era began A.D. 1075, and is followed to this day.

Dhul'dul. The famous horse of Ali son-in-law of Mahomet.

Diable (*Le*). Olivier Ledain, the tool of Louis XI., and once the king's barber. So called because he was as much feared

as his Satanic majesty, and even more disliked. (Hung 1484.)

Diable. "Robert le Diable," Meyerbeer's grand opera. (*See* ROBERT.)

Di'adem meant, originally, a fillet wound round the head. The diadem of Bacchus was a broad band, which might be unfolded so as to make a veil. Constantine the Great was the first of the Roman emperors who wore a diadem. After his time it was set with rows of pearls and precious stones. (Greek, *deo*, to bind.)

Dialec'tics. Metaphysics; the art of disputation; that strictly logical discussion which leads to reliable results. The product or result is ideas, which, being classified, produce knowledge; but all knowledge being of the divine types, must conduce more or less to practical results and good morals. (Greek, *dialego*, to speak thoroughly.)

The following questions from John of Salisbury are fair specimens of the Middle-age subjects of discussion:—

(1) When a person buys a whole cloak, does the cowl belong to his purchase?
(2) When a hog is driven to market with a rope round its neck, does the man or the rope take him?

Di'amond. A corruption of *adamant*. So called because the diamond, which cuts other substances, can be cut or polished with no substance but itself. (Greek, *a damao*, what cannot be subdued.)

Di'amond (3 syl.). Son of Ag'apë, a fairy. He was very strong, and fought either on foot or horse with a battle-axe. He was slain in single combat by Cam'balo. (*See* TRIAMOND.)—*Spenser*, "*Faëry Queen*," bk. iv.

Diamond cut diamond. Cunning outwitting cunning; a hard bargain overreached. A diamond is so hard that it can only be ground by diamond dust, or by rubbing one against another.

A diamond of the first water. A man of the highest merit. The colour or lustre of a pearl or diamond is called its "water." One of the "first water" is one of the best colour and most brilliant lustre. We say also, "A man of the first water."

The Diamond Jousts. Jousts instituted by king Arthur, "who by that name had named them, since a diamond was the prize." Ere he was king, he came, by accident, to a glen in Lyonnesse, where two brothers had met in combat. Each was slain; but one had worn a crown of diamonds, which Arthur picked up, and when he became king offered the nine diamonds as the prize of nine several jousts, "one every year, a joust for one." Lancelot had won eight, and intended to present them all to the queen "when all were won." When the knight laid them before the queen, Guinevere, in a fit of jealousy, flung them out of the palace window into the river which ran below.—*Idylls of the King*, "*Elaine*."

Diamonds. (*See* BLACK.)

Dian'a (3 syl.). The temple of Diana at Eph'esus was set on fire by Heros'tratos, for the sake of perpetuating his name. The Ionians decreed that any one who mentioned his name should be put to death, but this very decree gave it immortality. The temple was discovered in 1872 by Mr. Wood.

Great is Diana of the Ephesians. Nothing like leather; self-interest blinds the eyes. Deme'trios was a silversmith of Eph'esus, who made gold and silver shrines for the temple of Diana. When Christianity was preached in the city, and there was danger of substituting the simplicity of the Gospel for the grandeur of idolatry, the silversmiths, headed by Demetrios, stirred the people to a riot, and they cried out with one voice for the space of two hours, "Great is Diana of the Ephesians!"

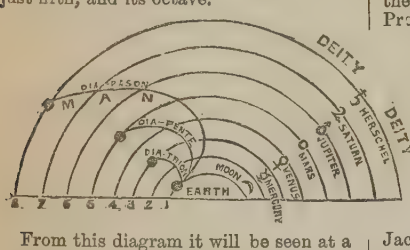
Dian's Worshippers. Midnight revellers. So called because they return home by moonlight. Dian means the moon.

Diano'ra was the wife of Gilberto of Friu'li, but was passionately beloved by Ansaldo. In order to get rid of his importunity, she told him she would never grant his suit and prove untrue till he made her garden at midwinter as full of flowers and odours as if it were midsummer. By the aid of a magician, Ansaldo accomplished this, and claimed his reward. Diano'ra went to meet him, and told him she had obeyed the command of her husband in so doing. Ansaldo, not to be outdone in courtesy, released her; and Gilberto became the firm friend of Ansaldo from that day to the end of his life.—*Boccaccio*, "*Decameron*," day x. 5. (*See* DORIGEN.)

Diapa'son. Dryden says—

> From harmony, from heavenly harmony
> The universal frame began;
> From harmony to harmony
> Thro' all the compass of the notes it ran,
> The diapason closing full in man.
> *Song for St. Cecilia's Day.*

According to the Pythagore'an system, the world is a piece of harmony, and man the full chord, which consists of a fundamental or tonic, its major third, its just fifth, and its octave.



From this diagram it will be seen at a glance that dia-pason (*through all*) means the complete chord, or, according to another system, a "microcosm of nature." Man touches Deity, passes through all the planets, and touches earth. It is because he touches Deity that he has an immortal soul, and it is because he runs through the planets that the planets influence his nature. (*See* MICROCOSM.)

Diar or *Drottnar*. A kind of priest, twelve of whom presided over the temples of Odin. (*Scandinavian mythology.*)

Diav'olo (*Fra*). Michele Pozza, an insurgent of Cala'bria. (1760-1806.) Scribe wrote a libretto on this hero for Auber.

Dibs or *Dibbs*. Money. A college perversion of *diobs*—*i.e.*, diobolus, a classic coin equal to 2½d. The schoolboy word *tip* is another form of dibbs, as in the phrase, "He gave me a famous tip"—*i.e.*, present of money.

The huckle-bones of sheep used for gambling purposes are called dibbs; and Locke speaks of stones used for the same game, which he calls *dibstones*.

Dicil'la (in "Orlando Furioso"). One of Logistilla's handmaids, famous for her chastity.

Dick. *That happened in the reign of queen Dick—i.e.*, never; there never was a queen Richard.

Dick's Hatband.

(1.) *As tight as Dick's hatband.* The hatband of Richard Cromwell was the crown, which was too tight for him to wear with safety.

(2.) *Dick's hatband, which was made of sand.* His regal honours were "a rope of sand."

(3.) *As queer as Dick's hatband.* Few things have been more ridiculous than the exaltation and abdication of the Protector's son.

(4.) *As fine as Dick's hatband.* The crown of England would be a very fine thing for any one to get.

Dickens. A perverted oath, corrupted from "Nick." Mrs. Page says—

> I cannot tell what the dickens his name is.
> *Shakespeare, "Merry Wives of Windsor," iii. 2.*

Dickey or *Dicky*. A donkey; anciently called a Dick-ass, now termed Jack-ass. It is a term of endearment, as we call a pet bird a *dicky-bird*. The ass is called Dick-y (little Richard), Cuddy (little Cuthbert), Neddy (little Edward), Jack-ass, Moke or Mike, &c.

Dickey. The rumble behind a carriage; also a leather apron, a child's bib, and a false shirt or front. All these are from the same root (Dutch, *dekken;* German, *decken;* Saxon, *thecan;* Latin, *tego*, to cover).

Dicta'tor of Letters. François Marie Arouet de Voltaire, called the *Great Pan*. (1694-1778.)

Didactic Poetry is poetry that teaches some moral lesson, as Pope's "Essay on Man." (Greek, *didasko*, I teach).

Diddler (*Jeremy*). An artful swindler; a clever, seedy vagabond, borrowing money or obtaining credit by his wit and wits. From Kenny's farce called "Raising the Wind."

Did'erick. (*See* DIETRICH.)

Di'do. It was Porson who said he could rhyme on any subject, and being asked to rhyme upon the three Latin gerunds, gave this couplet—

> When Dido found Eneas would not come,
> She mourned in silence, and was Di-do dum(b).

Die. *The die is cast.* The step is taken, and I cannot draw back. So said Julius Cæsar when he crossed the Rubicon.

> I have set my life upon the cast,
> And I will stand the hazard of the die.
> *Shakespeare, "Richard III," v. 4.*

Die-hards. The 57th Foot, so called from their gallantry at Albue'ra. 1811.

Diego (*San*). A corruption of Santiago (St. James), champion of the red cross, and patron saint of Spain.

Diës Iræ. A famous mediæval hymn on the last judgment, probably the composition of Thomas of Cela'no, a native of Abruzzi, who died in 1255. Sir Walter Scott has introduced the former part of it into his "Lay of the Last Minstrel."

> Dies iræ, dies illa,
> Solvet sæclum in favilla,
> Testë David cum Sibylla.
>
> On that day, that day of ire,
> Saith the King of Wisdom's sire,
> Earth shall melt with fervent fire.

Diës Non. A non-business day. A law phrase, meaning a day when the courts do not sit, as on Sundays; the Purification, in Hilary term; the Ascension, in Easter term; St. John the Baptist, in Trinity term; and All Saints with All Souls, in Michaelmas term.

Diës San'guinis. The 24th March, called Bello'na's Day, when the Roman votaries of the war-goddess cut themselves and drank the sacrificial blood to propitiate the deity.

Dietrich (2 syl.), of Berne or Vero'na, a name given by the German minnesängers (*minstrels*) to Theod'oric the Great, king of the Ostrogoths. One of the liegemen of king Etzel. In the terrible broil stirred up by queen Kriemhild in the banquet-hall of the Hunnish king, after the slaughter of Sir Rudiger, his friend Dietrich interfered, and succeeded in taking prisoners the only two surviving Burgundians, kings Gunther and Hagan, whom he handed over to Kriemhild, praying that she would set them free, but the angry queen cut off both their heads with her own hands.—*The Nibelungen-Lied.*

Dieu. *Dieu et mon droit* (God and my right). The parole of Richard I. at the battle of Gisors (1198), meaning that he was no vassal of France, but owed his royalty to God alone. As the French were signally beaten, the battle-word was adopted as the royal motto of England.

Difference. Ophe'lia says to the Queen, "You may wear your rue with a difference." In heraldry *differences* or *marks of cadency* indicate the various branches of a family.

> The eldest son (during the life-time of his father) bears a *label.*
> The second son a *crescent.*
> The third, a *muliet.*
> The fourth, a *martlet.*
> The fifth, an *annulet.*
> The sixth, a *fleur-de-lis.*
> The seventh, a *rose.*
> The eighth, a *cross-moline.*
> The ninth, a *double quatre foil.*

Ophelia says both she and the Queen are to wear rue, the one as the affianced of Hamlet, eldest son of the late king, the other as the wife of Claudius his brother, and the cadet branch. The latter was to have a "difference," to signify it was a cadet branch. Ophelia says, "I shall wear the rue, but you (the Queen) must now wear it with a 'difference.'"

Dig'gory. A barn labourer, taken on grand occasions for butler and footman to Mr. and Mrs. Hardcastle. He laughs and talks while serving, and is as *gauche* as possible.—*Goldsmith, "She Stoops to Conquer."*

Digit. The first nine numerals, so called from the habit of counting as far as ten on the fingers. (Latin, *digitus*, a finger.)

Dilem'ma. *The horns of a dilemma.* "Lemma" means a thing taken for granted (Greek, *lam'bano*, to take). "Dilemma" is a double lemma, a two-edged sword which strikes both ways, or a bull which will toss you whichever horn you lay hold of. A young rhetorician said to an old sophist, "Teach me to plead, and I will pay you when I gain a cause." The master sued for payment, and the scholar pleaded, "If I gain the cause I shall not pay you, because the judge will say I am not to pay; and if I lose my cause I shall not be required to pay, according to the terms of our agreement." To this the master replied, "Not so; if you gain your cause you must pay me according to the terms of our agreement; and if you lose your cause, the judge will condemn you to pay me."

Dilettan'të (Italian). An amateur of the fine arts, in opposition to a professor. Plural, *dilettanti.*

> These gentlemen are to be judged, not as dilettanti, but as professors.—*Athenæum.*

Diligence is that energy and industry which we show when we do what

we like (Latin, *dil'igo*, I like); but indolence is that listless manner with which we do what thoroughly vexes us. (Latin, *in*, intensive; *doleo*, to grieve.)

Diman'che (*Monsieur*). A dun. The term is from Molière's "Don Juan," and would be in English, *Mr. Sunday*. The word dimanche is a corruption and contraction of *dies Domin'ica* (the Lord's day).

Dim'issory. *A letter dimissory* is a letter from the bishop of one diocese to some other bishop, giving leave for the bearer to be ordained by him. (Latin, *di-mitto*, to send away.)

Dim'ity. A cloth so called from Damietta, in Egypt, where it was originally manufactured. Parsons suggests the Greek *di-mitos* (double thread).

Di'nah (*Aunt*), in Sterne's "Tristram Shandy." She leaves Mr. Walter Shandy £1,000, which he fancies will enable him to carry out all the wild schemes that enter into his head.

Dinde (1 syl.). The French for a turkey is *poulet d'Inde* (an Indian fowl). This is an error, as the bird comes from America; unless, indeed, the whole Western continent, with all its contiguous islands, be called by the name of West Indies. Our word "turkey" is no better, as it seems to indicate that the bird is a native of Turkey; but all that is meant is the turkey-red bird, referring to the deep red of the wattle.

Dine. (*See* DINNERLESS, HUMPHREY.)

Ding-dong. *They went at it ding-dong.* Fighting in good earnest. To ding is to beat or bruise (Saxon, *denegan*); dong is a responsive word. One gives a ding and the other a dong.

Dinner. (*Waiting for*), the "mauvais quart d'heure."

Dinnerless. *Their hosts are the cross-legged knights.* That is, the stone effigies of the Round church. In this church at one time lawyers met their clients, and here a host of vagabonds used to loiter about all day, under the hope of being hired as witnesses. Dining with the cross-legged knights meant much the same thing as dining with duke Humphrey (*q.v.*).

Di'nos. One of the horses of Diomed.

Dint. *By dint of war; by dint of argument; by dint of hard work.* Dint means a blow or striking (Saxon, *dynt*); whence perseverance, power exerted, force; it also means the indentation made by a blow.

Diocle'tian. The Roman emperor, noted for his fierce persecution of the Christians, 303. The emperor Constantine, on the other hand, was the "nursing father" of the Church.

> To make the Church's glory shine,
> Should Diocletian reign, not Constantine.
> *Crabbe*, "*Borough.*"

Diocle'tian was the king, and Erastus the prince his son, in the Italian version of the Seven Wise Masters (*q.v.*).

Diog'enes (4 syl.). The cynic philosopher is said to have lived in a tub.

> The whole world was not half so wide
> To Alexander, when he cried
> Because he had but one to sub'due,
> As was a paltry narrow tub to
> Diogenes.
> *Butler*, "*Hudibras*," i. 3

Diog'enes. Romanus IV., emperor of the East. (1067-1071.)

Di'omed's Horses. Dinos (*dread-ful*) and Lampon (*bright-eyed*).

Diome'des or **Diomed.** King of Æto'lia, in Greece, brave and obedient to authority. He survived the siege of Troy, but on his return home found his wife living in adultery, and saved his life by living an exile in Italy.—*Homer*, "*Iliad.*"

Diom'ede'an Swop. An exchange in which all the benefit is on one side. This proverbial expression is founded on an incident related by Homer in the "Iliad." Glaucus recognises Diomed on the battle-field, and the friends change armour.

> For Diomed's brass arms, of mean device,
> For which nine oxen paid (a vulgar price),
> He (*Glaucus*) gave his own, of gold divinely wrought,
> An hundred beeves the shining purchase bought.
> *Pope*, "*Iliad*," vi.

Dio'ne (3 syl.). Venus, who sprang from the froth of the sea, after the mutilated body of U'ranus (*the sky*) had been thrown there by Saturn.

> So young Dione, nursed beneath the waves,
> And rocked by Nereids in their coral caves...
> Lisped her sweet tones, and tried her tender smiles.
> *Darwin*, "*Economy of Vegetation*," ii.

Dionys'ius (*the younger*), being banished a second time from Syracuse, retired to Corinth, where he turned schoolmaster

for a living. Posterity called him a *tyrant*. Byron, in his "Ode to Napoleon," alludes to these facts in the following lines:—

> Corinth's pedagogue hath now
> Transferred his byword to thy brow.

That is, Napoleon is now called *tyrant*, like Dionysius.

Diophan'tine Anal'ysis. Finding commensurate values of squares, cubes, triangles, &c.; or the sum of a given number of squares which is itself a square; or a certain number of squares, &c., which are in arithmetical progression. These mathematical puzzles were first treated of by Diophantës, the mathematician of Alexandria.

Dioscu'ri. Castor and Pollux. (Greek, *sons of Zeus*.)

The horses of the Dioscuri. Cyl'laros and Har'pagos.

Diph'thera. The skin of the goat Amalthe'a, on which Jove wrote the destiny of man.

Diplo'ma literally means something folded (Greek). Diplomas used to be written on parchment, folded, and sealed. The word is applied to licences given to graduates to assume a degree, to clergymen, physicians, agents, and so on.

Diplom'acy. The tact, negotiations, privileges, &c., of a diplomatist, or one who carries a diploma to a foreign court to authorise him to represent the government which sends him out.

Diptych (*dip'tik*). A register folded into two leaves, opening like our books, and not like the ancient scrolls. The Romans kept in a book of this sort the names of their magistrates, and the Roman Catholics employed the word for the registers in which were written the names of those bishops, saints, and martyrs who were to be specially commemorated when oblations were made for the dead. (Greek, *diptuchos*, folded in two.)

Dircæan Swan. Pindar; so called from Dircë, a fountain in the neighbourhood of Thebes, the poet's birthplace. (B C. 518-442.)

Direct Tax is one collected *directly* from the owner of property subject to the tax: as when the tax-gatherer goes direct to the owner of a house and demands five, ten, or twenty pounds, as it may be, for government uses. *Indirect taxes* are taxes upon marketable commodities, such as tea and sugar, the tax on which is added to the article taxed, and paid by the purchasers indirectly.

Direc'tory. The French constitution of 1795, when the executive was vested in five persons called directors, one of whom retired every year. After a sickly existence of four years, it was quashed by Napoleon Bonaparte.

Dirlos (*Count*). A Paladin, the beau-ideal of valour, generosity, and truth. The story says he was sent by Charlemagne into the East, where he conquered Aliar'dë, a great Moorish prince. On his return he found his young wife, who thought he was dead, betrothed to Celi'nos, another of Charlemagne's peers. The matter being set right, the king gave a grand banquet. Dirlos is D'Yrlos.

Dirt. *To eat dirt* is to put up with insults and mortification. An Eastern method of punishment.

> "If dirt were trumps what a capital hand you would hold!"—*Charles Lamb to Martin Burney.*

Dirty Half-hundred. The 50th Foot, so called from the men wiping their faces with their black cuffs.

Dirty Lane. Now called Abingdon Street, Westminster.

Dis. Pluto.

> Proser'pine gathering flowers,
> Herself a fairer flower, by gloomy Dis
> Was gathered.—*Milton, "Paradise Lost,"* iv.

Disas'ter is being under an evil star (Greek, *dus-aster*, evil star). An astrological word.

Disas'trous Peace (*La Paix Malheureuse*). It followed the battle of Gravelines, and was signed at Cateau-Cambre'sis. By this treaty Henri II. renounced all claim to Gen'oa, Naples, Mil'an, and Cor'sica. (1559.)

Discard'. To throw out of one's hands such cards as are useless.

Dis'cord means severance of hearts (Latin, *dis-corda*). It is the opposite of *concord*, the coming together of hearts. In music it means disagreement of sounds, as when a note is followed by another which is disagreeable to the ear. (*See* APPLE.)

Discuss. *To discuss a bottle.* To drink one with a friend. Same as

"*crush*" or "*crack* a bottle." (Discuss is the Latin *dis-quatio;* French, *casser.* The Latin *quassa're vasa* is to break a drinking-vessel.)

Consider the threefold effect of Jupiter's trifulk—to burn, *discuss*, and terebrate.—*Brown.*

Dished (1 syl.). *I was dished out of it.* Cheated out of it; or rather, some one else contrived to obtain it. A contraction of *disherit.* The heir is dish't out of his inheritance when his father marries again and leaves his property to the widow and widow's family.

Where's Brummel? Dished!
Byron, "Don Juan."

Disney Professor. The Professor of Archæology in the University of Cambridge. This chair was founded in 1851 by John Disney, Esq., of the Hyde, Ingatestone.

Disor'der, says Franklin, "breakfasts with Plenty, dines with Poverty, sups with Misery, and sleeps with Death."

Dispensa'tion. The system which God chooses to *dispense* or establish between himself and man. The dispensation of *Adam* was that between Adam and God; the dispensation of *Abraham,* and that of *Moses,* were those imparted to these holy men; the *Gospel* dispensation is that explained in the Gospels. (Latin, *dis-penso,* to spread forth, unroll, explain, reveal.)

A dispensation from the Pope. Permission to *dispense* with something enjoined; a licence to do what is forbidden, or to omit what is commanded.

A dispensation was obtained to enable Dr. Barrow to marry.—*Ward.*

Dispu'te (2 syl.) means, literally, to "lop down" (Latin, *dis-puto*); debate means to "knock down" (French, *débattre*); discuss means to "shake down" (Latin, *dis-quatio*); object' is to "cast against" (Latin, *ob-jacio*); contend is to "pull against" (Latin, *contendo*); quarrel is to throw darts at each other (Welsh, *cwarel,* a dart); and wrangle is to strain by twisting (Swedish, *vränga;* Saxon, *wringan*).

Diss. *He knows nothing about Diss.* He is an ignoramus. Diss is a pun on the town so called in Norfolk and *disputatio'nës,* called *disses,* for shortness.

Dis'solute is one that runs loose, not restrained by laws or any other bonds (Latin, *dis-solvo*), like horses unharnessed.

Dis'taff. A woman. Properly the staff from which the flax was drawn in spinning. The allusion is to the ancient custom of women, who spun from morning to night. (*See* SPINSTER.)

The crown of France never falls to the distaff.—*Kersey.*

To have tow on the distaff. To have work in hand. Froissart says, "Il aura en bref temps autres estoupes en sa quenouille."

He haddë more tow on his distaf
Than Gerveys knew.
Chaucer, "Canterbury Tales," 3,772.

St. Distaff's Day. The 7th of January. So called because the Christmas festival terminates on Twelfth Day, and on the day following the women return to their distaffs or daily occupations. It is also called *Rock Day,* a distaff being called a rock. "In old times they used to spin with rocks."—*Aubrey, "Wilts."*

Give St. Distaff all the right,
Then give Christmas sport good night,
And next morrow every one
To his own vocation. (1657.)

What! shall a woman with a rock drive thee away? Fye on thee, traitor! *Digby, "Mysteries," p. 11.*

Distaffi'na. To whom Bombastës Furio'so makes love.—*Thomas Barnes Rhodes, "Bombastes Furioso."*

Distem'per means an undue mixture. In medicine a distemper arises from the redundancy of certain secretions or morbid humours. The distemper in dogs is an undue quantity of secretions manifested by a running from the eyes and nose. (Latin, *dis-temp'ero,* to mix amiss.)

Applied to painting, the word is from another source, the French *détremper* (to soak in water), because the paints are mixed with water instead of oil.

Dithyram'bic. *The father of dithyrambic poetry.* Ari'on of Lesbos.

Dit'tany. When Godfrey was wounded with an arrow, an "odoriferous pan'acy" distilled from dittany was applied to the wound; whereupon the arrow-head fell out, and the wound healed immediately.—*"Jerusalem Delivered,"* bk. xi.

Ditto. (*See* Do.)

Divan' (Arabic and Persian *divan*) means a register kept on a white table, exactly similar to our *board*. Among the Orientals the word is applied to a council-chamber or court of justice; but in England we mean a coffee-house where smoking is the chief attraction.

Divert. To turn aside. Business is the regular walk or current of our life, but pleasure is a diversion or turning aside for a time from the straight line. What we call diversion is called in French *distraction* (drawing aside).

Dives, *Divs,* or *Deevs.* Demons of Persian mythology. According to the Koran, they are ferocious and gigantic spirits, under the sovereignty of Eblis.

At Lahore, in the Mogul's palace, are pictures of Dews or Dives with long horns, staring eyes, shaggy hair, great fangs, ugly paws, long tails, and such horrible deformity, that I wonder the poor women are not frightened. — *William Finch, "Purchas' Pilgrims,"* vol. i.

Divēs. The name popularly given to the rich man in our Lord's parable of the "Rich Man and Lazarus" (Luke xvi.). The Latin would be *Divēs et Lazarus.*

Divi'de (2 syl.). When the members in the House of Commons interrupt a speaker by crying out *divide,* they mean, bring the debate to an end and put the motion to the vote—*i.e.,* let the ayes divide from the noes, one going on one side of the house, and the other on the opposite side.

Divide and Govern. Divide a nation into parties, or set your enemies at loggerheads, and you can have your own way. A maxim of Machiavelli, a noted political writer of Florence. (1469-1527.)

Every city or house divided against itself shall not stand.—*Matthew* xii. 25.

Divine. *The divine right of kings.* The notion that kings reign by divine right, quite independent of the people's will. This notion arose from the Old Testament Scriptures, where kings are called "God's anointed," because they were God's vicars on earth, when the Jews changed their theocracy for a monarchy.

The right divine of kings to govern wrong.

Divine (*The*). Ferdinand de Herre'ra, a Spanish poet. (1516-1595.)

Raphael, the painter, *il Divi'no.* (1483-1520.)

Luis Mora'lēs, Spanish painter, *el Divi'no.* (1509-1586.)

Divine Doctor. Jean de Ruysbroek, the mystic. (1294-1381.)

Divine Speaker (*The*). So Aristotle called Tyr'tamos, who therefore adopted the name of Theophrastos. (B.C. 370-287.)

Divi'ning-rod. A forked branch of hazel, suspended by the two prongs between the balls of the thumbs. The inclination of the rod indicates the presence of water-springs, precious metal, and anything else that simpletons will pay for. (*See* DOUSTERSWIVEL.)

Divi'no Lodovi'co. Ariosto, author of "Orlando Furioso," an epic poem in twenty-four books. (1474-1533.)

Dix'ie Land. The Uto'pia of the American niggers. Dixie was a slave-holder of Manhattan Island, but the force of public opinion induced him to remove his negroes to the Southern States. Here they were strangers in a strange land, and had to work harder and fare worse, so that they were always sighing for the flesh-pots of Egypt, their dear old Dixie Land. Imagination and distance gave charms to the old place, which ultimately became the ideal paradise of negro song.

Dizzy. A nickname of Benjamin Disraeli. (Born 1805—1881).

Djin'nestan'. The realm of the djinns or genii of Oriental mythology.

Do. A contraction of *ditto,* which is the Italian *dêtto* (said), Latin *dictus.*

How do you do?—*i.e.,* fare. How fare you?

Well to do. To fare. This is not the transitive verb, but the intransitive. (Saxon, *dugan,* equal to the Latin *valeo*; whence *Quom'odo valēs?* "How do you do?")

To do him. To cheat, or rather to *do* a person *out* of something. *I have done the Jew*—*i.e.,* overreached him. Same as outdo (to excel).

Do, re, mi, fa, sol, la, Italian; *ut, re, mi, fa, sol, la,* French. These words are from a hymn by Paulus Piaconus, addressed to St. John, which Guido, in the eleventh century, used in teaching singing

Ut queant laxis, *Re*-sonare fibris,
Mi-ra gestorum *Fa*-muli tuorum,
Sol-ve pollutis *La*-bīis reatum.
Sancte Joannēs.

Ut-tered be thy wondrous story,
Re-prehensive though I be,
Me make mindful of thy glory,
Fa-mous son of Zacharee;
Sol-ace to my spirit bring,
La-bouring thy praise to sing.

See WEIZIUS, in *Heortologio*, p. 263. Le Maire added *si* (17th cent.).

Do-for. *I'll do for him.* Ruin him; literally, provide for him in a bad sense. "Taken in and done for," is taken in and provided for; but, jocosely, it means "cheated and fleeced."

Dobbin. A steady old horse, a child's horse. *Dobby*, a silly old man. *Dobbies*, house-elves, similar to brownies. All these are one and the same word. The dobbies lived in the house, were very thin and shaggy, very kind to servants and children, and did many a little service when people had their hands full.

Sober Dobbin lifts his clumsy heel.
Bloomfield, "*Farmer's Boy.*"

Dobbins (*Humphrey*). The valet-de-chambre and factotum of Sir Robert Bramble, of Blackbury Hall, in the county of Kent. A blunt, rough-spoken old retainer, full of the milk of human kindness, and most devoted to his master. —*G. Colman*, "*The Poor Gentleman.*"

Doce'tes (3 syl.). An early heretical sect, which maintained that Jesus Christ was only God, and that his visible form was merely a phantom; that the crucifixion and resurrection were illusions, something like "Pepper's Ghost. (The word is Greek, and means *phantomists*.)

Dock-Alfar. The dark Alfs whose abode is underground. They are in appearance blacker than pitch. (*Scandinavian mythology.*)

Doctor (*The*). Brown sherry, so called because it is concocted from a harsh, thin wine, by the addition of old boiled mosto stock. Mosto is made by heating unfermented juice in earthen vessels, till it becomes as thick and sweet as treacle. This syrup being added to fresh "must" ferments, and the luscious produce is used for doctoring very inferior qualities of wine.—*Shaw*, "*On Wine.*"

To doctor the wine. To drug it. (*See above.*)

To doctor the accounts. To falsify them. They are *ill* (so far as you are concerned), and you falsify them to make them look *better*. The allusion is to drugging wine, beer, &c., and to adulteration generally.

Dr. Dove. The hero of Southey's "Doctor."

Dr. Fell. *I do not like thee, Dr. Fell.* A correspondent of "Notes and Queries" says the author was Tom Brown, who wrote "Dialogues of the Dead," and the person referred to was Dr. Fell, Dean of Christchurch (1625-1686), who expelled him, but said he would remit the sentence if he translated the thirty-third Epigram of Martial—

"Non amo te, Zabidi, nec possum dicere quare;
Hoc tantum possum dicere, non amo te.

"I do not like thee, Dr. Fell,
The reason why I cannot tell;
But this I know, I know full well,
I do not like thee, Dr. Fell."—*T. Brown.*

Doctor Mirab'ilis. Roger Bacon. (1214-1292.)

Doctor My-Book. Dr. John Aberne'thy, so called because he used to say to his patients, "Read *my book*"—on "Surgical Observations." (1765-1830.)

Dr. Rez'io or *Pedro Rezio of Ague'ro.* The doctor of Barata'ria, who forbade Sancho Panza to taste any of the meats set before him. Roasted partridge was forbidden by Hippoc'ratēs; podri'da was the most pernicious food in the world; rabbits are a sharp-haired diet; veal is prejudicial to health; but the governor might eat a "few wafers, and a thin slice or two of quince."—"*Don Quixote*," pt. ii., bk. iii., c. 10.

Dr. Sangra'do, of Vall'adolid', a tall, meagre, pale man, of very solemn appearance, who weighed every word he uttered, and gave an emphasis to his sage dicta. "His reasoning was geometrical, and his opinions angular." He said to the licentiate Sedillo, who was sick, "If you had drunk nothing else but pure water all your life, and eaten only such simple food as boiled apples, you would not now be tormented with gout." He then took from him six porringers of blood to begin with; in three hours he repeated the operation; and again the next day, saying: "It is a gross error to suppose that blood is necessary for life." With this depletion, the patient was to drink two or three pints of hot water every two hours. The result of this treatment was death "from obstinacy."—"*Gil Blas*," c. ii.

Doctor Slop. An enthusiast, who thinks the world hinges on getting Uncle Toby to understand the action of a new medical instrument.—*Sterne, "Tristram Shandy."*

A nickname given by William Hone to Sir John Stoddart, editor of the *New Times.* (1773-1856.)

Doctor Squintum. George Whitefield, so called by Foote in his farce entitled "The Minor." (1714-1770.)

Theodore Hook applied the same sobriquet to the Rev. Edward Irving, who had an obliquity of the eyes. (1792-1834.)

Doctor Syntax. A simple-minded, pious, henpecked clergyman, green as grass, but of excellent taste and scholarship, who left home in search of the picturesque. His adventures are told in eight-syllable verse in "The Tour of Dr. Syntax," by William Combe. (*See* DUKE COMBE.)

Dr. Syntax's horse. Grizzle, all skin and bone.

Doctors. False dice, which are doctored, or made to turn up winning numbers.

"The whole antechamber is full, my lord,—knights and squires, doctors and dicers."

"The dicers with their doctors in their pockets, I presume."—*Scott, "Peveril of the Peak,"* c. xxviii.

Or chaired at White's, amidst the doctors sit.
"Dunciad," bk. i. 203.

Doctors' Commons. A locality near St. Paul's, where the ecclesiastical courts were formerly held, and where wills are preserved. To "common" means to dine together; a term still used at our universities. Doctors' Commons was so called because the doctors of civil law had to dine together four days in each term. This was called *eating their terms.*

Doctor's Stuff. Medicine; stuff sent from the doctor.

Doctour of Phisikes Tale, in Chaucer, is the Roman story of Virginius, given by Livy. There is a version of this tale in the "Roman de la Rose," vol. ii., p. 74; and another, by Gower, in his "Confessio Amantis," bk. vii.

Doctrinists or *Doctrinaires.* A political party which has existed in France since 1815. They maintain that true liberty is compatible with a monarchical Government; and are so called because they advocate what is only a *doctrine* or dream. M. Guizot is one of this party.

Dodge (1 syl.). An artful device to evade, deceive, or bilk some one. (Anglo-Saxon, *deogian,* to conceal or colour.)

Dodger. *The Artful Dodger.* John Dawkins, a young thief, up to every artifice, and a perfect adept in villany. A sobriquet given by Dickens to such a rascal, in his "Oliver Twist," ch. viii.

Dodington, whom Thomson invokes in his "Summer," was George Bubb Dodington, lord Melcomb-Regis, a British statesman, who associated much with the wits of the time. Churchill and Pope ridiculed him, while Hogarth introduced him in his wig into his picture called the "Orders of Periwigs."

Dod'ipoll. *As wise as Dr. Dodipoll* (or) *Doddipole—i.e.,* not wise at all; a dunce. The verb *dote* is, to be of weak mind, or to have a mind impaired by age; hence, *dotard.* Dodipoll is one who has a poll or head without intellect.

Dodman or *Doddiman.* A snail. A word still common in Norfolk; but Fairfax, in his "Bulk and Selvedge" (1674), speaks of "a snayl or dodman." The word, like Dodipoll (*q.v.*), refers to the dull, stupid nature of the snail, which is a *doted* creature.

Doddiman, doddiman, put out your horns,
Here comes a thief to steal your corns.
Norfolk rhyme.

Dodo'na. A famous oracle in Epi'ros, and the most ancient of Greece. It was dedicated to Zeus (*Jupiter*), and situate in the village of Dodona.

Dods (*Meg*). The old landlady in Scott's novel called "St. Ronan's Well." An excellent character, made up of consistent inconsistencies; a mosaic of oddities, all fitting together, and forming an admirable whole. She was so good a housewife that a cookery book of great repute bears her name.

Dodson and Fogg. The lawyers employed by the plaintiff in the famous case of "Bardell *v.* Pickwick," in the "Pickwick Papers," by Charles Dickens.

Doe. *John Doe and Richard Roe.* Any plaintiff and defendant in an action of ejectment. They were sham names used at one time to save certain "niceties of law;" but the clumsy device was abolished in 1852. Any more imagi-

nary persons, or men of straw. John Doe, Richard Roe, John o' Noakes, and Tom Styles, are the four sons of "Mrs. Harris," all bound apprentices to the legal profession.

Doeg (2 syl.), in the satire of "Absalom and Achitophel" by Dryden and Tate, is meant for Elka'nah Settle, a poet who wrote satires upon Dryden, but was no match for his great rival. Doeg was Saul's herdsman, who had charge of his mules and asses. He told Saul that the priests of Nob had provided David with food; whereupon Saul sent him to put them to death, and eighty-five were ruthlessly massacred. (1 Sam. xxi. 7; xxii. 18.)

> Doëg, though without knowing how or why,
> Made still a blundering kind of melody. . . .
> Let him rail on; let his invective Muse
> Have four-and-twenty letters to abuse,
> Which if he jumbles to one line of sense,
> Indict him of a capital offence.
> "*Absalom and Achitophel*," pt. ii.

Doff is do-off, as "Doff your hat." So *Don* is do-on, as "Don your clothes." *Dup* is do-up, as "Dup the door." (*See* HAMLET.)

> Doff thy harness, youth.
> *Shakespeare*, "*Troilus and Cressida*," v. 3.

Dog. *Barry.* The famous mastiff of Great St. Bernard's, in the early part of the present century instrumental in saving forty human beings. His most memorable achievement was rescuing a little boy whose mother had been destroyed by an avalanche. The dog carried the boy on his back to the hospice. The stuffed skin of this noble animal is kept in the museum of Berne.

Dog in monuments. The *dog* is placed at the feet of women in monuments to symbolise affection and fidelity, as a *lion* is placed at the feet of men to signify courage and magnanimity. Many of the Crusaders are represented with their feet on a dog, to show that they followed the standard of the Lord as faithfully as a dog follows the footsteps of his master.

Dog of God. So the Laplanders call the bear. The Norwegians say it "has the strength of ten men and the wit of twelve." They never presume to speak of it by its proper appellation, *guoutija*, lest it should revenge the insult on their flocks and herds, but they call it *Möddaaigja* (the old man with a fur cloak).

Dog of Icar'ios. Mæra (*the glistener*). Icarios was slain by some drunken peasants, who buried the body under a tree. His daughter Erig'onë, searching for her father, was directed to the spot by the howling of Mæra, and when she discovered the body, hung herself for grief. Icarios became the constellation *Boötës*, Erig'one the constellation *Virgo*, and Mæra the star *Pro'cyon*, which rises in July, a little before the Dog-star. (Greek, *pro-kuon.*)

Dog of Montargis. The same as Aubry's dog. A picture of the combat was for many years preserved in the castle of Montargis. (*See* AUBRY'S DOG.)

Dog of the Seven Sleepers. The seven noble youths that fell asleep for 309 years had a dog, which accompanied them to the cavern in which they were walled up. It remained standing for the whole time, and neither moved from the spot, ate, drank, nor slept. This dog, named *Katmir*, has been admitted by Mahomet into Paradise. — *Sale's Koran*, xviii., *notes.*

Dogs of war. The horrors of war. (*See* ATE.)

> Cry Havoc, and let slip the dogs of war.
> *Shakespeare*, "*Julius Cæsar*," iii. 1.

Actæon's fifty dogs. Alcë (*strength*), Amaryn'thos (*from Amarynthia, in Eubœa*), As'bolos (*soot-colour*), Ban'os, Bor'eas, Can'achë (*ringwood*), Chediæ'tros, Cisse'ta, Co'ran (*cropped, crop-eared*), Cyllo (*halt*), Cyllop'otës (*zig-zag-runner*), Cyp'rios (*the Cyprian*), Draco (*the dragon*), Drom'as (*the courser*), Dro'mios (*seize-'em*), Ech'nobas, Eu'dromos (*good-runner*), Har'palë (*voracious*), Harpie'a (*tear-'em*), Ichnob'atë (*track-follower*), La'bros (*furious*), Lacæna (*lioness*), Lach'në (*glossy-coated*), Lacon (*Spartan*), La'don (*from Ladon, in Arca'dia*), Lælaps (*hurricane*), Lampos (*shining-one*), Leu'cos (*gray*), Lycis'ca, Lynce'a, Mach'imos (*boxer*), Melampë (*black*), Melanche'të (*black-coat*), Melan'ea (*black*), Menele'a, Molossos (*from Molossos*), Na'pa (*begotten by a wolf*), Nebroph'onos (*fawn-killer*), Oc'ydroma (*swift-runner*), Or'esitrophos (*mountain-bred*), Ori'basos (*mountain-ranger*), Pachy'tos (*thick-skinned*), Pam'phagos (*ravenous*), Pœ'menis (*leader*), Pter'elas (*winged*), Stricta (*spot*), Therid'amas (*beast-tamer* or *subduer*), The'ron (*savage-faced*), Thoös (*swift*), U'ranis (*heavenly-one*).

King Arthur's favourite hound. Cavall'

Aubry's dog. Aubry of Mondid'ier was murdered, in 1371, in the forest of Bondy. His dog showed a most unusual hatred to a man named Richard of Macaire, always snarling and ready to fly at his throat whenever he appeared. Suspicion was excited, and Richard of Macaire was condemned to a judicial combat with the dog. He was killed, and in his dying moments confessed the crime.

Lord Byron's favourite dog. Boatswain, buried in the garden of Newstead Abbey.

Fingal's dog was named Bran.

"Mar e Bran, is e a brathair" (If it be not Bran, it is Bran's brother) was the proverbial reply of Maccombich.—"*Waverley*," ch. xlv.

Ge'ryon's dogs. Gargittios and Orthos. The latter was the brother of Cer'beros, but had one head less. Hercules killed both these monsters.

Landseer's dog, Brutus.

Llewellyn's greyhound, Gelert' (*q.v.*).

Ludlam's dog. (*See* LAZY.)

Ori'on's dogs. Arctoph'onos (*bear-killer*), and Ptooph'agos (Ptoon-glutton. Ptoon is in Bœotia).

A black dog has walked over him. Said of a sullen person. Horace tells us that the sight of a black dog with its pups was an unlucky omen. (*See* BLACK DOG.)

A dog in the manger. A churlish fellow, who will not use what is wanted by another, nor yet let the other have it to use. The allusion is to the well-known fable of a dog that fixed his place in a manger, and would not allow an ox to come near the hay.

Barking dogs never bite. (*See* BARKING.)

Dog don't eat dog. Ecclesia ecclesiam non decimat.

Dogs howl at death. A rabbinical superstition.

> In the rabbinical book it saith
> The dogs howl when, with icy breath,
> Great Sammaël, the angel of death,
> Takes thro' the town his flight.
> *Longfellow*, "*Golden Legend*," iii.

Gone to the dogs. The ace in dice was by the Romans called *canis* (dog), and a cast at dice where all was lost was throwing three aces; hence, "dog" meant ruin, loss, ill-luck, and to "go to the dogs" meant to be in ill-luck, to go to the bad. I do not think it means "gone to the gods" (*i.e.*, as good as dead), by a perversion of the word; nor yet "given to the dogs," like a horse in a knacker's yard. Bellenden Ker says it is the Dutch *toe goê, toe de dog's* (money gone, credit gone too), a suggestion which has the merit of the meaning without doubt. (*See* DOG-CHEAP.)

Is thy servant a dog, that he should do this thing? By a Jew a dog was regarded with abhorrence, not only because it was an "unclean" animal, but because it fed on offal. Even the "price" received for a dog was not accepted as an offering to God (Deut. xxiii. 18).

Sydney Smith being asked if it was true that he was about to sit to Landseer, the animal painter, for his portrait, replied, "What! is thy servant a dog, that he should do this thing?"

It was the story of the dog and the shadow—i.e., of one who throws good money after bad; of one who gives "certa pro incertis." The allusion is to the well-known fable.

> Illudit species, ac dea'tibus aëra mordit.
> (Down sank the meat in the stream for the fishes to hoard it.)

The hair of the dog that bit you. When a man has had a debauch, he is advised to take next morning "a hair of the same dog," in allusion to an ancient notion that the burnt hair of a dog is an antidote to its bite.

The Thracian dog. Zoïlus.

> Like curs, our critics haunt the poet's feast,
> And feed on scraps refused by every guest;
> From the old Thracian dog they learned the way
> To snarl in want, and grumble o'er their prey.
> *Pitt*, "*To Mr. Spence.*"

To call off the dogs. To break up a disagreeable conversation. In the chase, if the dogs are on the wrong track, the huntsman calls them off. (French, *rompre les chiens.*)

You dirty dog. In the East the dog is still held in abhorrence, as the scavenger of the streets. "Him that dieth in the city shall the dogs eat" (1 Kings xiv. 11). The French say, *Crotté comme un barbet* (muddy or dirty as a poodle), whose hair, being very long, becomes filthy with mud and dirt. Generally speaking, "a dirty dog" is one morally filthy, and is applied to those who talk and act nastily. Mere skin dirt is quite another matter, and those who are so defiled we call dirty *pigs*.

He dogged me. He followed me like a dog, or as a dog follows the chase.

> Your sins will dog you, pursue you, and the terrors of the Almighty be on you.—*Burroughs on "Hosea."*

Dog and Duck. A public-house sign, to announce that ducks were hunted by dogs within. The sport was to see the duck dive, and the dog after it. At Lambeth there was a famous pleasure resort so called, on the spot where Bethlehem Hospital now stands.

Dog-cheap. A perversion of the old English *god-chepe* (a good bargain). French, *bon marché* (good-cheap or bargain). (*See* GONE TO THE DOGS.)

> The sack . . . would have bought me lights as *good-cheap* at the dearest chandler's in Europe.—*Shakespeare*, "*1 Henry IV.*," iii. 3.

Dog-days. Days of great heat. The Romans called the six or eight hottest weeks of summer *canicula'rēs diēs*. According to their theory, the dog-star or Sirius, rising with the sun, added to its heat, and the dog-days bore the combined heat of the dog-star and the sun. (July 3rd to August 11th.)

Dog-headed Tribes *of India*. Mentioned in the Italian romance of "Guerī'no Meschī'no."

Dog-Latin. Pretended Latin, as *dog-sleep* is pretended sleep and *doggerel* is pretended verse. Similarly, dog-wheat, dog-grass, dog-rose, dog-brier, dog-cabbage, are pretended or bad imitations of those plants. Perhaps there is some fanciful allusion to the word *mongrel*, for which dog is substitutional.

Dirty dog, surly dog, dog-sick, &c., allude more to the animal called a dog, but imply the idea of *badness*.

Dog-watch. A corruption of dodge-watch: two short watches, one from four to six, and the other from six to eight in the evening, introduced to *dodge* the routine, or prevent the same men always keeping watch at the same time. (*See* WATCH.)

Dog-weary, says Bellenden Ker, is the Dutch *doge waere hie* (being long on one's legs tells at last).

> Oh, master, master, I have watched so long
> That I'm dog-weary.
> *Shakespeare*, "*Taming of the Shrew*," iv. 2.

Dogs. *Isle of Dogs.* When Greenwich was a place of royal residence, the kennel for the monarch's hounds was on the opposite side of the river, hence called the "Isle of Dogs."

Dogs'-ears. The corners of leaves crumpled and folded up. *Dogs-eared.* Leaves so crumpled and turned up. The ears of many dogs turn down and seem quite limp.

Dog's-nose. Gin and beer, a mixture as cold as a dog's nose.

> "Dog's-nose, which is, I believe, a mixture of gin and beer."
> "So it is," said an old lady.—*Pickwick Papers.*

Dog-star. The brightest star in the firmament. So called by the Egyptians, because it watches the rising of the Nile, and gives notice by its appearance of that important event. (*See* SIRIUS.)

Do'gares'sa. The wife of a doge.

Dogberry. An ignorant, self-satisfied, overbearing, but good-natured night-constable in Shakespeare's "Much Ado About Nothing."

Doge. The chief magistrate in Venice while it was a republic. The first duke or doge was Anafesto Paoluc'cio, created 697. The chief magistrate of Gen'oa was called a doge down to 1797, when the republican form of government was abolished by the French. (Latin, *dux*, a "duke" or "leader.")

Doge. The ceremony of wedding the Adriatic was instituted in 1174 by pope Alexander III., who gave the doge a gold ring from off his own finger in token of the victory achieved by the Venetian fleet at Istria over Frederick Barbarossa, in defence of the pope's quarrel. When his holiness gave the ring, he desired the doge to throw a similar ring into the sea every year on Ascension Day, in commemoration of the event. (*See* BUCENTAUR.)

Doggëd. Sullen, snappish, like a dog.

Dogget. *Dogget's coat and badge.* The first prize in the Thames rowing-match, given on the 1st of August every year. So called from Thomas Dogget, an actor of Drury Lane, who signalised the accession of George I. to the throne by giving a waterman's coat and badge to the winner of the race. The Fishmongers' Company add a guinea to the prize.

Dogma (Greek). A religious doctrine formally stated. It now means a statement resting on the *ipse dixit* of the speaker. Dogmatic teaching used to mean the teaching of religious doctrines, but now dogmatic means overbearing and dictatorial.

Dogmatic Facts.

(1.) The supreme authority of the pope of Rome over all churches.

(2.) His right to decide arbitrarily all controversies.

(3.) His right to convoke councils at will.

(4.) His right to revise, repeal, or confirm decrees.

(5.) His right to issue decrees bearing on discipline, morals, and doctrine.

(6.) The pope is the centre of communion, and separation from him is excommunication.

(7.) He has ultimate authority to appoint all bishops.

(8.) He has power to depose any ecclesiastic.

(9.) He has power to judge every question of doctrine, and pronounce infallibly what the church shall or shall not accept.

Dogmatic School of Medicine. Founded by Hippoc'ratës, and so called because it set out certain dogmas or theoretical principles, which it made the basis of practice.

Dogmatic Theology is that which treats of the *dog'mata* (doctrines) of religion.

Doiley or *Doily* is the Dutch *divaele* (a towel). In Norfolk they call the thick house-flannel there used *dwyelling*, and a single length for use a *dwyel*.

Dola'bra. The knife used by the priests of Rome in cutting up the victims offered in sacrifice.

Doll Money. A lady of Duxford left a sum of money to be given away annually in the parish, and to be called *Doll Money*. Doll is a corruption of *dole*, Saxon *dal* (a share distributed).

Dollar. Marked thus $, either *scutum* or 8, a dollar being a "piece of eight" [reals]. The two lines indicate a contraction, as in lb.

The word is a corruption of *thaler* (Low German, *dahler*; Danish, *daler*), and means "a valley," our *dale*. The counts of Schlick, at the close of the fifteenth century, extracted from the mines at *Joachim's thal* (Joachim's valley) silver which they coined into ounce-pieces. These pieces, called *Joachim's-thallers*, gained such high repute that they became a standard coin. Other coins being made like them were called *thallers* only.

Dolly Murrey. A character in Crabbe's "Borough," who died playing cards.

> "A vole! a vole!" she cried, "'tis fairly won."..
> This said, she gently, with a single sigh,
> Died as one taught and practised how to die.
> *Crabbe, "Borough."*

Dolly Shop. A shop where rags and refuse are bought and sold. So called from the black doll suspended over it as a sign. Dolly shops are, in reality, no better than unlicensed pawnshops. A black doll used to be the sign hung out to denote the sale of silks and muslins which were fabricated by Indians.

Dolmen. A name given in France to what we term "cromlechs." These ancient remains are often called by the rural population devils' tables, fairies' tables, and so on. (Celtic, *stone tables.*)

Dolopa'tos. A French metrical version of San'dabar's Parables, written by Hebers or Herbers for prince Philippe, afterwards called Philippe *le Hardi*. Dolopa'tos is the Sicilian king, and Virgil the tutor of his son Lucinien. (*See* SEVEN WISE MASTERS.)

Dolphin. Called a sea-goose (*oie de mer*) from the form of its snout, termed in French *bec d'oie* (a goose's beak).

Dom. A title applied in the middle ages to the pope, and at a somewhat later period to other church dignitaries. In recent times it was restricted to the Benedictines and some few other monastic orders, as Dom Mabillon, Dom Calmet. The Spanish *don*, Portuguese *dom*, German *von*, and French *de*, are pretty well equivalent to it. (Latin, *dom'inus.*)

Dombey (*Florence*). A motherless child, hungering and thirsting to be loved, but regarded with frigid indifference by her father, who thinks that sons alone are worthy of his regard.—*Dickens, "Dombey and Son."*

Mr. Dombey. A self-sufficient, purse-proud, frigid merchant, who feels satisfied there is but one Dombey in the world, and that is himself.—*Dickens, "Dombey and Son."*

Dom-Daniel. The abode of evil spirits, gnomes, and enchanters, somewhere "under the roots of the ocean," but not far from Babylon.—*Continuation of the Arabian Tales.*

In the Domdaniel caverns
Under the roots of the ocean.
Southey.

Domesday Book consists of two volumes, one a large folio, and the other a quarto, the material of each being vellum. It was formerly kept in the Exchequer, under three different locks and keys, but is now kept in the Record Office. The date of the survey is 1086.

Northumberland, Cumberland, Westmoreland and Durham are not included in the survey, though parts of Westmoreland and Cumberland are taken.

The value of all estates is given, firstly, as in the time of the Confessor; secondly, when bestowed by the Conqueror; and, thirdly, at the time of the survey. It is also called *The King's Book*, and *The Winchester Roll*, because it was kept there

Stow says the book was so called because it was deposited in a part of Winchester Cathedral called *Domus-dei*, and that the word is a contraction of Domus-dei book; more likely it is connected with the previous surveys made by the Saxon kings, and called *dom-bocs* (libri judicia'lës), because every case of dispute was decided by an appeal to these registers. It is now in the Rolls, Chancery Lane.

Then seyde Gamelyn to the Justise,
Thou hast given domes that bin evil dight,
I will sitten in thy sete, and dressen him aright.
Chaucer, "Canterbury Tales" (*The Cooke's Tale*).

Domestic. *England's Domestic poet.* William Cowper, author of "The Task." (1731-1800.)

Domestic. Of Lord North it is said, "He was next to a domestic in her ladyship's family."—*Life of Lord North.*

Domestic Poultry, in Dryden's "Hind and Panther," means the Roman Catholic clergy. So called from an establishment of priests in the private chapel at Whitehall. The nuns are termed "sister partlet with her hooded head."

Domin'ical Letters. The letters which denote the Sundays or *diës domin'ica*. The first seven letters of the alphabet are employed; so that if A stands for the first Sunday in the year, the other six letters will stand for the other days of the week, and the octave Sunday will come round to A again. In this case A will be the Sunday or Dominical Letter for the year.

Domin'icans. Preaching friars founded by Dominic de Guzman, at Toulouse, in 1215. Called in England *Black Friars*, from their black dress, and in France *Jacobins*, because their mother-establishment in Paris was in the Rue St. Jacques.

Dom'inie Sampson. A village schoolmaster and scholar, poor as a church mouse, and modest as a girl. He cites Latin like a *porcus litera'rum*, and exclaims "Prodigious!" — *Scott, "Guy Mannering."* (*See* STILLING.)

Dom'inoes (3 syl.). The teeth; also called ivories. Dominoes are made of ivory.

Domisel'lus. The son of a king, prince, knight, or lord, before he has entered on the order of knighthood. Also an attendant on some abbot or nobleman. The person domiciled in your house. Hence the king's body-guards were called his *damoiseaux* or *damsels*.

Froissart styles Richard II. *le jeune damoisel Richart*. Similarly Louis VII. (*Le Jeune*) was called the *royal damsel*.

Damoisel ou Damoiseau designait autrefois les fil de chevaliers, de barons, et toutes les jeunes gentilshommes qui n'etaient pas encore chevaliers. On le donnait aussi aux fils des rois qui n'etaient pas encore en etat de porter les armes.—*Bouillet, "Dict. Universel."*

Don is do-on, as "Don your bonnet." (*See* DOFF, DUP.)

Then up he rose, and donned his clothes,
And dupp'd the chamber door.
Shakespeare, "Hamlet," iv. 5.

Don. A man of mark, an aristocrat. At the universities the masters, fellows, and noblemen are termed *dons*. (*Spanish.*)

Don Felix, in "The Wonder," by Mrs. Centlivre.

Don Giovan'ni. Mozart's best opera. (*See* DON JUAN.)

Don Ju'an. A native of Sev'ille, son of Don Josë and Donna Inez, a blue-stocking. When Juan was sixteen years old he got into trouble with Donna Julia, and was sent by his mother, then a widow, on his travels. His adventures form the story of the poem, which is incomplete.—*Byron, "Don Juan."*

A Don Juan. A libertine of the aristocratic class. The original of this character was Don Juan Teno'rio of Seville, who lived in the fourteenth century. The traditions concerning him have been dramatised by Tirso de Mo'lina; thence passed into Italy and France. Glück has a musical ballet of "Don Juan," and Mozart has immortalised the character in his opera of "Don Giovanni." (1787.)

Don Quixote (2 syl.). A gaunt country gentleman of La Mancha, gentle and dignified, affectionate and simple-minded, but so crazed by reading books of knight-errantry, that he believes himself called upon to redress the wrongs of the whole world, and actually goes forth to avenge the oppressed and run a tilt with their oppressors. The word Quixote means *The cuish-armed.* (*See* QUIXOTIC.)

Don'atists. Followers of Dona'tus, a Numidian bishop, who opposed Cecilia'nus. Their chief dogma is that the outward church is nothing, "for the letter killeth, it is the spirit that giveth life." (Founded 314.)

Dondasch'. An Oriental giant contemporary with Seth, to whose service he was attached. He needed no weapons, as he could destroy anything by the mere force of his arms.

Done Brown. *He was done brown.* Completely bamboozled or made a fool of. This is a variety of the many expressions of a similar meaning connected with cooking, such as "I gave him a roasting," "I cooked his goose," "I cut him into mincemeat," "I put him into a pretty stew," "I settled his hash," with many others.

Don'egild (3 syl.). The wicked mother of Alla, king of Northumberland. Hating Cunstance because she was a Christian, she put her on a raft with her infant son, and turned her adrift. When Alla returned from Scotland, and discovered this cruelty of his mother, he put her to death.—*Chaucer, "Man of Lawes Tale."*

Donkey, properly *Dunkey.* Chaucer calls a donkey a *dun.* "Dun is in the mire" ("Canterbury Tales," v. 16, 937). *Key* (kin) is seen in monkey, jockey; donkey, therefore, is the little tawny animal, or the little dunning animal, alluding to its dinning bray. Mr. Rix suggests the Low Country *donker* or donkerheyd (gloom).

Donkey. The cross of the donkey's back is popularly attributed to the honour conferred on the beast by our Lord and Saviour, who rode on an ass to Jerusalem in "his triumphant entry" into that city on Palm Sunday. A writer in Blackwood wittily adds, that the mark prior to that occasion was premonitory.

Ride the black donkey. To be pig-headed, obstinate like a donkey. Black is added, not so much to designate the colour, as to express what is bad.

The donkey means one thing and the driver another. Different people see from different standpoints, their own interest in every case directing their judgment. The allusion is to a fable in Phædrus, where a donkey-driver exhorts his donkey to flee, as the enemy is at hand. The donkey asks if the enemy will load him with double pack-saddles. "No," says the man. "Then," replies the donkey, "what care I whether you are my master or some one else?"

Three more, and up goes the donkey—i.e., three pennies more, and the donkey shall be balanced on the top of the pole or ladder. It is said to a braggart, and means—what you have said is wonderful, but if we admit it without gainsaying, we shall soon be treated with something still more astounding.

Who ate the donkey? When the French were in their flight from Spain, after the battle of Vittoria, some stragglers entered a village and demanded rations. The villagers killed a donkey, and served it to their hated foes. Next day they continued their flight, and were waylaid by the villagers, who assaulted them most murderously, jeering them as they did so with the shout, "Who ate the donkey?"

Do'ny. Florimel's dwarf.—*Spenser's "Faëry Queen,"* bk. iii. cant. 5.

Don'zel (Italian). A squire or young man of good birth.

Doo'lin of Mayence. The hero of a French romance of chivalry, and the father of Ogier the Dane.

Doolin's Sword. Marveilleuse (wonderful).

Doom Book (dom-boc) is the book of dooms or judgments compiled by king Alfred. (*See* DOMESDAY BOOK.)

Doom-rings, or *Circles of Judgment.* An Icelandic term for circles of stones resembling Stonehenge and Avebury.

Dooms'day Sedgwick. William Sedgwick, a fanatical prophet and preacher during the Commonwealth. He pretended to have had it revealed to him in a vision that doomsday was at hand; and, going to the house of Sir Francis Russell, in Cambridgeshire, he

called upon a party of gentlemen playing at bowls to leave off and prepare for the approaching dissolution.

Door. *The door must be either shut or open.* It must be one way or the other. This is from a French comedy called "Le Grondeur," where the master scolds his servant for leaving the door open; the servant says that he was scolded the last time for shutting it, and adds, "Do you wish it shut?"—"No." "Do you wish it open?"—"No." "Why," says the man, "it must be either shut or open."

Door Nail. (*See* DEAD.) Scrooge's partner is "dead as a door-nail."—*Dickens*, "*Christmas Carol*," ch. i.

Door-opener (*The*). So Cratès, the Theban, was called, because every morning he used to go round Athens, and rebuke the people for their late rising.

Door'ga. The chief goddess of the Hindu triad; the other two are Luckshmi or Luximee, and Saraswatee.

Doorm. An earl called "the Bull," who tried to make Enid his handmaid; but when she would neither eat, drink, nor array herself in bravery, at his bidding, "he smote her on the cheek;" whereupon her lord and husband, count Geraint, starting up, slew the "russet-bearded earl" in his own hall.—*Tennyson, Idylls of the King*, "*Enid.*"

Do'ra. The first wife of David Copperfield; she was a child-wife, but no help-meet. She could do nothing of practical use, but looked on her husband with idolatrous love, and thought it glory enough to hold his pen or wipe it dry after it was done with. If this were not a work-a-day world, who would not envy the simplicity, the gentleness, the love, the single affection of a Dora? Tennyson has a poem entitled "Dora."

Dorado (*El*). (*See* EL.)

Do'rax. A Portuguese renegade, in Dryden's "Don Sebastian;" by far the best of all his characters.

Dor'cas Society. A society for supplying the poor with clothing. So called from Dorcas, mentioned in Acts ix. 39.

Dor'chester. *As big as a Dorchester butt.* Very corpulent, like the cider butts of Dorchester. Of Toby Filpot it is said—

> His breath-doors of life on a sudden were shut,
> And he died full as big as a Dorchester butt.
> *O'Keefe*, "*Poor Soldier.*"

Do'ric. The oldest, strongest, and simplest of the three Grecian orders of architecture. So called from Doris, in Greece, or the Dorians who employed it. The Greek Doric is simpler than the Roman imitation. The former stands on the pavement without fillet or other ornament, and the flutes are not scalloped. The Roman column is placed on a plinth, has fillets, and the flutings, both top and bottom, are scalloped.

Doric Land. Greece, Doris being a part of Greece.

> Through all the bounds
> Of Doric land.
> *Milton*, "*Paradise Lost*," bk. i.

Do'ric Reed. Pastoral poetry. Everything Doric was very plain, but cheerful, chaste, and solid. The Dorians were the pastoral people of Greece, and their dialect was that of the country rustics. Our own Bloomfield and Robert Burns are examples of British Doric.

> The Doric reed once more
> Well pleased, I tune.
> *Thomson*, "*Autumn.*"

Dor'icourt. A sort of Tremaine of the eighteenth century, who, having over-refined his taste by the "grand tour," considers English beauties insipid. He falls in love with Letitia Hardy at a masquerade, after feeling aversion to her in her assumed character of a hoyden.—*Mrs. Cowley*, "*The Belle's Stratagem.*"

Dor'igen. A lady of high family, who married Arvir'agus out of pity for his love and meekness. She was greatly beloved by Aurelius, to whom she had been long known. Aurelius, during the absence of Arviragus, tried to win the heart of the young wife; but Dorigen made answer that she would never listen to him till the rocks that beset the coast of Britain are removed "and there n'is no stone yseen." Aurelius, by the aid of a young magician of Orleans, caused all the rocks to disappear, and claimed his reward. Dorigen was very sad, but her husband insisted that she should keep her word, and she went to meet Aurelius. When Aurelius saw how sad she was, and heard what Arviragus had counselled, he said he would rather die than injure so true a wife and noble a gentleman. So

she returned to her husband happy and untainted. (*See* DIANORA.)—*Chaucer's "Franklines Tale."*

Dor'imant. A photograph of the earl of Rochester; a witty aristocratic libertine, in Etherege's "Man of Mode."

Dormer-window. The window of an attic standing out from the slope of the roof. (French, *dormir*, to sleep; Latin, *dormio.*)

Dornock. Stout figured linen for table-cloths. So called from a town in Scotland, where it was originally made.

Dorsa'nes (3 syl.). The Indian Herculës.

Dorset. Once the seat of a British tribe, calling themselves *Dwr-trigs* (water-dwellers). The Romans colonised the settlement, and Latinised Dwr-trigs into *Duro-trigës.* Lastly, came the Saxons, and translated the original words into their own tongue, *dor-sætta* (water-dwellers).

Dorse'tian Downs. The Downs of Dorsetshire.

> Spread the pure Dorsetian downs
> In boundless prospect.
> *Thomson, "Autumn."*

Dosith'eans. A religious sect which sprang up in the first century. So called because they believed that Dosith'eus had a divine mission, superior to that of prophets and apostles.

Do'son. A promise-maker and a promise-breaker. Antig'onos, grandson of Demetrios *the besieger*, was so called.

Doss. A hassock stuffed with straw; a bed—properly, a straw bed; whence the cant word for a lodging-house is a dossken. *Dossel* is an old word for a bundle of hay or straw, and *dosser* for a straw basket. These words were common in Elizabeth's reign. The French *dossier* means a "bundle." All these words are connected with *dose*, a given quantity. (Greek, *dosis*; Italian, *dosa*; French, *dose.*)

Do-the-Boys' Hall. A school where boys were taken in and done for by a Mr. Squeers, a puffing, ignorant, overbearing brute, who starved them and taught them nothing. — *Dickens, "Nicholas Nickleby."*

Do'to. One of the Nereids (*q.v.*).

Dot'erel or *Dottrel.* A doating old fool; an old man easily cajoled. The bird thus called, a species of plover, is so fond of imitation that any one may catch it.

Dou'ay Bible. The English translation of the Bible sanctioned by the Roman Catholic Church. The Old Testament was published by the English college at Douay, in France, in 1609; but the New Testament was published at Rheims in 1582. The English college at Douay was founded by William Allen (afterwards cardinal) in 1568. The Douay Bible translates such words as *repentance* by the word *penance*, &c., and the whole contains notes by Roman Catholic divines.

Double X. (*See* XX.)

Double or quits. The winner stakes his stake, and the loser promises to pay twice the stake if he loses again; but if he wins the second throw he pays nothing, and neither player loses or wins anything. This is often done when the stake is 3d., and the parties have no copper: if the loser loses again, he pays 6d.; if not, the winner does not claim his 3d.

Double or *Double-walkers.* Those aerial duplicates of men or women who represent them so minutely as to deceive those that know them. We apply the word to such persons as the Dromio brothers, the Corsican brothers, the brothers Antiph'olus. The "head centre Stephens" is said to have a double, who is perpetually leading astray those set to hunt him down.

Double-Dutch. Gibberish, jargon, or a foreign tongue not understood by the hearer. Dutch is a synonym for foreign; and double is simply excessive, in a twofold degree.

Double-edged Sword. Literally, a sword which cuts either way; metaphorically, an argument which makes both for and against the person employing it, or which has a double meaning.

> "Your Delphic sword," the panther then replied,
> "Is double-edged, and cuts on either side."
> *Dryden, "Hind and Panther," pt. iii.*

Double-tongued. One who makes contrary declarations on the same subject at different times; deceitful.

> Be grave, not double-tongued.—*1 Tim.* iii. 8.

Doubting Castle. The castle of the giant Despair, in which Christian

and Hopeful were incarcerated, but from which they escaped by means of the key called "Promise."—*Bunyan, "Pilgrim's Progress."*

Douceur'. French for sweetness. The English use of the word, meaning a present for service to be rendered, is unknown in France.

Douglas. The tutelary saint of the house of Douglas is St. Bridget. According to tradition, a Scottish king in 770, whose ranks had been broken by the fierce onset of the lord of Isles, saw the tide of battle turned in his favour by an unknown chief. After the battle, the king asked who was the "Du-glass" chieftain, his deliverer, and received for answer *Sholto Du-glass* (Behold the dark-grey man you inquired for). The king then rewarded him with the Clydesdale valley for his services.

"Let him not cross or thwart me," said the page; "for I will not yield him an inch of way, had he in his body the soul of every Douglas that has lived since the time of the Dark Gray Man.—*Scott, "The Abbot,"* ch. xxviii.

Black Douglas, introduced by Sir Walter Scott in "Castle Dangerous," is James, eighth lord Douglas, who twice took Douglas Castle from the English by stratagem. The first time he partly burnt it, and the second time he utterly razed it to the ground. The castle, says Godscroft, was nicknamed the hazardous or dangerous, because every one who attempted to keep it from the "gud schyr James" was in constant jeopardy by his wiles. (*See* BLACK.)

The Good Sir James, the dreadful blacke Douglas',
That in his dayes so wise and worthie was,
Wha here, and on the infidels of Spain,
Such honour, praise, and triumphs did obtain.
Gordon.

Douster-swivel. A German swindler, who obtains money under the promise of finding buried wealth by a divining-rod.—*Scott, "Antiquary."*

Dout. A contraction of *do-out,* as don is of *do-on,* and doff of *do-off.*

In Devonshire and other southern counties they still say *Dout the candle* and *Dout the fire.*

The dram of base
Doth all the noble substance dout.
Shakespeare, "Hamlet," i. 4.

Dove—*i.e.,* the diver-bird; so called from its habit of ducking the head. So, also, *columba* (the Latin for dove) is the Greek *kolumba'o* (to dive).

Doves or *Pigeons.* The clergy of the Church of England are allegorised under this term in Dryden's "Hind and Panther."

A sort of doves were housed too near the hall . .
Our pampered pigeons, with malignant eyes,
Beheld these inmates (*the Roman Catholic clergy*).
Tho' hard their fare, at evening and at morn,
A cruse of water.

Soiled doves. Young women of the demi-monde.

Dove-tail. Metaphorically, to fit on or fit in nicely; to correspond. It is a word in carpentry, and means the fitting one board into another by triangular notches or wedges, which resemble in shape a dove's tail.

Dover. *When Dover and Calais meet*—*i.e.,* never.

A Jack of Dover. A bottle of wine made up of fragments of opened bottles. It is customary to pour the refuse into a bottle, cork it up, and sell it as a fresh bottle. This is called Dovering, a corruption of *do-over,* because the cork is done over with wax or resin.

Many a Jack of Dover hast thou sold.
Chaucer, "Cokes Prologue."

Dovercot or *Dover-court.* A confused gabble; a Babel. According to legend, Dover Court Church, in Essex, once possessed a cross that spoke, and Foxe says the crowd to the church was so great "that no man could shut the door." The confusion of this daily throng gave rise to the term. (*See* BABEL.)

And now the rood of Dovercot did speak,
Confirming his opinions to be true.
Collier of Croydon.

Dowgate Ward (London). Some derive it from *Dour* (water), it being next to the Thames, at the foot of the hill; others say it is "Down-gate," the gate of the down, dune, or hill, as Brighton Downs (hills), South-downs, &c.

Dowling (*Captain*). A character in Crabbe's "Borough;" a great drunkard, who died in his cups.

"Come, fill my glass." He took it and he went (*i.e., died*). *Letter* xvi.

Down. *He is quite down in the mouth.* Quite in the dumps; quite cast down or disheartened. When persons are very sad and low-spirited, the corners of the mouth are drawn down.

Down-hearted. Without spirit, cast down; the heart is faint and prostrate

Downing Professor. The Professor of the Laws of England in the University of Cambridge. This chair was founded in 1800 by Sir George Downing, Bart.

Doxy. A baby; a plaything; a favourite woman. In the West of England babies are called *doxies*. Ortho-doxy has been wittily called our own doxy or pet, and hetero-doxy the doxy or pet of other folks. (Swedish, *docka*, a baby.)

Dozen. (*See* BAKER'S DOZEN.)

Drac. A sort of fairy in human form, whose abode is the caverns of rivers. Sometimes these dracs will float like golden cups along a stream to entice women and children bathing, and when they attempt to catch the prize drag them under water. (*South of France Mythology.*)

Fare le Drac, same as "Faire le diable;" Irish, "Play the Puck;" English, "Play the deuce."

> Belomen qu' yeu faré le Drac
> Se jamay trebi dins un sac
> Cinc ô siés milante pistolos
> Espessos como de redolos.
> *Goudelin, "Castel en l'Ayre."*

Dra'chenfels (Dragon-rocks). So called from the legendary dragon killed there by the horned Siegfried, the hero of the Nibelungen-Lied.

> The castled crag of Drachenfels
> Frowns o'er the wide and winding Rhine,
> Whose breast of waters broadly swells
> Between the banks which bear the vine.
> *Byron, "Childe Harold," iii.*

Dra'co. One of Actæon's dogs. (*See* CYPRIOS.)

Draco'nian Code. One very severe. Draco was an Athenian lawmaker. As every violation of a law was made in this code a capital offence, Dema'dës the orator said "that Draco's code was written in human blood."

Draft. The Druids borrowed money on promises of repayment after death (*Patricius*). Purchas tells us of some priests of Pekin, who barter with the people in bills of exchange, to be paid in heaven a hundredfold.

Draggle-tail. A slut; a woman who allows her petticoats to trail in the dirt. The word should be "daggle-trail," from the Scotch *dag* (dew on the grass), *daggle* (wet with the grass-dew), like the Latin *collu'tulo irro'ro*.

Drag'oman. A ciceronë; a guide or interpreter to foreigners. The word is Turkish, and means simply a Turk (*Turkeman*).

Dragon. An imaginary animal something like a winged crocodile. The Irish *drag* means "fire," and the Welsh *dreigiaw* (silent flashes of lightning), fiery meteors; hence Shakespeare says—

> Swift, swift, ye dragons of the night!—that dawning
> May bare the raven's eye.
> *"Cymbeline," ii. 2.*

Dragon. This word is used by ecclesiastics of the Middle Ages as the symbol of sin in general and paganism in particular. The metaphor is derived from Rev. xii. 9, where Satan is termed "the great dragon." In Ps. xci. 13 it is said that the saints "shall trample the dragon under their feet," and many legends about the saints encountering dragons embody these ideas in an allegorical form.

Another source of the same legends is in the Celtic use of the word "dragon" for "a chief." Hence *pen-dragon* (summus rex), a sort of dictator, created in times of danger. Those knights who slew a chief in battle slew a dragon, and the military title soon got confounded with the fabulous monster.

Some great inundations have also been termed serpents or dragons. Hence Apollo (the sun) is said to have destroyed the serpent Python (*i.e.*, dried up the overflow). Similarly, St. Roma'nus delivered the city of Rouen from a simi'ar dragon, named *Gargouille* (waterspout), which lived in the river Seine.

Ladies guarded by dragons. The walls of feudal castles ran winding round the building, and the ladies were kept in the securest part. As adventurers had to scale the walls to gain access to the ladies, the authors of romance said they overcame the serpent-like defence, or the dragon that guarded them. Sometimes there were two walls, and then the bold invader overcame two dragons in his bold attempt to liberate the captive damsel. (*See* ENCHANTED CASTLES.)

The Green Dragon. A public-house sign in compliment to St. George.

The Red Dragon. A public-house sign in compliment to Henry VII., who adopted this device for his standard at Bosworth Field. It was the ensign of Cadwallader, the last of the British kings, from whom the Tudors descended.

Dragon of Wantley (*i.e.*, Warncliff, in Yorkshire) a monster slain by More of More Hall, who procured a suit of armour studded with spikes, and, proceeding to the well where the dragon had his lair, kicked it in the mouth, where alone it was vulnerable. Dr. Percy says this dragon was an overgrown, rascally attorney, who cheated some children of their estate, but was made to disgorge by a gentleman named More, who went against him, "armed with the spikes of the law," after which the dragon attorney died of vexation.—*Reliques of Ancient Poetry.*

Dragon's Hill (Berkshire) is where the legend says St. George killed the dragon. A bare place is shown on the hill, where nothing will grow, and there the blood of the dragon ran out.

In Saxon annals we are told that Cedric, founder of the West Saxon kingdom, slew there Naud, the pen-dragon, with 5,000 men. This Naud is called Natan-leod, a corruption of *Naud-an ludh* (Naud, the people's refuge).

Dragon-Slayers.

1. St. Philip, the apostle, is said to have destroyed a huge dragon at Hierapolis, in Phrygia.

2. St. Martha killed the terrible dragon called Tarasque at Aix (la Chapelle).

3. St. Florent killed a similar dragon which haunted the Loire.

4. St. Cado, St. Maudet, and St. Paull did similar feats in Brittany.

5. St. Keyne of Cornwall slew a dragon.

6. St. Michael, St. George, St. Margaret, pope Sylvester, St. Samson, archbishop of Dol; Don'atus (fourth century), St. Clement of Metz, killed dragons.

7. St. Romain of Rouen destroyed the huge dragon called La Gargouille, which ravaged the Seine.

Dragon's Teeth. Subjects of civil strife; whatever rouses citizens to rise in arms. The allusion is to the dragon that guarded the well of A'rës. Cadmos slew it, and sowed some of the teeth, from which sprang up the men called Spartans, who all killed each other except five, who were the ancestors of the Thebans. Those teeth which Cadmos did not sow came to the possession of Æe'tës, king of Colchis; and one of the tasks he enjoined Jason was to sow these teeth and slay the armed warriors that rose therefrom.

> Citizens rising from the soil, richly sown with dragon's teeth, for the rights of their several states. —*The Times.*

Drag'onnades (3 syl.). A series of religious persecutions by Louis XIV., which drove many thousand Protestants out of France. Their object was to root out "heresy;" and a bishop, with certain ecclesiastics, was sent to see if the heretics would recant; if not, they were left to the tender mercies of the dragoons who followed these "ministers of peace and goodwill to man."

Dragoons. So called because they used to be armed with dragons—*i.e.*, short muskets, which spouted out fire like the fabulous beast so named. The head of a dragon was wrought on the muzzle of these muskets.

Drama. *Father of the French Drama.* Etienne Jodelle. (1532-1573.)

Father of the Greek Drama. Thespis. (Sixth century B.C.)

Father of the Spanish Drama. Lopë de Ve'ga. (1562-1635.)

Dram'atis Perso'næ. The characters of a drama, novel, or actual transaction.

> The dramatis personæ were nobles, country gentlemen, justices of the quorum, and custo'des rotulo'rum (keepers of the rolls).—*The Times.*

Drap. One of queen Mab's maids of honour.—*Drayton.*

Dra'pier's Letters. A series of letters written by dean Swift to the people of Ireland, advising them not to take the copper money coined by William Wood, by patent granted by George I. These letters crushed the infamous job, and the patent was cancelled.

Dean Swift signed himself M. B. Drapier in these letters.

Draw. *To draw amiss.* To follow the scent in the wrong direction. A fox-hunting term, where *to draw* means to follow scent. (*See* Drawn Fox.)

Draw it mild—i.e., gently, don't exaggerate. A musical expression: the leader tells the violin-players to draw it mild—*i.e.*, to play piano, to draw the bow mildly or gently over the strings, and not to exaggerate the notes. (*See* Come it Strong.)

Drawback. Something to set against the profits or advantages of a concern. In commerce, it is duty charged on goods paid back again when the goods are exported.

Draw'cansir. A burlesque tyrant in "The Rehearsal," by G. Villiers, duke of Buckingham (1672). He kills every one, "sparing neither friend nor foe." The name stands for a blustering braggart, and the farce is said to have been a satire on Dryden's inflated tragedies. (*See* BAYES, BOBADIL.)

(He) frights his mistress, snubs up kings, baffles armies, and does what he will, without regard to numbers, good sense, or justice.—*Bayes*, "*The Rehearsal.*"

Drawing-room. A room to which ladies *withdraw* or retire after dinner. Also a levee where ladies are presented to the sovereign.

Drawn. *Hanged, drawn, and quartered.* Lord Ellenborough used to say to those condemned, "You are drawn on hurdles to the place of execution, where you are to be hanged, but *not* till you are dead; for, while still living, your body is to be taken down, your bowels torn out and burnt before your face; your head is then cut off, and your body divided into four quarters."

Gent. Magazine, 1803, pt. i., pp. 177, 275.

Drawn Battle. A battle in which the troops on both sides are *drawn off*, neither combatants claiming the victory.

Drawn Fox. A cunning fellow. A fox-hunting term, meaning a fox drawn from his cover, and started for the chase.

Dreadnought. The Seaman's Hospital Society; a floating hospital.

Dream Authorship. It is said that Coleridge wrote his "Kubla Khan," a poem, in a dream.

Dream'er. *The Immortal Dreamer.* John Bunyan. (1628-1688.)

Dreng. A servant, boy, similar to the French *garçon* and Latin *puer*. A Danish word, which occurs in Domesday Book.

Drink Deep. Drink a deep draught. The allusion is to the peg tankards. Those who drank deep, drank to the lower pegs. (*See* PEG.)

We'll teach you to drink deep ere you depart.
Shakespeare, "*Hamlet*," i. 2

Drinking Healths was a Roman custom. Thus, in Plautus we read of a man drinking to his mistress with these words: *Benë vos, bene nos, bene te, bene me, bene nostrum etiam Steph a'nium* (Here's to you, here's to us *all*, here's to thee, here's to me, here's to our dear——).—*Stich.* v. 4. Persius (v. 1, 20) has a similar verse, *Benë mihi, bene vobis, bene ami'cæ nostræ* (Here's to myself, here's to you, and here's to I shan't say who). Martial, Ovid, Horace, &c., refer to the same custom.

The ancient Saxons followed the same habit, and Geoffrey of Monmouth says that Hengist invited king Vortigern to a banquet to see his new levies. After the meats were removed, Rowe'na, the beautiful daughter of Hengist, entered with a golden cup full of wine, and, making obeisance, said, *Lauerd kyning, wass heil* (Lord king, your health). The king then drank, and replied, *Drinc heil* (Here's to you). Robert de Brunne refers to this custom.

This is ther custom and hev gest
When they are at the ale or fest:
Ilk man that levis gware him drink
Salle say "Wosseille" to him drink;
He that biddis sall say "Wassaile."
The tother salle say again "Drinkaille."
That says "Woisseille" drinks of the cup,
Kiss and his felaw he gives it up.
Robert de Brunne.

Drinking-Song. The oldest in the language is in the second act of "Gammer Gurton's Needle," by John Still, called "The Jolly Bishop." It begins—

I cannot eat but little meat,
My stomach is not good.

Drive. *He is driving pigs*, or *driving pigs to market—i.e.*, snoring like pigs, whose grunt resembles the snore of a sleeper.

To drive a roaring trade. To be doing a brisk business. The allusion is to a coachman and team of horses; as the coachman conducts his horses, the tradesman conducts his trade. When horses are winded they are called *roarers* from the noise they make in breathing, and to drive a roaring trade is to drive it so fast that the team gets winded.

To drive a good bargain is to make an advantageous one. Here the word "drive" is about equal to push or urge home, and refers to *driving nails;* hence the expression "to nail him," "to drive it home," &c.

Drive-off. To defer, to procrastinate. The idea is, running away or drawing off from something that ought to be done, with the promise of coming to it at a future time.

Driver of Europe (*Le Cocher de l'Europe*). So the empress of Russia used to call the duc de Choiseul, minister

of Louis XV., because he had spies all over Europe, and thus ruled its political cabals.

Driv'eller. An idiot, an imbecile, whose saliva drivels out of his mouth.

Droit d'Aubaine. In France, the king was entitled at the death of foreign residents to all their movable estates; the law was only abolished in 1819. *Aubain* means "alien," and *droit d'aubaine* the "right over an alien's property."

Dromas and **Drom'ios.** Two of the dogs of Actæon. (*See* DRACO.)

Dro'mio. *The Brothers Dromio.* Two brothers exactly alike, who serve two brothers exactly alike, and the mistakes of masters and men form the fun of Shakespeare's "Comedy of Errors," a drama borrowed from the *Menæch'mi* of Plautus.

Drone (1 syl.). One of the two pipes of a bagpipe. So called because it sounds only one continuous note. The word is Saxon (*dræn*).

Drone. An idle person who lives on the means of another, as drones on the honey collected by bees; a sluggard.

Drops. *To take one's drops.* To drink spirits in private. To take a drop is a euphemism for taking what the drinker chooses to call by that term. It may be anything from a sip to a Dutchman's draught.

Drop Serene (*gutta sere'na*). An old name for amauro'sis. It was at one time thought that a transparent watery humour, distilling on the optic nerve, would produce blindness without changing the appearance of the eye.

> So thick a "drop serene" hath quenched these orbs.
>
> *Milton,* "*Paradise Lost,*" iii.

Drowned Rat. *As wet as a drowned rat—i.e.,* soaking wet. Drowned rats certainly look deplorably wet, but so also do drowned mice, drowned cats, and drowned dogs, &c.

Drows or *Trows.* A sort of fairy race, residing in hills and caverns. They are curious artificers in iron and precious metals. (*Zetland superstition.*)

> I hung about thy neck that gifted chain, which all in our isles know was wrought by no earthly artist, but by the Drows in the secret recesses of their caverns
>
> *Scott,* "*The Pirate,*" c. x.

Druid. A chief priest (Celtic *der,* superior; *wydd,* priest or instructor). In Taliesin we read, *Bûm gwŷdd yngwarth an* (at length I became a priest or *wydd*). It was after this period that the wydds were divided into two classes, the Derwydds and the Go-wydds (D'ruids and Ovidds). We have the Irish *draoi* or *drui* (a magician), and the Hebrew *drushim* (interpreter), *drsh* (Deut. xviii. 11), and *ldrush* (2 Chron. xv. 12). Pliny derives the word from *drus* (an oak), but how could the Celts borrow from the Greeks?

Drum. A crowded evening party; also called a "rout," a "hurricane," &c. Drum applies to the close packing, as a drum of figs. Rout is the Welsh *rhawter* (a crowd). Hurricane alludes to the hurry, bustle, and confusion which mark these soirées.

> It is impossible to live in a drum.
>
> *Lady M. W. Montagu.*

John Drum's entertainment. Turning an unwelcome guest out of doors. The allusion is to drumming a soldier out of a regiment.

Drum Ecclesiastic. The pulpit cushion, often vigorously thumped by what are termed "rousing preachers."

> When Gospel trumpeter, surrounded
> With long-eared rout, to battle sounded;
> And pulpit drum ecclesiastick
> Was beat with fist instead of a stick.
>
> *Butler,* "*Hudibras,*" pt. i., ch. i., v. 9.

Drum-head Court-martial. One held in haste; like a court-martial summoned on the field round the big drum to deal summarily with an offender.

Drum'mond Light. The lime-light. So named from Capt. Thomas Drummond, R.E.

Drunk as Chloe; *Drunk as a fiddler; Drunk as a lord.* The Chloe, or rather Cloe, is the cobbler's wife of Linden grove to whom Prior was attached. The fiddler is the fiddler at wakes, fairs, and on board ship, who used to be paid in liquor for playing to rustic dancers.

Degrees of Drunkenness. 1. Ape drunk; 2. Lion drunk; 3. Swine drunk; 4. Sleep drunk; 5. Martin drunk; 6. Goat drunk; 7. Fox drunk.—*Nash.*

Drupner (*The dripper*). A gold ring given to Odin; every ninth night other

rings dropped from it of equal value to itself.—*The Edda.*

Drury Lane (London) takes its name from the habitation of the great Drury family. Sir William Drury, K.G., was a most able commander in the Irish wars. Drury House stood on the site of the present Olympic Theatre.

Dru'ses (2 syl.). A people of Syria governed by emir's, half Christian and half Mahometan. They offer up their devotions both in mosques and churches, worship the images of saints, and yet observe the fast of Ram'medan. Their language is pure Arabic.

Dry-nurse. When a superior officer does not know his duty, and is instructed in it by an inferior officer, he is said to be dry-nursed. The inferior nurses the superior as a dry-nurse rears an infant.

Dry Rot. The spontaneous rot of timber or wall-paper, not unfrequently produced by certain fungi attaching themselves thereto. It is called dry rot because the wood is not purposely exposed to wet, although, without doubt, damp from defective ventilation is largely present.

Dry Wine. Wine neither sweet nor sparkling. In sparkling wine, some of the carbonic acid gas is retained to produce the "moss;" in sweet wine, some of the sugar is not yet decomposed; but in old dry wine the fermentation is complete, the carbonic acid gas has escaped and much of the water, leaving the spirit dry or alone.

Dry'ads. Nymphs of the trees (Greek, *drus*, any forest tree). They were supposed to live in the trees and die when the trees died.

Dry'asdust (*Rev. Dr.*). A dull, plodding author, very prosy, very dull, and very learned; an antiquary. Sir Walter Scott employs the name to bring out the prefatory matter of some of his novels.

> The Prussian Dryasdust . . excels all other "Dryasdusts" yet known. *Carlyle.*

Dsis'oo. The Japanese deity that presides over roads and travellers.

Du'alism. A system of philosophy which refers all things that exist to two ultimate principles. It is eminently a Persian doctrine. The Orphic poets made the ultimate principles of all things to be Water and Night, or Time and Necessity. In theology the Maniche'an doctrine is dualistic.

Dub. To make a knight by giving him *a blow.* Dr. Tusler says, "The ancient method of knighting was by a box on the ear, implying that it would be the last he would receive, as he would henceforth be free to maintain his own honour." The present ceremony is to tap the shoulder with a sword. (Saxon, *dubban*, to strike with a blow.)

Dubric (*St.*). A holy monk in the court of king Arthur.—*Idylls of the King*, "*Enid.*"

Duc'at. A piece of money. So called from the legend on the early Sicilian pieces: *Sit tibi, Christé, datus, quem tu regis, istë ducātus* (May this duchy [*ducat-us*] which you rule be devoted to you, O Christ).

Duchesne (2 syl.). *Le père Duchésne.* Jacques Réné Hébert, chief of the Cordelier Club in the French Revolution, the members of which were called Hébertists. He was called "Father Duchésne," from the name of his vile journal. (1755-1794.)

Duchess. An old woman is often termed *An old duchess* or *a regular old duchess.* The longevity of the peers and peeresses is certainly very striking.

Duck. The wild duck covers up her eggs with moss or hay every time she leaves them.

Duck Lane. A row for old and second-hand books which stood formerly near Smithfield, but has given way to city improvements. It might be called the Holywell Street of Queen Anne's reign.

> Scotists and Thomists now in peace remain
> Amidst their kindred cobwebs in Duck Lane.
> *Pope*, "*Essay on Criticism.*"

Ducks-foot Lane (City). A corruption of Dukes' Foot Lane. So called from the dukes of Suffolk, whose manor-house was there.

Ducks and Drakes. *To make Ducks and Drakes of one's money.* To throw it away as stones with which "ducks and drakes" are made on water. The simile is suggested by the way drakes pursue ducks over a pond.

> What figured slates are best to make
> On watery surface duck and drake.
> *Butler*, "*Hudibras.*" ii. 3.

Duckweed. A corruption of *dyke-weed—i.e.*, ditch-weed. So called because it always covers old moats and ponds; but it is by no means a favourite food of ducks. Its Latin name is "Lemna," from the Greek, *limnë* (a stagnant pool).

Dud'ley Locust. A fossil trilobite (*Calym'enë*).

Dud'man. *When Dudman and Ramhead meet.* Never. Dudman and Ramhead are two forelands on the Cornish coast, about twenty miles asunder. "I'll have it done, and that before Dudman and Ramhead meet!" means "assuredly," before "never" begins.

> Make yourself scarce! depart! vanish! or we'll have you summoned before the mayor of Hal'gaver, and that before Dudman and Ramhead meet.
> *Scott, "Kenilworth," c. iv.*

Duds. Old clothes, tattered garments (Gaelic, *dud*, a rag; Dutch, *tod*; Italian, *tozzi*). A dudder or dudsman is a scarecrow, or man of straw dressed in cast-off garments to fray birds; also a pedlar who sells duds or gown-pieces.

Dudu. A pensive maiden of seventeen, "who never thought about herself at all."—*Byron, "Don Juan,"* vi., vii.

Duende (3 syl.). A Spanish gobelin or house-spirit. Cal'deron has a comedy called "La Dama Duenda."

> Disputase por los hombres entendidos
> Si fué de los caidos este duende.
> *Calderon.*

Duen'na (*Lady*). The female of don. The Spanish *don* is the same word as the Welsh *dyn* and Irish *duinë*. A duenna is the chief lady-in-waiting on the queen of Spain; but in common parlance it means a lady who is half companion and half governess, in charge of the younger female members of a nobleman's or gentleman's family in Spain.

Duer'gar (2 syl.). Dwarfs who dwell in rocks and hills; noted for their strength, subtilty, magical powers, and skill in metallurgy. They are the personification of the subterranean powers of nature. According to the Gotho-German myth, the duergar were first maggots in Ymir's flesh, but afterwards assumed the likeness of men. The first duergar was Modsogn'er; the next Dyrin. N.B.—The giant Ymir is Chaos. (*See* HELDENBUCH.)

Dues'sa (*Double-mind* or *False-faith*). Daughter of Falsehood and Shame, who assumes divers disguises to beguile the Red Cross Knight. At one time she takes the name of Fidessa, and entices the knight into the Palace of Pride (*Lucife'ra*). The knight having left the palace, is overtaken by Duessa, and drinks of an enchanted fountain, which paralyses him, in which state he is taken captive by the giant Orgoglio. Prince Arthur slays the giant and rescues the knight; Duessa, being stripped of her gorgeous disguise, is found to be a hideous hag, and flees into the wilderness for concealment. She appears again in book ii.—*Spenser, "Faëry Queen,"* book i., 2-7; v. 9

Duf'fer. A make-believe; a hawker of "Brummagem," whether moral, intellectual, or material. To *duff* is to rub up the nap of old clothes so as to make them look "amaist as weel as new;" a duffer is one who performs the operation.

> Robinson, a thorough duffer he.
> *Alexander Smith, "Summer Idyl."*

Duke. *The Great Duke*, the duke of Wellington, called "the Iron Duke."

Duke and Duchess in "Don Quixote," who play so many tricks on the Knight of the Woeful Countenance, were don Carlos de Borja, count of Ficallo, who married donna Maria of Ar'agon, duchess of Villaher'mora, in whose right the count had extensive estates on the banks of the Ebro; among others he had a country seat called Buena'via, which was the place Cervantës referred to.

Duke Combe. William Combe, author of "Dr. Syntax," "The Devil upon Two Sticks," &c., who in the days of his prosperity was noted for the splendour of his dress, the profusion of his table, and the magnificence of his deportment. Having spent all his money, he turned author, but passed the last fifteen years of his life in the King's Bench. (1743-1823.)

Duke Humphrey. (*See* HUMPHREY.)

Duke or Darling. Heads or tails; pitch and toss. When the scandals about the duke of York and Mrs. Clarke were the common talk of the town, the street boys, instead of crying

Heads or tails, used to say *Duke or Darling.—Lord Colchester* ("*Diary*," 1861).

Duke Street (Strand), so named from George Villiers, duke of Buckingham.

Duke's. A fashionable theatre in the reign of Charles II. It was situate in Portugal Street, Lincoln's Inn Fields. It was named from its great patron, James, duke of York, afterwards James II.

Duke's Walk. *To meet one in the Duke's Walk.* An invitation to fight a duel. In the vicinity of Holyrood House is a place called the Duke's Walk, from being the favourite promenade of the duke of York, afterwards James II., during his residence in Scotland. This walk was the common rendezvous for settling affairs of honour, as the site of the British Museum was in England.

> If a gentleman shall ask me the same question, I shall regard the incivility as equivalent to an invitation to meet him in the Duke's Walk.—*Scott*, "*Bride of Lammermoor*," c. xxxiv.

Dulcar'non. The horns of a dilemma (or *Syllogismum cornu'tum*); at my wits' end; a puzzling question. Dulcar'nein is the Arabic *dhu'lkarnein* (double-horned, having two horns). Hence the *pons asino'rum* of Euclid is called the Dulcarnon, "a *pons asinorum* to some good Grecians." Alexander the Great is called Iscander Dulcarnein, and the Macedonian æra the *æra of Dulcarnein*. According to the *Koran*, c. xviii., "Dulcarnein (*Alexander*) built the famous iron walls of Jajuge and Majuge, within which Gog and Magog are confined till the end of the world." Hence, to send one to Dulcarnein is to send one to the prison of Gog and Magog, to daze them with puzzles. Chaucer uses the word in *Troylus & Cryseyde*, bk. iii.,126,127.

Dulcë Domum. The holiday song of Winchester School. Mr. Brandon says it was composed by a boy of St. Mary's College, Winchester, who was confined for misconduct during the Whitsun holidays, "as report says, tied to a pillar." On the evening preceding the Whitsun holidays, "the master, scholars, and choristers of the above college walk in procession round the 'pillar,' chanting the six stanzas of the song." In the March number of the "Gentleman's Magazine," 1796, a translation, signed "J.R.," was given of the song; and Dr. Milner thinks the original is not more than a century old. It is rather remarkable that the author has made "domum" a neuter noun. (*See* ADESTE FIDELES.)

CHORUS.
Domum, domum, dulcë domum!
Domum, domum, dulce domum;
Dulce, dulce, dulce domum!
Dulce domum, resone'mus!

Home, home, joyous home!
Home, home, joyous home!
Joyous, joyous, joyous home!
Hurrah for joyous home!

Dul'cimer is now applied chiefly to a stringed musical instrument, played by striking the wires with little hammers; but the word so translated in Daniel iii. 5 was a species of bagpipe. Fürst deduces the Hebrew word from *smpn* (a pipe), and the Greek is *symphonia*. (Italian, *dolcimello*.)

> In a vision once I saw
> A damsel with a dulcimer.
> *Coleridge*, "*Vision of Kubla Khan*."

Dulcin'ea. A lady-love. Taken from Don Quixote's *amie du cœur*. Her real name was Aldonza Lorenzo, but the knight dubbed her Dulcin'ea del Tobo'so.

> I must ever have some Dulcinea in my head—it harmonises the soul.—*Sterne*.

Dul'cinists. Heretics who followed the teaching of Dulcin, who lived in the fourteenth century. He said that God reigned from the beginning to the coming of Messiah; and that Christ reigned from his ascension to the fourteenth century, when he gave up his dominion to the Holy Ghost.

Duli'a. An inferior degree of worship or veneration, such as that paid by Roman Catholics to saints and angels; Hyper-duli'a is a superior sort of veneration reserved for the Virgin; but that worship which is paid to God alone is called latri'a. "Dulia" means that sort of veneration which slaves pay to their lords (Greek, *doulos*, a slave); "Latria" means that sort of veneration which mortals pay to the gods (Greek, *latreu'o*, to worship the gods).

Dulness. *King of dulness.* Colley Cibber, poet laureate after Eusden.

> "God save king Cibber!" mounts on every note..
> So, when Jove's block descended from on high...
> Loud thunder to its bottom shook the bog,
> And the hoarse nation croaked, "God save king Log!"
> *Pope*, "*Dunciad*," bk. i.

Du'machus. The impenitent thief. In Longfellow's "Golden Legend," Dumachus and Titus were two of a band of robbers who attacked Joseph in his

flight into Egypt. Titus said, "Let these good people go in peace," but Dumachus replied, "First let them pay for their release." Upon this Titus gave his fellow-robber forty groats, and the infant Jesus said—

> When thirty years shall have gone by,
> I at Jerusalem shall die . . .
> On the accursed tree.
> Then on my right and my left side,
> These thieves shall both be crucified;
> And Titus thenceforth shall abide
> In Paradise with me.
> "*The Miracle Play*," iii.

Dumb-bells. A corruption of Dumpels or Dumples, the same word as Dumplings, and meaning heavy (weights). (German and Danish, *dumm*, heavy, dull, insipid; *dumpling*, a heavy, insipid pudding; *dumps*, heavy, stupid moroseness.) (*See* DUMP.)

Dumb-waiter. A piece of dining-room furniture, fitted with shelves, to hold glasses, dishes, and plate. So called because it answers all the purposes of a waiter, and is not possessed of an insolent tongue.

Dum'my. In three-handed whist, the exposed hand is called dummy, from the German *dumm* (stupid), meaning "rather stupid or dull." The French call it *mort* (a dead man), and the party is said *jouer avec un mort*.

Dum'mies (2 syl.). Empty bottles or drawers in a druggist's shop; wooden heads in a hairdresser's shop; lay figures in a tailor's shop; persons on the stage who appear before the lights, but have nothing to say. These all are dumb, actually or figuratively.

Dump. A Brazilian copper coin, worth about 2½d.; also a round flat lump of lead used on board ship for playing quoits and chuck-penny. Hence, *dumpy* or *dumpty* (squat or small). An egg is called a *humpty-dumpty* in the nursery verses beginning with "Humpty Dumpty sat on a wall," &c.

Dumps. *To be in the dumps.* Out of spirits; in the "sullens." According to etymological fable, it is derived from Dumops, king of Egypt, who built a pyramid and died of melancholy. Gay's Third Pastoral is "Wednesday, or the Dumps." (German, *dumm*, stupid, dull; Dutch, *dom;* Hebrew, *dum*, &c.)

> Why, how now, daughter Katharine? in your dumps?—*Shakespeare*, "*Taming of the Shrew*," ii. 1.

Dun. One who importunes for payment of a bill (Saxon, *dunan*, to din or clamour). The tradition is, that it refers to Joe Dun, a famous bailiff of Lincoln in the reign of Henry VII. The "British Apollo" says he was so active and dexterous in collecting bad debts, that when any one became "slow to pay," the neighbours used to say to the creditors, "Dun him" (send Dun after him).

> An Universitie dunne . . . is an inferior creditor of some ten shillings or downewards, contracted for horse-hire, or perchance drinke, too weake to be put in suite.—*Bishop Earle*, "*Microcosmographia*." (1601-1695.)

Squire Dun. The hangman between Richard Brandin and Jack Ketch.

> And presently a halter got,
> Made of the best strong hempen tear;
> And, ere a cat could lick his ear,
> Had tied him up with as much art
> As Dun himself could do for 's heart.
> *Cotton*, "*Virgil Travested*," bk. iv.

As dull as Dun in the mire (Chaucer). Dun means a donkey or dun-key, so called from its colour. Ralph calls Hudibras "his dunship" (pt. iii. 3). "Dun in the mire" is one greatly embarrassed. There was a game so called, to which Shakespeare refers in "Romeo and Juliet" (i. 4): "If thou art dun, we'll draw thee from the mire." Gifford has described the game in his edition of Ben Jonson, vii. 283.

> Well done, my masters, lend's your hands,
> Draw Dun out of the ditch;
> Draw, pull, helpe all; so, so, well done.
> (*They pull him out.*) *Dutchesse of Suffolke*. (1631.)

Dun-cow. The Dun-cow of Dunsmore heath was a savage beast slain by Sir Guy, earl of Warwick. A huge tusk, probably that of an elephant, is still shown at Harwich Castle, as one of the horns of the dun-cow. (*See* GUY.)

Dunce. A dolt; a stupid person. The word is taken from Duns Scotus, the learned schoolman and great supporter of the immaculate conception. His followers were called Dunsers. Tyndal says, when they saw that their hair-splitting divinity was giving way to modern theology, "the old barking curs raged in every pulpit" against the classics and new notions, so that the name indicated an opponent to progress, to learning, and hence a dunce.

> He knew what's what, and that's as high
> As metaphysic wit can fly. . .
> A second Thomas, or at once
> To name them all, another Dunse.
> *Butler*, "*Hudibras*," I. i.

Dunce. (*See* ABDERITAN, ARCADIAN, BŒOTIAN.)

Dun'ciad. The dunce-epic, a satire by Alexander Pope. Eusden, the poet laureate, being dead, the goddess of Dulness elects Colley Cibber to be his successor. The installation is celebrated by games, the most important being the proposal to read without sleeping two voluminous works, one in verse and the other in prose; as every one falls asleep, the games come to an end. King Cibber is now taken to the temple of Dulness, and is lulled to sleep on the lap of the goddess; and during his slumber sees in a vision the past, present, and future triumphs of the empire. Finally, the goddess, having destroyed order and science, establishes her kingdom on a firm basis, and having given directions to her several agents to prevent thought and to confine the people to foolish and trifling pursuits, Night and Chaos are restored, and the poem ends. (*See* DENNIS.)

Dun'derhead. A blockhead, or, rather, a muddle-headed person. Dunder is the lees or dregs of wine, &c.; more correctly, the overflow of fermented liquors (yeast). (Spanish, *redundar*, to overflow or froth over.)

> The use of Dunder in the making of rum answers the purpose of yeast in the fermentation of flour.—*Edwards*, "*West Indies.*"

Dundrea'ry, *Lord* (3 syl.). The impersonation of a good-natured, indolent, blundering, empty-headed swell. The chief character in Tom Taylor's dramatic piece, called "Our American Cousin." Mr. Sothern created the character of Lord Dundreary by the power of his conception and the genius of his acting. (*See* BROTHER SAM.)

Dungeon. A corruption of *domin'ium* (dominjum, contracted into dom'jum), that part of the castle in which the lord took his meals, and which dominated over the whole building. The underground storey of this grand tower was used for a prison, and persons of rank were confined in Keep-tower itself, as being the strongest part of the castle.

The word is sometimes spelt *donjon*, and at Canterbury is a mound corruptly called the Dane John, on which stood formerly the donjon or keep of the castle.

> The grete tour, that was so thikke and strong,
> Which of the castel was the cheef donjoun.
> *Chaucer*, "*Canterbury Tales.*" (1059.)

Dunghill. *Thou hast it, ad dunghill, at thy fingers' ends.* To this Holofernes replies, "Oh, I smell false Latin; 'dunghill' for 'unguem.'"—*Shakespeare*, "*Love's Labour's Lost*," v. 1.

Dunkers. (*See* TUNKERS.)

Dunmow. *To eat Dunmow bacon.* To live in conjugal amity, without even wishing the marriage knot to be less firmly tied. The allusion is to the institution of Robert Fitzwalter. Between 1244 and 1772, eight claimants have been admitted to eat the flitch. Their names merit immortality.

1445. Richard Wright, labourer, Bauburgh, near Norwich.
1467. Steven Samuel, of Little Ayston, Essex.
1510. Thomas Ley, fuller, Coggeshall, Essex.
1701. William and Jane Parsley, butcher, Much-Easton, Essex. Same year, John and Ann Reynolds, Hatfield Regis.
1751. Thomas Shakeshaft, woolcomber, Weathersfield, Essex.
1763. *Names unknown!!*
1772. John and Susan Gilder, Tarling, Essex.

The recent attempt to revive this "premium for humbug" is manifestly a mere "get-up" for the benefit of the town.

> Ah, madam! cease to be mistaken;
> Few married fowl peck Dunmow bacon.
> *Prior.*

Dunmow Flitch. (*See* BACON.)

Dun'stable. Bailey, as if he actually believed it, gives the etymon of this word *Duns' stable;* adding Duns or "Dunus was a robber in the reign of Henry I., who made it dangerous for travellers to pass that way. (*Dunes* or *duns tavell*, our table—*i.e.*, the table-land or flat of the hills.)

Plain as the road to Dunstable; or, as Shakespeare says, "Plain as way to parish church." The road leading to Dunstable is the confluence of many leading to London, but the play is on the word *dunce.*

Dun'stan (*St.*). Patron saint of goldsmiths, being himself a noted worker in gold.

St. Dunstan and the Devil. Dunstan was a painter, jeweller, and blacksmith; being expelled from court, he built a cell near Glastonbury church, and there he worked at his handicrafts. It was in

this cell that tradition says the devil had a gossip with the saint through the lattice window. Dunstan went on talking till his tongs were red-hot, when he turned round suddenly and caught his Satanic majesty by the nose. One can trace in this legend, the notion that all knowledge belonged to the Black Art; that the "saints" are always more than conquerors over the spirits of evil; and the singular cunning which our forefathers so delighted to honour.

Duodec'imo. A book whose sheets are folded into twelve leaves each. This word, which differs from both the Italian and French, is from the Latin *duodecim* (twelve). It is now called twelve-mo from the contraction 12mo.

Dup is *do up*. Thus Ophelia says, in one of her snatches, he "dupped the chamber door," *i.e.*, did up or pushed up the latch, in order to open the door, that he might "let in the maid" ("Hamlet," iv. 1). "To dup the gate" sometimes means to do it up, or draw up the portcullis.

Duranda'na or *Durin'dana*. Orlando's sword, given him by his cousin Malagi'gi. It once belonged to Hector, and was made by the fairies. It could cleave the Pyrenees at a blow. N.B.—In French romance Orlando is called *Roland*, Malagigi *Maugis*, and the sword *durandal* or *durin'dal*.

> Nor plated shield, nor tempered casque defends,
> Where Durindana's trenchant edge descends.
> *Hoole, "Orlando Furioso," bk. v.*

Du'randar'të. A knight who fell at Roncesvallës, cousin to Montesi'nos. The tale says he loved Belerma, whom he served seven years, at the expiration of which time he was slain. In his last breath he told Montesi'nos to take his heart and give it to Belerma. He is described by Lewis as

> Sweet in manners, fair in favour,
> Mild in temper, fierce in fight.

Dur'den (*Dame*). A notable housewife. Dame Durden of the famous English song kept five serving girls to carry the milking pails, and also kept five serving men to use the spade and flail. The five men loved the five maids.

> 'Twas Moll and Bet, and Doll and Kate, and Dorothy Draggletail;
> And John and Dick, and Joe and Jack, and Humphrey with his flail.
>
> *Anon.*

Dur'ham Book. By Eadfrid, bishop of Lindisfarne, who died in 721, one of the most splendid examples of illumination in the world.

Durham Mustard. So called from the residence of Mrs. Clements, who first conceived the idea of grinding mustard in a mill, instead of pounding it in a mortar. George I. stamped it with his approval, hence the pots are labelled with the words, "Durham mustard," and bear the royal initials in a medallion.

Dus or *Deuce*. The chief god of the Brigan'tës, one of whose altars, bearing an inscription, was discovered at Gretland.—*Camden, "Britannia."*

Du'siens. The name given by the Gauls to those demons that produce nightmares.

Dust. Money; so called because it is made of gold-dust. Dean Swift took for the text of a charity sermon, "He who giveth to the poor, lendeth to the Lord:" and is reported to have said, "Now, brethren, if you like the security, down with your dust."

I'll dust your jacket for you. Give you a good beating. The allusion is to dusting carpets, &c., by beating them with a stick.

To throw dust in one's eyes. To mislead. The allusion is to a Mahometan practice of casting dust into the air for the sake of "confounding" the enemies of the faith. This was done by Mahomet on two or three occasions, as in the battle of Honein; and the Koran refers to it when it says, "Neither didst thou, O Mahomet, cast dust into their eyes; but it was God who confounded them." But the following incident will suffice: One day the Koreishites surrounded the house of Mahomet, resolved to murder him. They peeped through the crevice of his chamber-door, and saw him lying asleep. Just at this moment his son-in-law Ali opened the door silently, and threw into the air a handful of dust. Immediately the conspirators were confounded. They mistook Ali for Mahomet, and Mahomet for Ali; allowed the prophet to walk through their midst uninjured, and laid hands on Ali. No sooner was Mahomet safe, than their eyes were opened, and they saw their mistake.

Dust. The wild Irish peasantry believe that dust is raised on roads by fairies on

a journey, and raise their hats to it, saying, "God speed you, gentlemen." The Arabs think the whirlwind and water-spout are caused by evil jinns.

Dusty-foot. (*See* PIE POUDRE.)

Dutch. *The Dutch have taken Holland.* A quiz when any one tells what is well known as a piece of wonderful news. Similar to *Queen Bess* (or *Queen Anne) is dead; the Ark rested on Mount Ararat;* &c.

Dutch Auction. An "*auction*" in which the bidders *decrease* their bids till they come to the minimum price. Dutch gold is no gold at all; Dutch courage is no real courage; Dutch concert is no music at all, but mere hubbub; and Dutch auction is no *auction*, or increase of bets, but quite the contrary.

Dutch Clocks. A corruption of *Deutsche clocks* (German clocks), chiefly made in the Black Forest. As many as 180,000 are exported annually from Friburg.

> A woman, that is like a German clock,
> Still a-repairing; ever out of frame;
> And never going aright.
> *Shakespeare*, "*Love's Labour's Lost*," iii. 1.

Dutch Concert. A great noise and uproar, like that made by a party of Dutchmen in sundry stages of intoxication, some singing, others quarrelling, speechifying, wrangling, and so on.

Dutch Courage. The courage excited by drink; pot valour.

Dutch Gold. Deutsche or German gold. An alloy of copper and zinc, invented by prince Rupert of Bavaria.

Dutch School of painting is a sort of "pre-Raphaelite" exactness of detail without selection. It is, in fact, photographing exactly what appears before the artist, as faithfully as his art will allow. The subjects are generally the lower classes of social life, as pothouse scenes, drunken orgies, street groups, Dutch boors, &c., with landscapes and still-life. The greatest of the Dutch masters are: for *portraits*, Rembrandt, Bol, Flinck, Hals, and Vanderhelst; for *conversation pieces*, Gerhard Douw, Terburg, Metzu, Mieris, and Netscher; for *low life*, Ostade, Brower, and Jan Steen; for *landscapes*, Ruysdael, Hobbima, Cuyp, Vanderneer, Berchem, and A. Both; for *battle scenes*, Wouvermans and Huchtenburg; for *marine pieces*, Vandevelde and Bakhuizen; for *still-life* and *flowers*, Kalf, A. Van Utrecht, Van Huysum, and De Heem.

Dutch Uncle. *I will talk to you like a Dutch uncle.* Will reprove you smartly. Uncle is the Latin notion of *pat'ruus*, "an uncle," "severe guardian," or "stern castigator." Hence Horace, 3 Od. xii. 3, *Metuentes patruæ verbera linguæ* (dreading the castigations of an uncle's tongue); and 2 Sat. iii. 88, *Ne sis patruus mihi* (Don't come the uncle over me).

Dutchman. *I'm a Dutchman if I do.* A strong refusal. During the rivalry between England and Holland, the word Dutch was synonymous with all that was false and hateful, and when a man said, "I would rather be a Dutchman than do what you ask me," he used the strongest term of refusal that words could express.

Duty means what is due or owing, a debt which should be paid. Thus obedience is the debt of citizens to rulers for protection, and service is the debt of persons employed for wages received.

Duum'virs (3 syl.). Certain Roman officers who were appointed in pairs, like our London sheriffs. The chief were the two officers who had charge of the Sibylline books, the two who had the supervision of the municipal cities, and the two who were charged with naval matters.

Dwarf (*The*). Richard Gibson, painter (1615-1690), a page of the back-stairs in the court of Charles I. He married Anne Shepherd, a dwarf also, and the king honoured the wedding with his presence. Each measured three feet ten inches.

> Design or chance makes others wive,
> But Nature did this match contrive.
> *Waller.*

The Black Dwarf. A fairy of the most malignant character; a genuine northern Duergar, and once held by the dalesmen of the border as the author of all the mischief that befell their flocks and herds. Sir Walter Scott has a novel so called, in which the "black dwarf" is introduced under the *aliases* of Sir Edward Mauley; Elshander, the recluse; Cannie Elshie; and the Wise Wight of Mucklestane Moor.

Dwarf Albrich (in the *Nibelungen Lied*) is the guardian of the famous "hoard" won by Siegfried from the Nibelungs. The dwarf is twice van-

quished by the hero, who gets possession of his *Tarn-kappë* (cloak of invisibility). (*See* ELBERICH.)

Dwarf Peter (*das Peter Manchen*). An allegorical romance by Ludwig Tieck. The dwarf is a castle spectre that advises and aids the family; but all his advice turns out evil, and all his aid productive of trouble. The dwarf represents that corrupt part of human nature called by St. Paul the "law in our members which wars against the law of our minds, and brings us into captivity to the law of sin."

Dwarfs. The more remarkable are:

Phile'tas, a poet (contemporary with Hippoc'ratës), so thin "that he wore leaden shoes to prevent being blown away by the wind. (Died B.C. 280.)

Niceph'orus Calistus tells us of an Egyptian dwarf not bigger than a partridge.

Aris'tratos, the poet, was so small that Athenæ'os says *no one could see him.*

Sir Jeffrey Hudson, born at Oakham, in Rutlandshire, at the age of thirty was only eighteen inches in height. (1619-1678.)

Owen Farrel, the Irish dwarf, born at Ca'van, hideously ugly, but of enormous muscular strength. Height, three feet nine inches. (Died 1742.)

Count Joseph Boruwlaski, at the age of twenty, was two feet four inches, and died at the age of ninety-eight. (1739-1837.)

Nicholas Ferry, usually called Bébé, a native of France, died at the age of twenty-three, and was not three feet high. A contemporary of Boruwlaski.

General Tom Thumb (Charles S. Stratton), born 1832, at Bridgeport, Connecticut, U.S., was twenty-five inches in height, and weighed twenty-five lbs. at the age of twenty-five.

Tom Thumb, a Dutch dwarf, at the age of eighteen was two feet four inches high.

Prince Colo'bri of Sleswig, at the age of twenty-five, was also twenty-five inches high, and weighed twenty-five lbs. (1851.)

Caroline Crach'ami', the Sicilian dwarf, born at Palermo, was twenty inches at death. Exhibited in Bond Street, 1824. (1814-1824.)

Therèse Souvray, (*See* ADDENDA.)

Dwt is D-wt, *i.e.*, *denarius-weight* (penny-weight.) (*See* CWT.)

Dyeing Scarlet. Drinking deep. Drinking dyes the face scarlet.

> They call drinking deep, dyeing scarlet.
> *Shakespeare*, "*1 Henry IV.*," ii. 4.

Dymph'na. The tutelar saint of those stricken in spirit. She was a native of Britain, and a woman of high rank. It is said that she was murdered, at Geel, in Belgium, by her own father, for resisting his incestuous passion. Geel or Gheel has long been a famous colony for the insane, who are sent thither from all parts of Europe, and are boarded with the peasantry.

Dyser. The deities who conduct the souls of the deceased to the palace of Odin. (*Scandinavian mythology.*)

Dy'vour. The debtor's badge in Scotland (French, *devoir*, to own). Bankrupts were compelled to wear an upper garment, half yellow and half brown, with a party-coloured cap. This law was abolished in the reign of William IV.

Dyz'emas Day. Tithe day. (Portuguese, *diz'imas*, tithes; Law Latin, *dec'imæ.*)

Dzoha'ra. The Arabian Venus.—*Banier*, vol. ii.

Dzohl. The Saturn of the Arabians.—*Banier*, vol. ii.

E.

E. This letter represents a window; in Hebrew it is called *he* (a window).

E.G. or *e.g.* (Latin for *exempli gra'tia*). By way of example; for instance.

Eager or *eagre.* Sharp, keen, acid; the French *aigre.*

> Posset and curd, like eager droppings into milk.
> *Shakespeare*, "*Hamlet*," i. 5.
>
> It is a nipping and an eager air.
> "*Hamlet*," i. 4.
>
> Vex him with eager words.
> *Shakespeare*, "*4 Henry VI.*," ii. 4.

Eagle is the supporter of a lectern, because the eagle is the natural enemy of the serpent. The two testaments are the two outspread wings of the eagle.

Eagle is emblematic of St. John the evangelist, because, like the eagle, he looked on "the sun of glory;" the eagle was one of the four figures which made up the cherub (Ezek. i. 10).

Eagle in heraldry signifies fortitude.

Eagle in royal banners. It was the ensign of the ancient kings of Babylon and Persia, of the Ptolemies and Seleu'cidës. The Romans adopted it in conjunction with other devices, but Ma'rius made it the ensign of the legion, and confined the other devices to the cohorts. The French under the empire have assumed the same device.

The *two-headed* eagle signifies a double empire. Thus Austria has one for the eastern and one for the western empire. She claims to be the successor of the Cæsars of Rome, and also of Charlemagne. She added the second head to her standard in 802, to denote the union of Rome and Germany. Russia, also, has a double-headed eagle, having added that of Poland to her own. Constantine was the first to introduce this device, to intimate that the empire had two heads or kings, but was nevertheless one body or empire.

Eagle, a public-house sign, is in honour of queen Mary, whose badge it was. She put it on the dexter side of the shield, and the sun on the sinister—a conjugal compliment which gave great offence to her subjects.

The *Golden Eagle* and the *Spread Eagle* are commemorative of the crusades; they were the devices of the emperors of the East.

Thy youth is renewed like the eagle's. This refers to the superstition feigned by poets that every ten years the eagle soars into the "fiery region," and plunges thence into the sea, where, moulting its feathers, it acquires new life.

> She saw where he upstarted brave
> Out of the well,
> As eagle fresh out of the ocean wave,
> Where he hath lefte his plumes all hory gray,
> And decks himself with fethers youthly gay.
> *Spenser, "Faëry Queen," i. 11.*

Eagle. The Romans used to let an eagle fly from the funeral pile of a deceased emperor. Dryden alludes to this custom in his stanzas on Oliver Cromwell after his funeral, when he says, Officious haste "did let too soon the sacred eagle fly."

Eagle of Brittany. Bertrand Dugues-clin, constable of France. (1320-1380).

Eagle of Meaux (mo). Jacques Bénigne Bossuet, bishop of Meaux, the grandest and most sublime of the pulpit orators of France. (1627-1704.)

Eagle of the doctors of France. Pierre d'Ailly, a French cardinal and great astrologer, who calculated the horoscope of our Lord, and maintained that the stars foretold the great deluge. (1350-1425.)

Ear. *I am all ear.* All attention.

> I was all ear,
> And took in strains that might create a soul
> Under the ribs of death.
> *Milton, "Comus."*

I'll send you off with a flea in your ear—with a cuff or box of the ear. The allusion is to domestic animals, who are sometimes greatly annoyed with these "tiny torments." There seems also to be a pun implied—*flea* and *flee*.

Ears. If your ears burn, people say some one is *talking of you.* This is very old, for Pliny says, "When our ears do glow and tingle, some do talk of us in our absence." Shakespeare, in "Much Ado About Nothing" (iii. 1.), makes Beatrice say to Ur'sula and Hero, who had been talking of her, "What fire is in mine ears?" Sir Thomas Browne ascribes this conceit to the superstition of guardian angels, who touch the right ear if the talk is favourable, and the left if otherwise. This is done to cheer or warn.

> One ear tingles; some there be
> That are snarling now at me.
> *Herrick, "Hesperides."*

To set people together by the ears. To create ill-will among them; to set them quarrelling, as metal pots slung together rattle against each other.

Mettre la puce à l'oreille, to give one a good scolding, "to send one away with a flea in his ear."

Mine ears hast thou bored. Thou hast accepted me as thy bond-slave for life. If a Hebrew servant declined to go free after six years' service, the master was to bring him to the doorpost, and bore his ear through with an awl, in token of his voluntary servitude. (Exod. xxi. 6.)

Walls have ears. Things uttered in secret get rumoured abroad. Chaucer says, "That field hath eyen, and the wood hath ears."—"*Canterbury Tales*," v. 1524.

Ear-shot. *Within ear-shot.* Within hearing. The allusion is palpable.

Earing. Ploughing. (Anglo-Saxon, *erian*, to plough; Latin, *aro.*)

> And yet there are five years, in the which there shall neither be earing nor harvest.—*Gen.* xlv. 6.
> In earing time and in harvest thou shalt rest.
> *Exod.* xxxiv. 21.

Earl means an elder. The words *seigneur* and *senator* are of similar meaning. (Danish, *jarl*, an elder; our *alderman*.)

Earl of Mar's Grey Breeks. The 21st Foot are so called, because they wore *grey breeches* when the earl of Mar was their colonel. (1678-1686.)

Earth. *To gather strength from the earth.* The reference is to Antæos, son of Posei'don and Ge, a giant and wrestler of Lib'ya (Africa). So long as he touched the earth, his strength was irresistible. Hercules, knowing this, lifted him into the air and crushed him to death. Near the town of Tingis, in Maurita'nia, is a hill in the shape of a man, and called *The hill of Antæos*. Tradition says it is the wrestler's tomb. (*See* MALEGEA.)

Earwig. A corruption of the Saxon *ear-wicga* (ear-insect). So called because the hind wings resemble in shape the human ear.

East. The custom of *turning to the east* when the creed is repeated is a relic of the Roman Catholic notion about the real presence; but the custom of placing the altar at the east end of the church is to remind us of Christ, the "Day-spring" and "Resurrection." Persons are buried with their feet to the east, because they "look for the Day-spring and Resurrection." The ancient Greeks always buried their dead with the feet towards the east.—*Diog. Laert.*, "*Vit. Solon.*"

East Indies.

(1) *He came safe from the East Indies, and was drowned in the Thames.* He encountered many dangers of great magnitude, but was at last killed where he thought himself secure.

(2) *To send to the East Indies for Kentish pippins.* To go round about to accomplish a very simple thing. To crush a fly on a wheel. To send to the Chancellor of the Exchequer for a penny postage stamp.

Easter. April was called Ostermonah—the month of the Ost-end wind (wind from the east). Easter is therefore the April feast, which lasted eight days. Our Easter Sunday is the first Sunday after the first full moon after the 21st of March. It may fall as early as the 22nd of March, or as late as the 25th of April. (Teutonic, *ostara*; Anglo-Saxon, *eastre*.)

Easter. The Saxon goddess of the east, whose festival was held in the spring.

Easter-day Sun. It was formerly a common belief that the sun danced on Easter Day. Sir Thomas Browne combats the notion in his "Vulgar Errors."

> But oh, she dances such a way,
> No sun upon an Easter day
> Is half so fine a sight.
> *Sir John Suckling.*

Easter Eggs or *Pasch eggs* are symbolical of creation, or the re-creation of spring. The practice of presenting eggs to our friends at Easter is Magian or Persian, and bears allusion to the mundane egg, for which Ormuzd and Ahriman were to contend till the consummation of all things. It prevailed not only with the Persians, but also among the Jews, Egyptians, and Hindus. Christians adopted the custom to symbolise the resurrection, and they colour the eggs red in allusion to the blood of their redemption. There is a tradition, also, that the world was "hatched" or created at Easter-tide.

> Bless, Lord, we beseech thee, this thy creature of eggs, that it may become a wholesome sustenance to thy faithful servants, eating it in thankfulness to thee, on account of the resurrection of our Lord.—*Pope Paul V.*, "*Ritual.*"

Eat. *To eat the mad cow.* A French phrase, implying that a person is reduced to the very last extremity, and is willing to eat even a cow that has died of madness; glad to eat cat's meat. (*See* LICK.)

> Il mangea de cette chose inexprimable qu'on appelle de la vache enragée.—*Victor Hugo*, "*Les Miserables.*"

To eat one out of house and home. To eat so much that one will have to part with house and home in order to pay for it.

Eating Together. To eat together in the East was at one time a sure pledge of protection. A Persian nobleman was once sitting in his garden, when a man prostrated himself before him, and implored protection from the rabble. The nobleman gave him the remainder of a peach which he was eating, and when the incensed multitude arrived, and declared that the man had slain the only son of the nobleman, the heart-broken father replied, "We have eaten together;

go in peace," and would not allow the murderer to be punished.

Eating Terms. (*See* DOCTORS' COMMONS.)

Eau de Cologne. A perfumed spirit prepared at Cologne. The most famous maker was Jean Maria Farina.

Eau de Vie. Brandy. A French translation of the Latin *aqua vitæ* (water of life). This is a curious perversion of the Spanish *acqua di vitè* (water or juice of the vine), rendered by the monks into *aqua vitæ* instead of *aqua vitis*, and confounding the juice of the grape with the alchemists' elixir of life. The same error is perpetuated in the Italian *acqua vitè;* the Scotch *whisky*, which is the Celtic *uisc-lyf;* and the Irish *usquebaugh*, which is the Gaelic and Irish *uisgæ-beatha.* (*See* AQUA VITÆ.)

Eaves-dropper. A listener under walls. The derivation of the term is not usually understood. The owners of private estates in Saxon times were not allowed to cultivate to the extremity of their possessions, but were obliged to leave a space for eaves. This space was called the *yfesdrype* (eaves-drip). An eaves-dropper is one who places himself in the eaves-drip to overhear what is said in the adjacent house or field.

> Under our tents I'll play the eaves-dropper,
> To hear if any mean to shrink from me.
> *Shakespeare*, "*Richard III.*," v. 3.

Eb'ionism. The doctrine that the poor only shall be saved. *Ebion*, plural *ebionim* (poor).

> At the end of the second century, the Ebionites were treated as heretics, and a pretended leader (Ebion) was invented by Tertullian to explain the name.—*Renan*, "*Life of Jesus*," ch. xi.

Eb'ionites (4 syl.). A religious sect of the first and second centuries, who maintained that Jesus Christ was merely an inspired messenger, the greatest of all prophets, but yet a man and a man only, without any existence before his birth in Bethlehem. (*See above.*)

Eb'lis or *Ibleis.* A jinn, and the ruler of the evil genii or fallen angels. Before his fall he was called Azaz'el or Hha'ris. When Adam was created, God commanded all the angels to worship him; but Eblis replied, "Me thou hast created of smokeless fire, and shall I reverence a creature made of dust?" God was very angry at this insolent answer, and turned the disobedient fay into a Sheytân (devil), and he became the father of devils.

> His majesty was 100 feet in height; his skin, striped with red, was covered with small scales, which made it glisten like armour. His hair was so long and curly, a snake might have lost its way in it. His flat nose was pierced with a ring of admirable workmanship. His small eyes assumed all the prismatic colours; his ears, which resembled those of an elephant, flapped on his shoulders; and his tail, sixty feet long, terminated in a hooked claw.—"*Croquemitaine*," ii. 10.

> When he said unto the angels, "Worship Adam," all worshipped him except Eblis.—*Al Koran*, ii.

Eb'ony. *God's image done in ebony.* Negroes. Thomas Fuller gave birth to this expression.

Ebu'dæ. The Heb'ridës.—*Orlando Furioso.*

Ecce Homo. A painting by Correggio of our Lord crowned with thorns and bound with ropes, as he was shown to the people by Pilate, who said to them, "*Ecce homo!*" (Behold the man.) (John xix. 5.)

Other conceptions of this subject, either painted or engraved, are by Albert Durer (1471-1528), Titian (1477-1576), Cigoli (1559-1613), Guido (1574-1642), Albani (1578-1660), Vandyck (1599-1641), Rembrandt (1608-1669), Poussin (1613-1675), and some others.

Eccen'tric means deviating from the centre; hence irregular, not according to rule. Originally applied to those planets which wander round the earth, like comets, the earth not being in the centre of their orbit. (Latin, *ex centrum.*)

Ecclesias'tical. *The father of ecclesiastical history.* Euse'bius of Cæsare'a. (264-340.)

Ecclesias'ticus is so called, not because the writer was a priest, but because the book (in the opinion of the fathers) was the chief of the apocryphal books, designated by them *Ecclesias'tici Libri* (books to be read in churches), to distinguish them from the canonical Scriptures.

Echidna (*E-kid'-na*). Half woman, half serpent. She was mother of the Chimæra, the many-headed dog Orthos, the hundred-headed dragon of the Hesperidës, the Col'chian dragon, the Sphinx, Cer'beros, Scylla, the Gorgons, the Lernæan hydra, the vulture that gnawed away the liver of Prome'theus, and the Nem'ean lion.—*Hesiod.*

(She) seemed a woman to the waist, and fair;
But ended foul in many a scaly fold,
Voluminous and vast.
Milton, "*Paradise Lost*," bk. i.

Echno'bas (*Ek-no'-bas*). One of the dogs of Actæon.

Echo. The Romans say that Echo was a nymph in love with Narcissus, but her love not being returned, she pined away till only her voice remained. We use the word to imply similarity of sentiment, as *You echo my ideas; That is an echo to my opinion.*

Sweet Echo, sweetest nymph, that liv'st unseen
Within thy aery shell,
By slow Meander's margent green. . .
Canst thou not tell me of a gentle pair
That likest thy Narcissus are?
Milton, "*Comus*."

Eckhardt. *A faithful Eckhardt, who warneth every one* (German). Eckhardt, in German legends, appears on the evening of Maunday-Thursday to warn all persons to go home, that they may not be injured by the headless bodies and two-legged horses which traverse the streets on that night.

Eclec'tics. Ancient philosophers, who selected what they thought best in all other systems, and made a patchwork therefrom. There is the eclectic school of painters, of which Paul Delaroche was the founder and best exponent; the eclectic school of modern philosophy, founded by Victor Cousin; the eclectic school of architecture; and so on. (Greek, *ek-lego*, to pick out.)

Eclectics or *Modern Platonists.* A Christian sect which arose in the second century. They professed to make *truth* their sole object of inquiry, and adopted from existing systems whatever, in their opinion, was true. They were called Platonists, because they adopted Plato's notions about God and the human soul.

Eclip'tic. The path apparently described by the sun in his annual course through the heavens. Eclipses happen only when the moon is in or near the same plane.

Ec'logue (2 syl.). Pastoral poetry not expressed in rustic speech, but in the most refined and elegant of which the language is capable. (Greek, meaning "elegant extracts," "select poetry.")

Ecne'phia. A sort of hurricane, similar to the Typhon.

The circling Typhon, whirled from point to point, . .
And dire Ecnephia reign,
Thomson. "*Summer*."

École des Femmes. Molière borrowed the plot of this comedy from the novelletti of "Ser Giovanni, composed in the fourteenth century.

Econ'omy means the rules or plans adopted in managing one's own house. As we generally prevent extravagant waste, and make the most of our means in our own homes, so the careful expenditure of money in general is termed house-management. The word is applied to time and several other things, as well as money. (Greek, *oikos nomos*, house-law.)

Écorcheurs. Freebooters of the twelfth century, in France; so called because they stripped their victims of everything, even their clothes. (French, *écorcher*, to flay.)

Ec'stasy means *out of the body.* St. Paul refers to this when he says he was caught up to the third heaven and heard unutterable words, "whether in the body, or out of the body, I cannot tell" (2 Cor. xii. 2-4). St. John also says he was "in the spirit," *i.e.*, in an ecstasy, when he saw the apocalyptic vision (i. 10). The belief that the soul left the body at times was very general in former ages, and is still the belief of many. (*See* ECSTATICI.)

Ecstat'ic Doctor. Jean de Ruysbrock, the mystic. (1294-1381.)

Ecstat'ici. A class of diviners among the ancient Greeks, who used to lie in trances, and when they came to themselves gave strange accounts of what they saw while they were "out of the body." (Greek, *ex-isté'mi.*)

Ector (*Sir*). The foster-father of king Arthur.

Edda. There are two religious codes, so called, containing the ancient Scandinavian mythology. One is in verse, composed in Iceland in the eleventh century by Sæmund Sigfusson, *the Sage*; and the other in prose, compiled a century later by Snorri Sturleson, who wrote a commentary on the first edda. The poetical edda contains an account of creation, the history of *Odin, Thor, Freyr, Balder*, &c. &c. The prose one contains the exploits of such conquerors as *Vœlsung, Sigurd, Attle*, &c., and is divided into several parts. The first part contains historical and mythological

traditions; the second a long poetical vocabulary; and the third Scandinavian prosody, or the modes of composition adopted by the ancient *Skalds*. The poetical compilation is generally called *Sæmund's Edda*, and the prose one *Snorra Edda*.

Eden. Paradise, the country and garden in which Adam and Eve were placed by God (Gen. ii. 15). The word means *delightfulness, pleasure.*

Eden Hall. *The luck of Eden Hall.* An old painted drinking-glass, supposed to be sacred. The tale is that the butler once went to draw water from St. Cuthbert's Well, in Eden Hall garden, when the fairies left their drinking-glass on the well, to enjoy a little fun. The butler seized the glass, and ran off with it. The superstition is—

> If that glass either break or fall,
> Farewell the luck of Eden Hall.

(*See* PALLADIUM.)

Edgar or *Edgar'do.* Master of Ravenswood, in love with Lucy Ashton (*Lucia di Lammermoor*). While absent in France on an important embassy, the lady is led to believe that her lover has proved faithless to her, and in the torrent of her indignation consents to marry the laird of Bucklaw, but stabs him on the wedding-night, goes mad, and dies. In the opera Edgardo stabs himself also; but in the novel he is lost in the quicksands at Kelpies-Flow, in accordance with an ancient prophecy.—*Donizetti's opera of "Lucia di Lammermoor;" Sir Walter Scott's "Bride of Lammermoor."*

Edhilin'gi. The aristocratic class among the Anglo-Saxons; the second rank were termed the *Frilingi;* and the third the *Lazzi.* (Anglo-Saxon, *ædele* or *edele*, noble; *free-ling*, free-born. Ricardo says of the third class, they were the "unwilling to work, the dull" —quos hodie *lazie* di'cimus.)

Edict of Mil'an. Proclaimed by Constantine, after the conquest of Italy (313), to secure to Christians the restitution of their civil and religious rights.

Edict of Nantes. An edict published by Henri IV. of France, granting toleration to his Protestant subjects. It was published from Nantes in 1598. This edict was repealed in 1685 by Louis XIV.

Edie Ochiltree. In Scott's "Antiquary."

> Charles II. would be as sceptical as Edie Ochiltree about the existence of circles and avenues, altar-stones and cromlechs.—*Knight, "Old England."*

Ed'ify is to build a house (Latin, *ædes-facio*); morally, to build instruction in the mind methodically, like an architect. The Scripture word *edification* means the building up of "believers" in grace and holiness. St. Paul says, "Ye are God's building," and elsewhere he carries out the figure more fully, saying—

> All the building (*or body of Christians*), fitly framed together, groweth unto a holy temple in the Lord.—*Eph.* ii. 21.

E'diles (2 syl.). Roman officers who had charge of the streets, bridges, aqueducts, temples, and city buildings generally. We call our surveyors *city ediles* sometimes. (Latin, *ædes*, a house.)

E'dith, called the *Maid of Lorn* (Argyleshire), was about to be married to lord Ronald, when Robert, Edward, and Isabel Bruce, tempest-tossed, sought shelter at the castle. Edith's brother recognised the Bruce, and being in the English interest, a quarrel ensued, in the course of which the abbot arrived, but refused to marry the bridal pair amidst such discord. Edith fled, and, assuming the character of a page, passed through divers adventures. At length Robert Bruce won the battle of Bannockburn, and when peace was restored Ronald married the "Maid of Lorn."—*Scott, "Lord of the Isles."*

Ednam, in Roxburghshire, near the Tweed, where Thomson, the author of "The Seasons," was born.

> The Tweed, pure *parent-stream*,
> Whose pastoral banks first heard my Dorio reed.
> *Autumn.*

Edo'be (2 syl.). *Edobe cottages* are those made of sun-dried bricks, like the buildings of ancient Egypt.—*W. Hepworth Dixon, "New America,"* i. 16.

Edward. *Edward the Confessor's sword.* Curta'na (*the cutter*), a blunt sword of state, emblematical of mercy.

The Chevalier Prince Charles Edward. The Young Pretender. Introduced by Sir Walter Scott in "Redgauntlet," first as "Father Buonaventura," and afterwards as Pretender to the crown. Again in "Waverley."

Ed'widge. Wife of William Tell.—*Rossini's opera of "Guglielmo Tell."*

Edwin. The hero of Beattie's "Minstrel."

And yet poor Edwin was no vulgar boy;
Deep thought oft seemed to fix his infant eye,
Dainties he heeded not, nor gaud, nor toy,
Save one short pipe of rudest minstrelsy;
Silent when glad; affectionate, though shy;
And now his look was most demurely sad;
And now he laughed aloud, yet none knew why.
The neighbours stared and sighed, yet blessed the lad;
Some deemed him wondrous wise, and some believed him mad. Canto i. 16.

Ed'yrn. Son of Nudd; called the "Sparrow-hawk." He ousted the earl of Yn'iol from his earldom, and tried to win E'nid, the earl's daughter, but failing in this, became the evil genius of the gentle earl. Being overthrown in a tournament by prince Geraint', he was sent to the court of king Arthur, where his whole nature was completely changed, and "subdued to that gentleness which, when it weds with manhood, makes a man."—*Idylls of the King*, "*Enid*."

Eel. *To skin an eel by the tail* is to do things the wrong way.

Eelkhance Tables. The celebrated calculations of Nazir' u Dien, the Persian astronomer, grandson of Zenghis Khan, brought out in the middle of the thirteenth century.

Effen'di. A Turkish title, about equal to our "squire," given to emir's, men of learning, and the high priests of mosques. The title is added after the name, as Ali *effendi* (Ali *Esquire*).

Ef'figy. *To burn* or *hang one in effigy.* To burn or hang the representation of a person, instead of the person himself. The custom comes from France, where the public executioner used to hang the effigy of the criminal, if the criminal himself could not be found.

Effrontery. Out-facing, rude persistence and overbearing impudence. (Latin, *ef-frons—i.e., ex-frons*, out-face.)

Egalité. Philippe, duc d'Orléans, father of Louis-Philippe, king of the French, was so called, because he sided with the revolutionary party, whose motto was "Liberty, fraternity, and equality." Philippe *Égalité* was guillotined in 1793.

Ege'ria. The nymph who instructed Numa in his wise legislation. Numa used to meet her in a grove near Aric'ia.

Egg. *The serpent egg of the Druids.* This wonderful egg was hatched by the joint labour of several serpents, and was buoyed into the air by their hissing. The person who caught it had to ride off at full speed to avoid being stung to death; but the possessor was sure to prevail in every contest or combat, and to be courted by those in power. Pliny says he had seen one of these eggs, and that it was about as large as a moderate-sized apple.

The mundane egg. The Phœnicians, and from them the Egyptians, Hindus, Japanese, and many other ancient nations, maintained that the world was hatched from an egg made by the Creator. Orpheus speaks of this egg.

From the egg to the apples. (Latin, "ab ovo usque ad mala)." From first to last. The Romans began their "dinner" with eggs, and ended with fruits called "mala."

Eggs. *Golden eggs.* Great profits. (*See* GOOSE.)

I doubt the bird is flown that laid the golden eggs.—*Scott*, "*The Antiquary*."

Lasch eggs. (*See* EASTER EGGS.)

Don't put all your eggs in one basket. Don't venture all you have in one speculation; don't put all your property in one bank. The allusion is obvious.

I have eggs on the spit. I am very busy, and cannot attend to anything else. The reference is to roasting eggs on a spit. They were first boiled, then the yolk was taken out, braided up with spices, and put back again; the eggs were then drawn on a "spit," and roasted. As this required both dispatch and constant attention, the person in charge could not leave them. It must be remembered that the word "spit" had at one time a much wider meaning than it has now. Thus toasting-forks and the hooks of a Dutch oven were termed spits.

I forgot to tell you, I write short journals now; I have eggs on the spit.—*Swift.*

Like as two eggs. Exactly alike.

They say we are almost as like as eggs.—*Shakespeare*, "*Winter's Tale*," i. 2.

Sure as eggs is eggs. Professor De Morgan suggests that this is a corruption of the logician's formula, "*x* is *x*."—*Notes and Queries.*"

Teach your grandmother to roast eggs. Attempting to teach your elders and supe-

riors. The French say, "The goslings want to drive the geese to pasture" (*Les oisons veulent mener les oies paître*). The great art of roasting eggs is to keep turning them incessantly.

There is reason in roasting eggs. Even the most trivial thing has a reason for being done in one way rather than in some other. When wood fires were usual, it was more common to roast eggs than to boil them, and some care was required to prevent their being "ill-roasted, all on one side," as Touchstone says ("As You Like It," iii. 2).

> One likes the pheasant's wing, and one the leg;
> The vulgar boil, the learnëd roast an egg.
> *Pope, "Epistles," ii.*

Will you take eggs for your money? "Will you allow yourself to be imposed upon? will you take kicks for halfpence?" This saying was in vogue when eggs were plentiful as blackberries. The phrase, *I got eggs for my money*, means, I gave valuable money, and received instead such worthless things as eggs. When Wolsey accused the earl of Kildare for not taking Desmond prisoner, the earl replied, He is no more to blame than his "brother Ossory, who (notwithstanding his high promises) is glad to take eggs for his money"—*i.e.*, is willing to be imposed upon.—*Campion, "History of Ireland."* (1633.)

> My honest friend, will you take eggs for money?—
> *Shakespeare, "Winter's Tale," i. 2.*

Egg-feast. In Oxford the Saturday preceding Shrove Tuesday is so called; it is also called Egg-Saturday; because pasch eggs are provided for the students on that day.

Egg-on or *Edge-on.* A corruption of the Saxon *eggian* (to incite). The Anglo-Saxon *ecg*, and Scandinavian *eg*, means a "sharp point"—hence *edge-hog* (hedge-hog), a hog with sharp points, called in Danish, *pin-svin* (thorny swine), and in French, *porc-épic*, where *épic* is the Latin *spic'ula* (spikes).

Egg-trot. A cautious, jog-trot pace, like that of a good housewife riding to market with eggs in her panniers.

Egil. Brother of Weland, the Vulcan of Northern mythology. Egil was a great archer, and a tale is told of him the exact counterpart of the famous story about William Tell:—One day king Nidung commanded Egil to shoot an apple off the head of his son. Egil took two well-selected arrows from his quiver, and when asked by the king why he took two, replied (as the Swiss peasant to Gessler), "To shoot thee, O tyrant, with the second, if I fail."

Egis. (*See* Ægis.)

Eg'lantine (3 syl.). Daughter of king Pepin, and bride of her cousin Valentine, the brother of Orson. She soon died.—*Valentine and Orson.*

Madame Eglantine. The prioress in Chaucer's "Canterbury Tales." Good-natured, wholly ignorant of the world, vain of her courtly manners, and noted for her partiality to lap-dogs, her delicate oath, "by seint Eloy," her "entuning the service swetely in her nose," and her speaking French "after the scole of Stratford atte Bowe."

Eg'otism. The too frequent use of the word I; the habit of talking about one's-self, or of parading one's own doings. (Latin, *ego*, I.)

E'gypt, in Dryden's satire of "Absalom and Achitophel," means France.

> Egypt and Tyrus (*Holland*) intercept your trade,
> And Jebusites (*Papists*) your sacred rites invade.
> Part i.

Eider-down. The down of the eider duck. This duck is common in Greenland, Iceland, and the islands north and west of Scotland. It is about the size of a goose, and receives its distinctive name from the river Eider in Denmark.

Eikon Basil'ikë (*Portraiture of the King*). A book attributed to Charles I.; but claimed by John Gauden, bishop of Exeter. "The Εἰκων is wholly and only my invention."—*Gauden, Letter to Lord Chancellor.*

Eisell. Wormwood wine. Hamlet says to Laertes, *Woul't drink up eisell*—*i.e.*, drink wormwood wine to show your love to the dead Ophelia. In the "Troy Book" of Lydgate we have the line "Of *bitter* eysell and of eager (*sour*) wine." And in Shakespeare's sonnets—

> I will drink
> Potions of eysell, 'gainst my strong infection;
> No *bitterness* that I will bitter think,
> Nor double penance, to correct correction.
> cxi.

Eisteddfod. The meetings of the Welsh bards. (Welsh, *eistedd*, to sit.)

Either. Greek, *hekater'*; Irish, *ceachtar*; Saxon, *ægther*. *Ceach'*, our "each," and *ægther*, our "either."

El Dora'do. Golden illusion; a land or means of unbounded wealth. Orella'na, lieutenant of Pizarro, pretended he had discovered a land of gold (*el dorado*) between the rivers Orino'co and Am'azon, in South America. Sir Walter Raleigh twice visited Guia'na, as the spot indicated, and published a highly-coloured account of its enormous wealth.

The real "land of gold" is California, and not Guiana. (*See* BALNIBARBI.)

> The whole comedy is a sort of El dorado of wit.—*T. Moore.*

El Infantë de Anteque'ra is the regent Fernando, who took the city of Anteque'ra from the Moors in 1419.

El Islam. The religion of the Moslems. The words mean "The resigning one's-self to God."

El Khi'dr. One of the good angels, according to the Koran.

Elagab'alus. A Syro-Phœnician sun-god. One of the Roman emperors was so called because he was priest of Elagabalus. This madman invited the principal men of Rome to a banquet, and smothered them in a shower of roses.

Ela'ine (2 syl.). The "lily maid of As'tolat" (*Guildford in Surrey*), who loved Sir Lancelot "with that love which was her doom." Sir Lancelot, being sworn to celibacy, could not have married her, even if he had been willing; and, unhappily, what little love he had was bestowed on the queen. Elaine felt that her love was a vain thing, and died. According to her last request, the bed on which she died was placed on a barge, and on it was laid her dead body, arrayed in white, a lily in the right hand, and a letter avowing her love in the left. An old dumb servitor steered and rowed the barge down the river, and when it stopped at the palace staith, king Arthur ordered the body to be brought in. The letter being read, Arthur directed that the maiden should be buried like a queen, with her sad story blazoned on her tomb. The tale is taken from Sir T. Malory's *History of Prince Arthur*, Pt. iii. Tennyson turned it into blank verse.—"*Idylls of the King*" (*Elaine*).

Elas'mothe'rium (Greek, *the metal-plate beast*). An extinct animal, between the horse and the rhinoceros.

El'berich. The most famous dwarf of German romance. He aided the emperor Otnit (who ruled over Lombardy) to gain for wife the Soldan's daughter.—*The Heldenbuch.*

Elbow. A constable in Shakespeare's "Measure for Measure."

Elbow Grease. Perspiration excited by hard manual labour. They say "*Elbow grease* is the best furniture oil."

Elden Hole. *Elden Hole needs filling.* A reproof given to great braggarts. Elden Hole is a deep pit in Derbyshire Peak, said to be fathomless.

Elder Tree. Sir John Maundeville, speaking of the Pool of Sil'oe, says, "Fast by is the elder-tree on which Judas hanged himself . . . when he sold and betrayed our Lord." Shakespeare, in "Love's Labour's Lost," v. 2, says, "Judas was hanged on an elder." (*See* FIG-TREE.)

> Judas he japed
> With Jewish siller,
> And sithen on an elder tree
> Hanged himsel.
> *Piers Plowman, "Vision."*

Eleanor Crosses. (*See* CHARING CROSS.)

Eleat'ic Philosophy. Founded by Xenoph'anës of El'ea about B.C. 530. The Ionic school believed there was but one element; the Eleatics said there were four or six, as heat and cold, moisture and dryness, odd and even, from the antagonism of which visible objects sprang: Thus, *Fire* is heat acting on dryness; *Air* is heat acting on moisture; *Water* is cold acting on moisture; and *Earth* is cold acting on dryness. (*See below.*)

The New Eleatic School was founded by Leucippos of El'ea, a disciple of Zeno. He wholly discarded the phantasmagoric theory, and confined his attention to the physical properties of the visible world. He was the father of the *Atomic System*, in which the agency of *chance* was again revived.

Elector. A prince who had a vote in the election of the emperor of Germany.

The Great Elector. Frederick-William of Brandenburg. (1620-1688.)

Electricity means the special property of amber (Greek, *electron*, amber).

Thalës (B.C. 600) noticed that amber, when rubbed, had the property of attracting light substances, and this was the *fons et orĭgo* of this most important science.

> Bright amber shines on his electric throne,
> And adds ethereal lustres to his own.
> *Darwin*, "*Economy of Nature*," i. 2.

Electro-Biology means the influence of electricity on life—*i.e.*, the effect of magnetism on the affections, passions, and sensations of living animals.

Elec'tuary. Something to be licked up; a medicine made "thick and slab," which cannot be imbibed like a liquid, nor bolted like a pill, but which must be licked up like honey. (Greek, *ek-leicho.*)

Eleemos'ynam. *Eleemos'ynam sepulcri patris tui* (Alms on your father's grave). (*See* MEAT.)

Elegant Extracts. The 85th Foot, remodelled in 1813, after the numerous court-martials which then occurred. The officers of the regiment were removed, and officers draughted from other regiments were substituted in their places.

At the University of Cambridge, in the good old times, some few men were too good to be plucked and not good enough for the poll: a line was drawn below the poll-list, and these lucky unfortunates were allowed to pass, and were nicknamed the *Elegant Extracts.* There was a similar limbo in the honour-list, called the Gulf, in allusion to a Scripture passage well-known and thus parodied, "Between them (*in the poll*) and us (*in the honour-lists*) there is a great gulf fixed," &c.

El'ements. *Aristotle's elements.* The ancient Greeks asserted that there are four elements—fire, air, water, and earth; and this assertion has been the subject of very unwise ridicule. Modern chemists maintain the same fact, but have selected four new words for the four old ones, and instead of the term "element," use "material forms." We say that matter exists under four forms, the imponderable (fire), the gaseous (air), the liquid (water), and the solid (earth), and this is all the ancient philosophers meant by their four elements or elemental forms. It was Emped'oclës of Sicily who first maintained that fire, air, earth, and water are the four elements; but he called them Zeus, Hera, Gœa, and Poseï'don. (Latin, *eleo*, to grow out of.)

> Let us the great philosopher (*Aristotle*) attend....
> His elements, "Earth, Water, Air, and Fire;".....
> Tell why these simple elements are four;
> Why just so many; why not less or more?
> *Blackmore*, "*Creation*," v.

Elephant and Castle. A public-house sign at Newington, said to derive its name from the skeleton of an elephant dug up near Battle Bridge in 1714. A flint-headed spear lay by the remains, whence it is conjectured that the creature was killed by the British in a fight with the Romans.—*The Times.*

There is another public-house with the same sign in St. Pancras, probably intended to represent an elephant with a howdah.

Elephan'ta, in Bombay, is so called from a stone elephant, which carried a tiger on its back, and formerly stood near the landing-place on the south side of the island. It has now nearly disappeared. The natives call it Gahrapooree (cave town), from its cave, 130 feet long.—*Chow-chow.*

Elephan'tine (4 syl.). Heavy and ungainly, like an elephant. In Rome, the registers of the senate, magistrates, generals, and emperors, were called elephantine books, because they were made of ivory. In geology, the elephantine period was that noted for its numerous large thick-skinned animals. The *disease* called elephanti'asis is when the limbs swell and look like those of an elephant more than those of a human being.

Eleusin'ian Mysteries. The religious rites in honour of Deme'ter or Cerës performed at Eleu'sis, in At'tica.

Elevation of the Host. The lifting up of the sacred elements immediately after consecration. The object is that the people may see them and fall down in adoration.

Eleven. *The eleven thousand virgins.* Ur'sula being asked in marriage by a pagan prince, fled towards Rome with her eleven thousand virgins. At Cologne they were all massacred by a party of Huns, and even to the present hour "their bones" are exhibited to visitors through windows in the wall. Maury says that Ursula's handmaid was named *Undecimella*, and that the legend of her eleven thousand virgins rose out of this name.—*Légendes Pieuses.*

Elf, *plural* "Elves;" Swedish, *alp, alf.* Properly a mountain fay, but more loosely applied to those airy creatures that dance on the grass or sit in the leaves of trees and delight in the full moon. They have fair golden hair, sweet musical voices, and magic harps. They have a king and queen, marry and are given in marriage. They impersonate the shimmering of the air, the felt but indefinable melody of Nature, and all the little prettinesses which a lover of the country sees, or thinks he sees, in hill and dale, copse and meadow, grass and tree, river and moon-light. Spenser says that Prome'theus called the man he made "Elfe," who found a maid in the garden of Ado'nis whom he called "Fay," of "whom all Fayres spring."

Of there a mighty people shortly grew,
And puissaunt kings, which all the world warrayd,
And to themselves all nations did subdue.
"*Faëry Queen*," ii. 9, stan. 70, &c.

Red Elf. In Iceland, a person gaily dressed is called a red elf (*raud álfr*), in allusion to a superstition that dwarfs wear scarlet or red clothes. — *Nial's Sagas.*

Elf-arrows are what we call celts—triangular pieces of flint occasionally found under-ground, and superstitiously supposed to have been shot by elves against cattle for the purpose of bewitching them.

There every herd by sad experience knows
How, winged with fate, their elf-shot arrows fly,
When the sick ewe her summer food forgoes,
Or stretched on earth the heart-smit heifers lie.
Collins, "Popular Superstitions."

Elf-fire. The ignis-fatuus. The name of this elf is Will o' the Wisp, Jack o' lanthern, Peg-a-lantern, or Kit o' the canstick (*candlestick*).

Elf-land. The realm ruled over by Obëron, king of Faëry. King James says, "I think it is liker Vir'gilis *Campi Elysii* nor anything that ought to be believed by Christians."—"*Dæmonol.*," iii. 5.

Elf-locks. Tangled hair. It is said that one of the favourite amusements of queen Mab is to tie people's hair in knots. When Edgar impersonates a madman, "he elfs all his hair in knots." —*Lear*, ii. 3.

This is that very Mab
That plats the manes of horses in the night,
And bakes the elf-locks in foul sluttish hairs.
Shakespeare, "Romeo and Juliet," i. 4.

Elf-marked. Those born with a natural defect, according to the ancient Scottish superstition, are marked by the elves for mischief. Queen Margaret called Richard III.—

Thou elvish-marked, abortive, rooting hog!
Shakespeare, "Richard III.," i. 3.

Elf-shot. Afflicted with some unknown disease, and supposed to have been wounded by an elfin arrow. The rinderpest would, in the Middle Ages, have been ascribed to elf-shots. (*See* ELF-ARROWS.)

Elfin. The first fairy king. He ruled over India and America. (*Middle Age Romance.*)

El'gin Marbles. A collection of ancient bas-reliefs and statues made by lord Elgin, and sent to England in 1812. They are chiefly fragments of the Par'thenon at Athens, and were purchased by the British government for £35,000, to be placed in the British Museum. (1816.)

E'lia. A *nom de plume* adopted by Charles Lamb.—*Essays of Elia.*

The adoption of this signature was purely accidental. Lamb's first contribution to the *London Magazine* was a description of the old South-Sea House, where he had passed a few months' novitiate as a clerk, . . . and, remembering the name of a gay, light-hearted foreigner, who fluttered there at the time, substituted his name for his own.—*Talfourd.*

Eli'ab, in the satire of "Absalom and Achitophel," by Dryden and Tate, is meant for Henry Bennet, earl of Arlington. Eliab was one of the chiefs of the Gadites who joined David at Ziklag (1 Chron. xii. 9).

Hard the task to do Eliab right;
Long with the royal wanderer (*Charles II.*) he roved,
And firm in all the turns of fortune proved.
Absalom and Achitophel. Pt. ii.

Eli'akim. Jehoiakim, king of Judah. (B C. 635, 610-599.)

El'idure (3 syl.). A legendary king of Britain, advanced to the throne in place of his elder brother, Arthgallo, supposed by him to be dead. Arthgallo, after a long exile, returned to his country, and Elidure resigned to him the throne. Wordsworth has a poem on the subject.

Elim'inate (4 syl.). To turn out of doors; to turn out of an equation everything not essential to its conditions. (Latin, *è limine*, out of doors.)

Elion. Consort of Beruth and father of Ghe.—*Sanchoniatho.*

Eliot (*George*). A *nom de plume* of Miss Evans, author of "Adam Bede," &c.

Elis'sa (*deficiency* or parsimony; Greek, *ellipsis*). Step-sister of Medi'na and Peris'sa, but they could never agree upon any subject. — *Spenser*, "*Faëry Queen*," bk. ii.

Elivâ'ger (4 syl.). A cold venomous stream which issued from Nifiheim, and in the abyss called the Ginnunga Gap hardening into layer upon layer of ice. (*Scandinavian mythology.*)

Elixir of Life. A tincture or decoction supposed by the alchemists to prolong life indefinitely. The tincture for transmuting metals was also called an elixir. (Arabic, *el* or *al ecsir*, the decoction. Some derive it from the Latin *elixo*, to boil.) (*See* AMRITA.)

Elizabeth had pet names for all her favourite courtiers—*q.e.*:

The mother of Sir John Norris she called "My own Crow."

Burghley was her "Spirit."

Mountjoy she termed her "Kitchen-maid in Ireland."

Elizabeth of Hungary (*St.*). Patron saint of queens, being herself a queen. (1207-1231.)

Elizabe'than. After the style of things in the reign of queen Elizabeth. Elizabethan architecture is a mixture of Gothic and Italian, prevalent in the reigns of Elizabeth and James I.

Ell means the arm; *el-bow*, the bow or joint of the arm; the ell measure was the length of Henry I.'s arm. (1101.)

Give him an inch and he'll take an ell. Give him a little licence and he will take great liberties, or make great encroachments. The ell was no definite length. The English ell was a yard and a quarter, the Scotch ell a little more than a yard, while the Flemish ell was only three-quarters of a yard. This indefinite measure expresses the uncertainty of the length to which persons will go to whom you give the inch of liberty. Some will go the English ell; while others, of more modesty or more limited desires, will be satisfied with the shorter measures.

Ella, or Alla. King of Northumberland, who married Cunstance.—*Chaucer*, "*Man of Lawes Tale.*"

J *

Elliot. In the "Black Dwarf," by Sir Walter Scott, are seven of that name —viz., Halbert or Hobbie Elliot, of the Heugh-foot (a farmer); Mrs. Elliot, his grandmother; John and Harry, his brothers; and Lilias, Jean, and Arnot, his sisters.

Elly'lon. The souls of the ancient Druids, which, being too good for hell, and not good enough for heaven, are permitted to wander upon earth till the judgment day, when they will be admitted to a higher state of being. (*Welsh mythology.*)

Elmo (*St.*; *Comazants* or electric lights occasionally seen on the masts of ships before and after a storm. So called by the Spaniards, because St. Elmo is with them the patron saint of sailors. (*See* CASTOR AND POLLUX.)

> Sudden, breaking on their raptured sight,
> Appeared the splendour of St. Elmo's light.
> *Hoole*, "*Orlando Furioso*," book ix.

Elohis'tic *and* **Jehovis'tic Scriptures.** The Pentateuch is supposed by bishop Colenso and many others to have been written at two widely different periods, because God is invariably called Elo'him in some paragraphs, while in others he is no less invariably called Jehovah. The Elohistic paragraphs, being more simple, more primitive, more narrative, and more pastoral, are said to be the older; while the Jehovistic paragraphs indicate a knowledge of geography and history, seem to exalt the priestly office, and are altogether of a more elaborate character. Those who maintain this theory think that some late transcriber has compiled the two Scriptures and combined them into one, much the same as if the four Gospels were collated and welded together into a single one. To give one or two examples: — Gen. i. 27, it is said, "So God (*Elohim*) created man in his own image, (both) male and female;" whereas, in the next chapter (21—24), it is said that God (*Jehovah*) caused a deep sleep to fall on Adam, and that he then took from the sleeping man a rib and made it a woman, and therefore (says the writer) a man shall cleave unto his wife, and the two be considered one flesh. Again, Gen. vi. 19, Elohim tells Noah, "Two of every sort shalt thou bring into the ark, a male and a female;" and (vii. 9)

"There went in two and two unto Noah into the ark, the male and the female, as God (*Elohim*) commanded Noah." In Gen. vii. 2, Jehovah tells Noah he is to make a distinction between clean and unclean beasts, and that he is to admit the former by sevens and the latter by twos. In the first example, the priestly character is indicated by the moral, and in the latter, by the distinction made between clean and unclean animals. We pass no opinion upon this theory, but state it as fairly as we can in a few lines.

Eloi (*St.*). Patron saint of artists and smiths. He was a celebrated worker in gold and silver, and was made bishop of Noyon in the reign of Dag'obert. Probably the St. Eloi of Chaucer's Prioress was St. Louis (St. 'Loy).

> Ther was also a nonne, a prioresse,
> That of hire smiling was full simp' and coy;
> Hire gretest othe n'as but by Seint Eloy.
> *Chaucer*, "*Canterbury Tales.*"

Eloquent. *The Old Man Eloquent.* Isoc'rates, the Greek orator. When he heard that Grecian liberty was extinguished by the battle of Chærone'a, he died of grief.

> That dishonest victory
> At Chæronea, fatal to liberty,
> Killed with report that Old Man Eloquent.
> *Milton*, "*Sonnets.*"

The Eloquent Doctor. Peter Aure'olus, archbishop of Aix, a schoolman.

Elshender or *Cannie Elshie.* The Black Dwarf, *alias* Sir Edward Mauley, *alias* the Recluse, *alias* the Wise Wight of Mucklestane Moor.—*Sir Walter Scott*, "*The Black Dwarf.*"

Elsie. The daughter of Gottlieb, a farm tenant of prince Henry of Hoheneck. The prince was suffering severely from some malady, and was told that he would be cured if any maiden would give her life as a substitute. Elsie vowed to do so, and accompanied the prince from Germany to Salerno. Here Elsie surrendered herself to Lucifer, but was rescued by the prince, who married her. His health was perfectly re-established by the pilgrimage.—*Longfellow*, "*The Golden Legend.*"

Elvi'no. A rich farmer, in love with Ami'na, the somnambulist. Ami'na being found in the bed of count Rodolpho, the day before the wedding, induces Elvino to reject her hand and promise marriage to Liza; but he is soon undeceived—Ami'na is found to be innocent, and Liza to have been the paramour of another; so Ami'na and Elvi'no are wedded under the happiest auspices.—*Belli'ni's best opera*, "*La Sonnambula.*" (*See* LIZA.)

Elvi'ra (*Donna*). A lady deceived by don Giovanni, who deluded her into a liaison with his valet, Leporello.—*Mozart's opera of "Don Giovanni."*

Elvira. A lady who loves Erna'ni, the robber-captain and head of a league against don Carlos, afterwards Charles V. of Spain. Being betrothed to don Ruy Gomez de Silva, an old Spanish grandee, whom she detests, Ernani resolves to rescue her; but it so happens that the king himself falls in love with her, and tries to win her. When Silva learns this, he joins the league; but the king, overhearing the plot in concealment, arrests the conspirators. Elvira intercedes for them, and the king grants them a free pardon. When Ernani is on the point of wedding Elvira, Ernani, being summoned to death by Silva, stabs himself.—*Verdi's opera of "Ernani."*

El'vish. Irritable, peevish, spiteful; full of little mischievous ways, like the elves. Our superstitious forefathers thought such persons were actually "possessed" by elves.

Elysian Fields. (*See* BEHESTH.)

Ely'sium. *Elysian Fields.* The Paradise or Happy Land of the Greek poets. *Elysian* (the adjective) means happy, delightful.

> O'er each were shadowy cast Elysian gleams.
> *Thomson.*
> Wrapped my spirit in Elysium.
> *Milton*, "*Comus.*"

El'zevir. An edition of a classic author, published and printed by the family of Elzevir, and said to be immaculate. Virgil, one of the masterpieces, is certainly incorrect in some places. (1592-1626.)

Em. The unit of measure in printing. The standard is a pica M; and the width of a line is measured by the number of such M's that would stand side by side in the "stick." This dictionary is in double columns, each column equals 11 pica Ms in width, and one M is allowed for the space between. Some work is made up to 10½, 20½, &c., ems; and for

the half-em printers employ the letter N, which is in width half a letter M. As no letter is wider than the M, and all narrower letters are fractions of it, this letter forms a very convenient standard for printing purposes.

Embargo. *To lay an embargo on him* or *it* is to impose certain conditions before you give your consent. It is a Portuguese and Spanish word, meaning an order issued by authority to prevent ships leaving port for a fixed period.

Ember Days are the Wednesday, Friday, and Saturday of Ember Weeks (*q.v.*).

Ember Weeks. A corruption of *quat'uor tem'pora*, through the Dutch *quatemper* and German *quatember*. The four times are after Quadragesima Sunday, Whit Sunday, Holyrood Day (*September*), and St. Lucia's Day (*December*). The supposition that persons sat in embers (or ashes) on these days is without foundation.

Emblem is a picture with a hidden meaning; the meaning is "cast into" or "inserted in" the visible device. Thus, a *balance* is an emblem of justice, *white* of purity, a *sceptre* of sovereignty. (Greek, *en-ballo.*) (*See* APOSTLES, PATRON SAINTS.)

Some of the most common and simple emblems of the Christian church are—

The circle inscribed in an equilateral triangle, to denote the co-equality and co-eternity of the Trinity.

A hand from the clouds, to denote God the Father.

A lamb, fish, pelican, &c. &c. The Lord Jesus Christ.

A dove. The Holy Ghost.

A chalice. The eucharist.

A phœnix. The resurrection.

A cross. The Christian's life and conflict; the death of Christ for man's redemption.

A crown. The reward of the perseverance of the saints.

Emblers de Gentz (French). A stealing from the people.—*Old Rolls.*

Em'bryo means that which swells inside something (Greek, *en-bru'o*); hence, the child in the womb; the rudiment in a plant before it shows itself in a bud; an idea not developed, &c.

Em'elye. The sister-in-law of "duke Theseus," beloved by the two knights, Pal'amon and Ar'cyte, the former of whom had her to wife. It is of this lady the poet says, "Up roos the sun, and up roos Emelye" (v. 2275).

> This passeth yeer by yeer, and day and day,
> Till it fel oonës in a morne of May,
> That Emelie, that fairer was to scene
> Than is the lilie on hire stalkës grene,
> And fresscher than the May with flourës newe. . . .
> Er it was day, as sche was wont to do,
> Sche was arisen.
> *Chaucer, "Canterbury Tales" (The Knightes Tale).*

Em'eralds. According to tradition, if a serpent fixes its eyes upon an emerald it becomes blind.—*Ahmed ben Abdalaziz, "Treatise on Jewels."*

Em'erald Isle. Ireland. This term was first used by Dr. Drennan (1754-1820), in the poem called "Erin." Of course, it refers to the bright green verdure of the island.

> An emerald set in the ring of the sea.
> *Cushlamachree.*

Emer'gency. *A sudden emergency* is something which starts suddenly into view, or which rises suddenly out of the current of events. (Latin, *e-mergo*, to rise out of "the water.")

Emeute (French). A seditious rising or small riot. Literally, a moving-out. (Latin, *e-mov'eo.*)

Emile (2 syl.). The French form of Emil'ius. The hero of Jean Jacques Rousseau's novel of the same name, and his ideal of a perfectly educated young man.

Emil'ia (in Shakespeare's "Othello"). Wife of Iago. She is induced by her husband to purloin Desdemona's handkerchief, which Iago conveys to Cassio's chamber, and tells the Moor that Desdemo'na had given it to the lieutenant as a love-token. At the death of Desdemona, Emilia (who till then, never suspected the real state of the case) reveals the fact, and Iago rushes upon her and kills her.

Emil'ia. The sweetheart of Peregrine Pickle, in Smollett's novel.

Emilie (*The Divine*), to whom Voltaire wrote verses, was Mad. Châtelet, with whom he lived at Cirey for ten years.

Emol'ument. Literally, that which comes out of the mill. (Latin, *e-mola.*) It originally meant toll on what was ground. (*See* GRIST.)

Emo'tion. Literally, the movement of the mind brought out by something which affects it. The idea is this: The mind is passive till something occurs to affect it, when it becomes roused; the active state thus produced is its emotion, and the result thereof is passion or affection. Thus, in the famous "Hermetic Books" (*q.v.*), passion is said to be the result of motion. (Latin, *e-moveo*, to move out of.)

Empan'nel or *Impannel* is to write the names of a jury on a *pannel* or piece of parchment. (French, *panneau—i.e., pan de peau*, piece of skin.)

Emped'oclës (4 syl.) *of Sicily.* A disciple of Pythag'oras. According to Lu'cian, he threw himself into the crater of Etna, that persons might suppose he was returned to the gods; but Etna threw out his iron sandal, and destroyed the illusion.—*Horace*, "*Ars Poetica*," 464. (*See* CLEOMBROTOS.)

> He who, to be deemed
> A god, leaped fondly into Ætna flames,
> Empedoclës.
> *Milton*, "*Paradise Lost*," iii.

Emperor. *Emperor of Believers.* Omar I., father-in-law of Mahomet, and second caliph of the Mussulmans. (581-644.)

Emperor of the mountains, king of the woods, and lord of the highways from Florence to Naples. A title assumed by Peter the Calabrian, a famous bandit-chief. (1812.)

Emperor, not for myself, but for my people. The maxim of Ha'drian, the Roman emperor. (117-138.)

Empire. *The empire of reason; the empire of truth;* &c.—*i.e.*, reason or truth as the governing principle. Empire is the Latin *imperium*, a jurisdiction, and an *emperor* is one who holds command.

Em'pirics. Quacks. A school of medicine founded by Serap'ion, of Alexandria, who contended that it is not necessary to obtain a knowledge of the nature and functions of the body in order to treat diseases, but that experience is the surest and best guide. They were opposed to the Dogmatics (*q.v.*). (Greek, *en-pira'o*, to experimentalise on.)

> We must not
> So stain our judgment, or corrupt our hope,
> To prostitute our past-cure malady
> To empirics.
> *Shakespeare*, "*All's Well that Ends Well*," ii. 1.

Employé (French). One in our employ; such as clerks, shopmen, servants, &c.

Empson. The favourite flageolet-player of Charles II., introduced into Scott's "Peveril of the Peak."

> Julian could only bow obedience, and follow Empson, who was the same person that played so rarely on the flageolet.—Ch. xxx.

Empty Chance. A chance not worth calculating on. The ace of dice was, by the Greeks and Romans, left *empty*, because the number of dice was equal to the number of aces thrown. As ace is the lowest chance, the empty chance was the least likely to win.

Empyre'an. According to Ptolemy, there are five heavens, the last of which is pure elemental fire and the seat of deity; this fifth heaven is called the empyrean (from the Greek, *en-pur*, in fire). (*See* HEAVEN.)

Enal'io-saurians (Greek, *sea-lizards*). A group of fossil saurians, including the Ich'thyosaur, Ple'siosaur, Sauropter'ygy, &c. &c.

Encel'ados. The most powerful of the giants that conspired against Zeus (Jupiter). The king of gods and men cast him down, and threw Mount Etna over him. The poets say that the flames of this volcano arise from the breath of this giant. The battle-field of his contest was Phleg'ra, in Macedonia.

> So fierce Enceladus in Phlegra stood.
> *Hoole*, "*Jerusalem Delivered*,"
>
> I tell you, younglings, not Enceladus,
> With all his threat'ning band of Typhon's brood,
> Shall seize this prey out of his father's hands.
> *Shakespeare*, "*Titus Andronicus*," iv. 2.

Enchanter is one who sings incantations. (Latin, *in-canto*, to sing over or against some one.)

Enchanted Castles. De Saint Foix says that women and girls were subject to violence whenever they passed by an abbey, quite as much as when they approached a feudal castle. When these victims were sought for and demanded back, the monks would sustain a siege rather than relinquish them, and, if close pressed, would bring to the walls some sacred relic, which so awed the assailants that they would desist rather than incur the risk of violating such holy articles. This, he says, is the origin of enchanters, enchantments, and enchanted castles.—*Historical Essays.*

Encore (French). Our use of this word is unknown to the French, who use the word *bis* (twice) if they wish a thing to be repeated. The French, however, say, *encore une tasse* (another cup), *encore une fois* (still once more). It is strange how we have perverted almost every French word that we have naturalised.

Encrat'ites (4 syl.). A sect of the second century, who condemned marriage, forbade eating flesh or drinking wine, and rejected all the luxuries and comforts of life as "things sinful." The sect was founded by Ta'tian, a disciple of Justin Martyr. (Greek, *egcrates*, self-mastery.)

Encroach means literally to put on a hook, or to hook on. Those who hook on a little here and a little there. (French, *en croc*, on a hook.)

End-irons. Two movable iron cheeks or plates, still used in cooking-stoves to enlarge or contract the grate at pleasure. The term explains itself, but must not be mistaken for *andirons* or "dogs."

Endorse. *I endorse that statement.* I accept it; I fully accord with it. The allusion is to the commercial practice of writing your name on the back of a bill of exchange or promissory note if you choose to make yourself responsible for it. (Latin, *in-dorsum*, on the back.)

Endym'ion, in Greek mythology, is the sunset with which the moon is in love. Endym'ion was condemned to endless sleep and everlasting youth, and Sile'nē kisses him every night on the Latmian hills.

> The moon sleeps with Endymion,
> And would not be awaked.
> *Shakespeare, "Merchant of Venice," v. 1.*

Enemy. *How goes the enemy?* or *What says the enemy?* What o'clock is it? Time is the enemy of man, especially of those who are behind time.

Enfield Rifle. So called from the factory at Enfield where it is made.

Enfilade (French) means literally to spin out; to put thread in [a needle], as *enfiler une aiguille;* to string beads by putting them on a thread, as *enfiler des perles.* Soldiers being compared to thread, we get the following metaphors: to go through a place as thread through a needle—to string artillery by placing it in a line and directing it against an enemy; hence to scour or rake with shot.

England. Verstegan quaintly says that Egbert was "chiefly moved" to call his kingdom England "in respect of pope Gregory's changing the name of *Engelisce* into *Angellyke.*" And this "may have moved our kings upon their best gold coins to set the image of an angel."—"*Restit. of Decayed Intell. in Antiq.,*" p. 147.

England expects that every man will do his duty. The parole signalled by Horatio Nelson to his fleet before the battle of Trafalgar.

Englishman. The national nickname of an Englishman is "A John Bull." The nation, taken in the aggregate, is nicknamed "John Bull." The French nickname for an Englishman is "Godam'," from a familiar oath once common, and still too frequently used. (*See* BULL.)

Englishman's Castle. His house is so called, because so long as a man shuts himself up in his own house, no bailiff can break through the door to arrest him or seize his goods. It is not so in Scotland.

E'nid. The daughter and only child of Yn'iol, and wife of prince Geraint', one of the Knights of the Round Table. Ladies called her "Enid the Fair," but the people named her "Enid the Good." —*Idylls of the King,* "*Geraint and Enid.*"

Enlightened. *The Enlightened Doctor.* Raymond Lully, of Palma, one of the most distinguished men of the thirteenth century. (1234-1315.)

Enniskillens. The 6th Dragoons; instituted 1689, on account of their brave defence of the town of Inniskillen, in favour of William III.

En'nius. The Chaucer or father of Roman poets. (B.C. 239-169.)

The English Ennius. Layamon, who wrote a translation in Saxon of Wace's "Brute."

The French Ennius. Guillaume di Lorris (1235-1265), author of the "Romance of the Rose," called the "Iliad" of France.

The Spanish Ennius. Juan de Mena, born at Cor'dova. (1412-1456.)

Enscon'ce (2 syl.). To hide; to put under cover. Literally, to cover with a

sconce or fort. (German, *schanze*, a fort; Danish, *schans;* Swedish, *skans.*)

Ensemble. *The tout ensemble.* The general effect; the effect when the whole is regarded. (*French.*)

Ensign.
Of Ancient Athens. An owl.
The British Navy. A double cross (St. George and St. Andrew) on a red, white, or blue field.
China. A dragon.
Ancient Corinth. A flying horse—*i.e.*, Peg'asos.
Ancient Danes. A raven.
Ancient Egypt. A bull, a crocodile, a vulture.
England (in the Tudor era). St. George's cross.
Ancient France. The cape of St. Martin; then the oriflamme.
The Franks (Ripua'rian). A sword with the point upwards.
The Franks (Salian). A bull's head.
The Gauls. A wolf, bear, bull, cock.
The ancient Lacedemonians. The letter alpha (A).
The ancient Messe'nians. The letter mu (M).
The ancient Persians. A golden eagle, with outstretched wings on a white field; a dove.
The Paisdad'ian Dynasty of Persia. A blacksmith's apron. (*See* STANDARD.)
The ancient Romans. An eagle for the legion; a wolf, a horse, a boar, a minotaur, &c.
Rom'ulus. A handful of hay or fern (manip'ulus).
The ancient Saxons. A trotting horse.
The Turks. Horses' tails.
The ancient Welsh. A dragon.

Entail'. An entail is an estate cut from the power of a testator. The testator cannot bequeath it; it must go to the legal heirs. (French, *en-tailler.*)

Ente'le'chy. The kingdom of queen Quintessence in the famous satirical romance of Rabelais called the "History of Gargan'tua and Pantagruel'." Pantagruel and his companions went thither in search of the Holy Bottle. It may be called the city of speculative science.

Entering Short. When bills are paid into a banker's hands to receive the amount when due, it is called "entering them short." In this case, if the banker fails, the assignees must give them up. Bills in the hands of factors may be so entered.

Enthu'siast is one who believes that he himself is *in God*, or that *God is in him* (Greek, *en theos*). Our word *inspired* is very similar, being the Latin *in spiritu* (in the spirit).

Entremets (*arn-tre-may*). Sweet foods or kickshaws served at table between the main dishes, courses, or removes; literally, *entre-mets* (French), things put between. We now use two words, *entrées* and *entremets*, the former being meats handed round between the main dishes, and the latter being sweet made-dishes.

Entre Nous (French). Between you and me; in confidence.

Eo'lian. *An Eolian harp.* A box fitted with strings, like a fiddle. The strings, however, are not sounded by a bow, but by a current of air or wind passing over them.

Eölus. God of the winds. (*Roman mythology.*)

Epact. The excess of the solar above the lunar year, the former consisting of 365 days and the latter of 354, or eleven days fewer. The epact of any year is the number of days from the last new moon of the old year to the 1st of the following January. (Greek, *epactos*, adscititious.)

Eper'gne (2 syl.). A large ornamental stand placed in the middle of a dining-table. It is generally said to be a French word, but is not known in France. The French call such an ornamental stand a *surtout*, strangely adopted by us to signify a frock-coat, which the French call a *pardessus.*

Ephe'bi. Youths between the age of eighteen and twenty were so called at Athens. (Greek, *arrived at puberty.*)

Ephe'sian. A jovial companion; a thief; a roysterer. A pun on the verb to pheese—A-pheeze-ian. Pheeze is to flatter.

> It is thine host, thine Ephesian, calls.
> *Shakespeare, "Merry Wives of Windsor," iv. 5.*

The Ephesian Poet. Hippo'nax, born at Ephesus in the sixth century B.C.

Eph'ial'tes (4 syl.). A giant who was deprived of his left eye by Apollo, and of his right eye by Hercules.

Eph'ori or *Ephors.* Spartan magistrates, five in number, annually elected from the ruling caste. They exercised control even over the kings and senate.

Epic. *Father of epic poetry.* Homer (about 950 B.C.), author of the "Iliad" and "Odyssey."

The great Puritan epic. Milton's "Paradise Lost."

Speaking of M. Doré's performances as an illustrator of the great Puritan epic.—*The Times.*

Ep'icure (3 syl.). A sensualist; one addicted to good eating and drinking. So called from Epicu'ros (*q.v.*).

Sir Epicure. A worldly sensualist in "The Alchymist," by Ben Jonson. His surname is "Mammon."

Epicure'an. Carnal; sensual; pertaining to good eating and drinking. (*See* EPICUROS.)

T. Moore has a prose romance entitled "The Epicurean."

Epicurean cooks
Sharpen with cloyless sauce his appetite.
Shakespeare, "*Antony and Cleopatra,*" ii. 1.

Epicu'ros. (Latin form, *Epicurus.*) The Greek philosopher who founded the Epicure'an school. His axiom was, that "happiness or enjoyment is the *summum bonum* of life." His disciples corrupted his doctrine into "Good living is the object we should all seek," or, according to the drinking song, "Who leads a good life is sure to live well."

Blest be the day I 'scaped the wrangling crew,
From Pyrrho's maze and Epicurus' sty.
Beattie, "*Minstrel.*"

The Epicurus of China. Tao-tse, who commenced the search for the "elixir of life." Several of the Chinese emperors lost their lives by drinking his "Potion of Immortality. · (B.C. 540.)

Epi-dem'ic is from the two Greek words, *epi-de'mos* (upon the people), a disease that attacks a number of people at once, either from bad air, bad drainage, or other similar cause.

EPI-ZOÖT'IC is *epi-zōon* (upon the herds and flocks). Zoology is used to signify a treatise on animals, but we generally except man; so epi-zoötic is used, *demos* (man) not being included.

Ep'ilepsy was called by the Romans the "*Comitial or Congress sickness* (morbus comitia'lis), because the polling for the comitia centuria'ta was null and void if any voter was taken with epilepsy while the votes were being taken.

Epimen'ides (5 syl.). A philosopher of Crete, who fell asleep in a cave when a boy, and did not wake again for fifty-seven years, when he found himself endowed with miraculous wisdom.—*Pliny, Nat. His.* (*See* RIP VAN WINKLE.)

Like Epimenides, I have been sleeping in a cave; and, waking, see those whom I left children are bearded men.—*Sir E. L. Bulwer Lytton* (*Lord Lytton*).

Epiph'any. The time of appearance, meaning the period when the star appeared to the wise men of the East. The 6th January is the feast of the Epiphany. (Greek, *epi-phaino.*)

Ep'isode (3 syl.) is the Greek *epi-eis-odos* (coming in besides—*i.e.*, adventitious), meaning an adventitious tale introduced into the main story.

Epis'tle is something sent to another. A letter sent by messenger or post. (Greek, *epi-stello.*)

E Plu'ribus Unum (Latin). One unity composed of many parts. The motto of the United States of America.

E'poch means that which bounds in or holds in hand. A sequence of events harnessed together like a team of horses. (Greek, *epi-echo.*)

Ep'ode (2 syl.). *Father of choral epode.* Stesic'horos of Sicily. (B.C. 632-552.)

Epsom Salts. A salt formerly obtained by boiling down the mineral water in the vicinity of Epsom, but now chemically prepared. It is the sulphate of magnesia.

Equation of Time. The difference between mean and apparent time—*i.e.*, the difference between the time as shown by a good clock and that indicated by a sun-dial. The greatest difference is in November, at the beginning of which month the sun is somewhat more than sixteen minutes too slow. There are days in December, April, June, and September, when the sun and the clocks agree.

Equës Aura'tus. A knight bachelor, called *aura'tus* because he was allowed to gild his armour—a privilege confined to knights.

Eq'uipage (3 syl.). *Tea equipage.* A complete tea-service. To equip means to arm or furnish, and equipage is the furniture of a military man or body of

troops. Hence *camp equipage* (all things necessary for an encampment); *field equipage* (all things necessary for the field of battle); a prince's equipage, and so on.

Equity. (*See* ASTRÆA.)

Erac'lius, the emperor, condemned a knight to death because the companion who went out with him returned not. "Thou hast slain thy fellow," said the emperor, "and must die. Go," continued he, to another knight, "and lead him to death." On their way, they met the knight supposed to be dead, and returned to Eraclius, who, instead of revoking his sentence, ordered all three to be put to death—the first because he had already condemned him to death; the second because he had disobeyed his orders; and the third because he was the real cause of the death of the other two. Chaucer tells this anecdote in his "Sompnoures Tale." It is told of Cornelius Piso by Sene'ca in his "De Ira," lib. i. 16; but in the "Gesta Romano'rum" it is ascribed to Eraclius.

Eras'tians. The followers of Erastus, a German "heretic" of the sixteenth century. They referred the punishment of all offences in the church to the civil magistrate.

E'rebus. Darkness. The gloomy cavern underground through which the Shades had to walk in their passage to Hadës. "A valley of the shadow of death."

> Not Erebus itself were dim enough
> To hide thee from prevention.
> *Shakespeare, "Julius Cæsar," ii. 1.*

Eret'rian. *The Eretrian bull.* Mene-de'mos of Eret'ria, in Eubœa; a Greek philosopher of the fourth century B.C., and founder of the Eretrian school, which was a branch of the Socrat'ic. He was called a "bull" from the bull-like gravity of his face.

Eri'gena. John Scotus, the schoolman. Died 886.—N.B. Not Duns Scotus.

Erin. Ireland (*q.v.*).

Erin'nys or *Erin'ys.* The goddess of vengeance, one of the Furies. (*Greek mythology.*)

Eriph'ila. The personification of Avarice, who guards the path that leads to pleasure, in "Orlando Furioso," vi. 61.

Erl-king. King of the elves, who prepares mischief for children, and even deceives men with his seductions. He is said to haunt the Black Forest.

Er'meline (*Dame*). Reynard's wife, in the tale of "Reynard the Fox."

Er'mine Street. One of the four great public ways made in England by the Romans. The other three are *Watling Street, Ikenild Street,* and the *Fosse.* Germa'nicus derives Ermin from *Hermës,* whence *Irminsull* (a column of Mercury), because Mercury presided over public roads.

> Fair weyes many on ther ben in Englond,
> But four most of all ben zunderstond ..
> Fram the south into the north takit *Erming-strete;*
> Fram the east into the west goeth *Ikeneld-strete;*
> Fram soum-est (*east*) to North-west (that is sum del grete)
> Fram Dorer (*Dover*) into Chestre go'th *Watling-strete;*
> The forth is most of all that tills from Totëneys—
> Fram the one end of Cornwall anon to Catenays (*Caithness*)—
> Fram the south to North-est into Englondes end
> *Fosse* men callith thisk voix. *Robert of Gloucester.*

Er'mine (2 syl.). A corruption of *Arme'nian,* the ermine being the *mus Pon'ticus* or Armenian muste'la.

Ermin'ia. The heroine of "Jerusalem Delivered." When her father, the king of Antioch, was slain at the siege of Antioch, and Erminia fell captive into the crusaders' hands, Tancred gave her her liberty, and restored to her all her father's treasures. This generous conduct quite captivated her heart, and she fell in love with the Christian prince. Al'adine, king of Jerusalem, took charge of her. When the Christian army besieged Jerusalem, she dressed herself in Clorinda's armour to go to Tancred, but, being discovered, fled, and lived awhile with some shepherds on the banks of the Jordan. Meeting with Vafri'no, sent as a secret spy by the crusaders, she revealed to him the design against the life of Godfrey, and, returning with him to the Christian camp, found Tancred wounded. She cured his wounds and nursed him tenderly, so that he was able to take part in the last great day of the siege. We are not told the ultimate lot of this fair Syrian.

Emire'nes (4 syl.). A renegade Christian, whose name was Clement. He was entrusted with the command of the caliph's "regal host," and was slain by Godfrey. — *Tasso, "Jerusalem Delivered."*

Erna'ni. The bandit-captain, duke of Segor'bia and Cardo'na, lord of Ar'agon, and count of Ernani, in love with Elvi'ra, who is betrothed to don Ruy Gomez de Silva, an old Spanish grandee, whom she detests. Charles V. of Spain also loves her, and tries to win her. Silva, finding that the king has been tampering with his betrothed, joins the league of Ernani against the king. The king in concealment overhears the plotters, and at a given signal they are arrested by his guards, but at the intercession of Elvira are pardoned and set free. Erna'ni is on the point of marrying Elvira, when a horn is heard. This horn Ernani had given to Silva when he joined the league, saying, "Sound but this horn, and at that moment Ernani will cease to live." Silva insists on the fulfilment of the compact, and Ernani stabs himself.—*Verdi's opera of "Ernani."*

Erot'ic Poetry. Love songs. So called from Eros, the god of love in Greek mythology.

Erra-Pater. An almanack. William Lilly, the almanack-maker and astrologer, is so called by Butler. It is said to have been the "name" of an eminent Jewish astrologer.—*Halliwell, "Archaic Dict."*

> In mathemat'ics he was greater
> Than Tycho Brahe or Erra Pater.
> *Butler, "Hudibras."*

Erse (1 syl.). The native language of the West Highlanders of Scotland, who are of Irish origin. It is a corruption of Irish. The proper name is Gaelic.

Er'udite. *Most erudite of the Romans.* Marcus Terentius Varro, a man of vast and varied erudition in almost every department of literature. (B.C. 116-27.)

Erythre'os. One of the horses of the sun. (Greek, *the red-producer.*)

Escapa'de (3 syl.) means, literally, the fling of a horse. Applied to any "fling," prank, or spree.

Eschales, Escales, &c. These proper names have for their armorial device, *six escallops* or scallop-shells.

Escu'age (3 syl.) means "shield service," and is applied to that obligation which bound a vassal to follow his lord to war at his own private charge. (French, *ecu, écu,* a shield.)

Escula'pios (Latin, *Esculapius*). *A disciple of Esculapius* means a medical student. *Escula'pian,* medical. Escula'pios, in Homer, is a "blameless physician," whose sons were the medical attendants of the Greek army. Subsequently he was held to be the "god of the medical art."

Escu'rial. The palace of the Spanish sovereigns, about fifteen miles north-west of Madrid. It is one of the most superb structures in Europe, but is built among rocks, as the name signifies.

Esh-Shea'ra-l-Aboor'. The name given to Sirius, and worshipped by the Keys, an Arab tribe.

Esin'gæ. A title given to the kings of Kent, from Esë, their first king, sometimes called Ochta.

Esmond (*Henry*). A chivalrous cavalier in the reign of queen Anne. The hero of Thackeray's novel entitled "Esmond."

Esoter'ic (Greek, *those within*). Exoter'ic, those without. The term originated with Pythag'oras, who stood behind a curtain when he gave his lectures. Those who were allowed to attend the lectures, but not to see his face, he called his *exoteric disciples;* but those who were allowed to enter the veil, his *esoteric.*

Aristotle adopted the same terms, though he did not lecture behind a curtain. He called those who attended his evening lectures, which were of a popular character, his *exoterics;* and those who attended his more abstruse morning lectures, his *esoterics.*

Espiet (*Es-pe-a*). Nephew of Oriande la Fée. A dwarf not more than three feet high, with yellow hair as fine as gold, and though above a hundred years old, a seeming child of seven. He was one of the falsest knaves in the world, and knew every kind of enchantment.—*Romance of Maugis d'Aygremont et de Vivia-son frère.*

Esplan'dian. Son of Am'adis and Oria'na. He is the hero of Montalvo's continuation of "Am'adis," called "The Fifth Book."

Esprit de Corps. Fellow-feeling for the society with which you are associated. A military term—every soldier will stand up for his own corps.

Esquire. One who carried the *escu* or shield of a knight. (Latin, *scut'iger*, a shield-bearer.)

Esquire. A title given to the younger sons of the nobility, to officers of the queen's court and household, to counsellors of law, justices of the peace, sheriffs, gentlemen who hold commissions in the army and navy, and graduates of the universities not in holy orders. By courtesy it is given to attorneys, solicitors, surgeons, merchants, bankers, the landed gentry, and gentlemen living in independence.

Es'says. Lord Bacon's essays were the first in English that bore the name.

To write just treatises requireth leisure in the writer and leisure in the reader . . . which is the cause which hath made me choose to write certain brief notes . . . which I have called essays.—*Dedication to Prince Henry.*

Esse'nes (2 syl.). A sect among the Jews in the time of our Saviour. They took no part in public matters, but devoted themselves to contemplative studies. They held the Jewish Scriptures in great reverence, but interpreted them allegorically.

Essex. *East seaxë* (the territory of the East Saxons).

Essex Lions. Calves, for which the county is famous.

Valiant as an Essex lion (ironical).

Essex Stile. A ditch. As Essex is very marshy, it abounds in ditches, and has very few stiles.

Est-il-possible. A nickname of prince George of Denmark, given him by James II. The story goes that James, speaking of those who had deserted his standard, concluded the catalogue with these words, "And who do you think besides? Why, little Est-il-possible, my worthy son-in-law." James applied this cognomen to the prince because, when George was told of his father-in-law's abdication, all he did was to exclaim, "Est-il-possible!" and when told of the several noblemen who had fallen away from him, "Est-il-possible!" exhausted his indignation.

Estafette (French; Spanish, *estafe'ta*). Military couriers sent express. Their duty is to deliver the despatches consigned to them to the postilions appointed to receive them.

Estates. *Estates of the realm.* The powers that have the administration of affairs in their hands. The three estates of our own realm are the Lords Spiritual, the Lords Temporal, and the Commons; popularly speaking, the public press is termed the fourth estate. It is a great mistake to call the three estates of England, the Sovereign, the Lords, and the Commons, as many do. The word means that on which the realm stands. (Latin, *sto*, to stand.)

Herod....made a supper to his....chief estates.—*Mark* vi. 21.

Este. The house of Este had for their armorial bearing a white eagle on an azure shield. Rinaldo, in "Jerusalem Delivered," adopted this device; and Ariosto, in his "Orlando Furioso," gives it both to Mandricardo and Roge'ro, adding that it was once borne by Trojan Hector. As the dukes of Brunswick are a branch of the house of Este, our queen is a descendant of the same noble family.

D'Este was the surname adopted by the children of the duke of Sussex and lady Augusta Murray.

Estella. Heroine of Dickens's "Great Expectations."

Estot'iland. An imaginary tract of land near the Arctic Circle in North America, said to have been discovered by John Scalvë, a Pole.

The snow
From cold Estotiland.
Milton, "Paradise Lost," x. 685.

Estrildis or *Estrild.* Daughter of a German king, and handmaid to the mythical king Humber. When Humber was drowned in the river that bears his name, king Locrin fell in love with Estrildis, and would have married her, had he not been betrothed already to Guendolœ'na; however, he kept Estrildis for seven years in a palace underground, and had by her a daughter named Sabri'na. After the death of Locrin, Guendolœ'na threw both Estrildis and Sabri'na into the Severn.—*Geoffrey, "British History,"* ii. c. ii.—v.

Es'tuary. Literally, the boiling place; the mouth of a river is so called because the water there seems to seethe and boil. (Latin, *æstuo*, to boil.)

Eter'nal. *The Eternal City.* Rome. Virgil makes Jupiter tell Venus he would give to the Romans *impe'rium sinë finë* (an eternal empire). ("Æneid," i. 79.)

Eternal Tables. A white pearl, extending from east to west, and from heaven to earth, on which, according to Mahomet, God has recorded every event, past, present, and to come. Thus Mahomet writes in the Koran, "As Allah has ordained, and recorded on the eternal tables."

Eth'nic-plot. The Popish plot. In Dryden's satire of "Absalom and Achitophel," Charles II. is called David, the royalists are called the Jews, and the Papists Gentiles or Ethnoi, whence "Ethnic-plot" means the Gentile or Popish plot.

> Saw with disdain an Ethnic plot begun....
> 'Gainst form and order they their power employ,
> Nothing to build, and all things to destroy.
> Pt. i.

Eth'nophro'nës (4 syl.). A sect of heretics of the seventeenth century, who practised the observances of the ancient Pagans. (Greek, *ethnos-phrēn*, heathen-minded.)

E'thon. The eagle or vulture that gnawed the liver of Prome'theus.

Et'iquette (3 syl.). The usages of polite society. The word means a ticket or card, and refers to the ancient custom of delivering a card of directions and regulations to be observed by all those who attended court.

Et'na. Virgil ascribes its eruption to Encelados, a hundred-headed giant, who lies buried under the mountain.—Æn. iii. 578, &c.

Etrenn'es (2 syl.). New-year's gifts are so called in France. Strenia, the Roman goddess, had the superintendence of new-year's gifts, which the Romans called *strenæ*. Ta'tius entered Rome on New-year's Day, and received from some augurs palms cut from the sacred grove, dedicated to the goddess Strenia. Having succeeded, he ordained that the 1st of January should be celebrated by gifts to be called *strenæ*, consisting of figs, dates, and honey; and that no word of ill omen should be uttered on that day.

Ettrick Shepherd. James Hogg, the Scotch poet, who was born in the forest of Ettrick, Selkirkshire. (1772-1835.)

> The Ettrick Shepherd was my guide.
> *Wordsworth.*

Etzel—*i.e.*, *Attila*. King of the Huns, a monarch ruling over three kingdoms and more than thirty principalities; being a widower, he married Kriemhild, the widow of Siegfried. In the Nibelungen-Lied, where he is introduced (part ii.), he is made very insignificant, and sees his liegemen, and even his son and heir, struck down without any effort to save them or avenge their destruction. He is as unlike the Attila of history as possible.

Eu'charis, in Fénelon's "Télémaque," is meant to represent Mdlle. de Fontanges.

Eu'charist literally means a thank-offering. Our Lord said, "Do this in remembrance of me"—*i.e.*, out of gratitude to me. The elements of bread and wine in the Lord's supper. (Greek, *eu-charistia*.)

Eu'clio. A penurious old hunks in one of the comedies of Plautus ("Aulu-la'ria").

Eu'cratës (3 syl.). *More shifts than Eu'cratës.* Eucratës, the miller, was one of the archons of Athens, noted for his shifts and excuses for neglecting the duties of the office.

Eudox'ians. Heretics, whose founder was Eudox'ius, patriarch of Antioch in the fourth century. They maintained that the Son had a will independent of the Father, and that sometimes their wills were at variance.

Eu'dromos. One of Actæon's dogs. (Greek, *the good runner*.)

Euge'nius. The friend and wise counseller of Yorick in Sterne's "Tristram Shandy."

Eu'gubine Tables. Bronze tables found near Eugu'bium (*Gobbo*) in 1444. Of the inscriptions, five are Umbrian and Etruscan, and two are Latin.

Eu'lalie (*St.*). Eu'lalon is one of the names of Apollo; but in the calendar there is a virgin martyr called Eu'lalie, born at Mer'ida, in Estramadu'ra. When she was only twelve years old, the great persecution of Diocle'tian was set on foot, whereupon the young girl left her maternal home, and, in the presence of the Roman judge, cast down the idols he had set up. She was martyred by torture, 12th of February, 308.

Longfellow calls Evangeline the "Sunshine of St. Eulälie."

Eulen-spie'gel (*Thyl*) or *Tyll Owlglass.* The hero of a German tale, which relates the pranks and drolleries, the ups and downs, the freak and fun of a wandering cottager of Brunswick. The author is said to have been Dr. Thomas Murner. (1475-1530.)

Eumæ'os or *Eumæus.* A swineherd. So called from the slave and swineherd of Ulysses.

> This second Eumæus strode hastily down the forest-glade, driving before him....the whole herd of his inharmonious charge.—*Sir Walter Scott.*

Eumen'idës (*the good-tempered goddesses*). A name given by the Greeks to the Furies, as it would have been ominous and bad policy to call them by their right name, *Erin'nyës.*

Eumnes'tes (*Memory*), who, being very old, keeps a little boy named Anamnestës (*Research*) to fetch books from the shelves.—*Spenser,* "*Faëry Queen,*" book ii. 9.

Euno'mians. Heretics, the disciples of Euno'mius, bishop of Cyzi'cum in the fourth century. They maintained that the Father was of a different nature to the Son, and that the Son did not in reality unite himself to human nature.

Eupat'ridæ. The oligarchy of Attica. These lords of creation were subsequently set aside, and a democratic form of government established.

Eu'phemisms. Words or phrases substituted, to soften down offensive expressions.

Place never mentioned to ears polite. In the reign of Charles II., a worthy divine of Whitehall thus concluded his sermon: "If you don't live up to the precepts of the Gospel . . . you must expect to receive your reward in a certain place which 'tis not good manners to mention here."—*Laconics.* Pope tells us this worthy divine was a dean:—

> To rest the cushion and soft dean invite,
> Who never mentioned "hell" to ears polite.
> "*Moral Essays,*" ep st. iv.

"His Satanic majesty;" "light-fingered gentry;" "a gentleman on his travels" (*one transported*); "she has met with an accident" (*has had a child before marriage*); "help" or "employé" (*a servant*); "not quite correct" (*a falsehood*); "an obliquity of vision" (*a squint*); "an innocent" (*a fool*), "bel-dam" (an ugly woman), and hundreds of others.

Eure'ka or rather *Heure'ka* (I have found it out). The exclamation of Archime'dës, the Syracusian philosopher, when he discovered how to test the purity of Hi'ero's crown. The tale is, that Hiero delivered a certain weight of gold to a workman, to be made into a votive crown, but suspecting that the workman had alloyed the gold with an inferior metal, asked Archimedes to test the crown. The philosopher went to bathe, and, in stepping into the bath, which was quite full, observed that some of the water ran over. It immediately struck him that a body must remove its own bulk of water when it is immersed, and, putting his idea to the test, found his surmise to be correct. Now, then, for the crown. Silver is lighter than gold, therefore a pound-weight of silver will be more bulky than a pound-weight of gold, and being of greater bulk will remove more water. Vitru'vius says: "When the idea flashed across his mind, the philosopher jumped out of the bath, exclaiming, 'Heure'ka! heure'ka!' and, without waiting to dress himself, ran home to try the experiment." Dryden has mistaken the quantity in the lines—

> The deist thinks he stands on firmer ground,
> Cries "Eu'reka!" the mighty secret's found.
> *Religio Laici.*

But Byron has preserved the right quantity—

> Now we clap
> Our hands and cry "Eureka!"
> "*Childe Harold,*" iv. st. 81.

Eu'rus (2 syl.). The east wind. So called, says Buttmann, from *eōs,* the east. Probably it is *eos eru'o,* drawn from the east. Ovid confirms this etymology: *Vires capit Eurus ab ortu.*

> While southern gales o'er western oceans roll,
> And Eurus steals his ice-winds from the pole.
> *Darwin,* "*Economy of Vegetation,*" canto vi.

Euryd'icë (4 syl.). Wife of Orpheus, killed by a serpent on her wedding night. Orpheus went down to the infernal regions to seek her, and was promised she should return on condition that he looked not back till she had reached the upper world. When the poet got to the confines of his journey, he turned his head to see if Eurydice were following, and she was instantly caught back again into Hadës.

Restore, restore Eurydicë to life;
Oh, take the husband or restore the wife.
Pope, "Ode on St. Cecilia's Day."

Eustace (*Father*). Abbot of St. Mary's, *alias* William Allan.—*Sir Walter Scott, "The Monastery."*

Eusta'thians. A denomination so called from Eusta'thius, a monk of the fourth century, excommunicated by the council of Gangra.

Eutych'ians. Heretics of the fifth century, violently opposed to the Nesto'rians. They maintained that Jesus Christ was entirely God previous to the incarnation, and entirely man during his sojourn on earth. The founder was Eu'tychës, an abbot of Constantinople, excommunicated in 448.

Evangel'ic. *The Evangelic Doctor.* John Wycliffe, "the morning star of the Reformation." (1324-1384.)

Evan'geline (4 syl.). The heroine of Longfellow's poem so called. The subject of the tale is the expulsion of the inhabitants of Aca'dia (*Nova Scotia*) from their homes by order of George II.

Evan'gelist, in Bunyan's "Pilgrim's Progress," represents the effectual preacher of the Gospel, who opens the gate of life to Christian.

Evangelists. Symbols of the four:—

Matthew. A man with a pen in his hand, and a scroll before him, looking over his left shoulder at an angel. This Gospel was the first, and the angel represents the Being who dictated it.

Mark. A man seated writing, and by his side a couchant winged lion, emblematical of the resurrection, which is most fully described by this evangelist. (*See* LION.)

Luke. A man with a pen, looking in deep thought over a scroll, and near him a cow or ox chewing the cud. The latter part refers to the eclectic character of St. Luke's Gospel.

John. A young man of great delicacy, with an eagle in the background to denote sublimity.

The more ancient symbols were—for Matthew, *a man's face;* for Mark, *a lion;* for Luke, *an ox;* and for John, *a flying eagle;* in allusion to the four living creatures before the throne of God, described in the Book of Revelation: "The first . . . was like a lion, and the second . . . like a calf, and the third . . . had a face as a man, and the fourth . . . was like a flying eagle" (iv. 7). Irenæ'us says: "The lion signifies the royalty of Christ; the calf his sacerdotal office; the man's face his incarnation; and the eagle the grace of the Holy Ghost."

Evans (*William*). The giant porter of Charles I., who carried about in his pocket Sir Geoffrey Hudson, the king's dwarf. He was nearly eight feet high. (Died 1632.) Fuller speaks of him in his "Worthies," and Sir Walter Scott introduces him in "Peveril of the Peak."

As tall a man as is in London, always excepting the king's porter Master Evans, that carried you about in his pocket, Sir Geoffrey, as all the world has heard tell.—Ch. xxxiii.

Evans (*Sir Hugh*). A pedantic Welsh parson and schoolmaster of wondrous simplicity and shrewdness.—*Shakespeare, "Merry Wives of Windsor."*

Evap'orate (4 syl.). Be off; vanish into thin air.

Evil. "Of two evils, I have chosen the least."—*Prior.*

Evil Eye. It was anciently believed that the eyes of some persons darted noxious rays on objects which they glared upon. The first morning glance of such eyes was certain destruction to man or beast, but the destruction was not unfrequently the result of emaciation. Virgil speaks of an evil eye making cattle lean.

Nes'cio quis ten'eros oc'ulus mihi fas'cinat agnos.
Ecl. iii.

Who has bewitched my lambs, prithee say, if any the hag knows?

Evil Principle. (*See* AHRIMAN, ARIMANES, ASALOR.)

Ex Cathe'dra (Latin). With authority. The pope, speaking *ex cathedra,* is said to speak with an infallible voice—to speak as the successor and representative of St. Peter, and in his pontifical character. The words are Latin, and mean "from the chair"—*i.e.,* the throne of the pontiff. The phrase is applied to all dicta uttered by authority, and ironically to self-sufficient, dogmatical assertions.

Ex Officio (Latin, *by virtue of his office*). As the Lord Mayor for the time being shall be *ex officio* one of the trustees.

Ex Partë (Latin, *proceeding only from one of the parties*). An ex-partë statement is a one-sided statement, a partial statement, a statement made by

one of the litigants without being modified by the counter-statement.

Ex Ped'ë Her'culem. From this sample you can judge of the whole. Plutarch says that Pythag'oras ingeniously calculated the height of Hercules by comparing the length of various stadia in Greece. A stadium was 600 feet in length, but Hercules' stadium at Olympia was much longer. Now, says the philosopher, as the stadium of Olympia is longer than an ordinary stadium, so the foot of Hercules was longer than an ordinary foot; and as the foot bears a certain ratio to the height, so the height of Hercules can be easily ascertained.—*Varia Scripta.*

Ex Post Facto (Latin). *An ex post facto law.* A law made to meet and punish a crime after the offence has been committed.

Exalta'tion. In old astrology, a planet was said to be in its "exaltation", when it was in that sign of the zodiac in which it was supposed to exercise its strongest influence. Thus the exaltation of Venus is in Pisces, and her "dejection" in Virgo.

> And thus, God wot, Merc'ry' is desolate'
> In Pisces, wher Venus' is exaltate'.
> *Chaucer, "Canterbury Tales," 6,285.*

Exaltation of the Cross. A feast held in the Roman Catholic Church, on September 14th, to commemorate the restoration of the cross to Calvary in 628. It had been carried away by Kosroes the Persian.

Excal'ibar. Arthur's famous sword, given him by the Lady of the Lake.

> No sword on earth, were it the Excalibar of king Arthur, can cut that which opposes no steady resistance to the blow.—*Sir Walter Scott.*

Ex'cellency (*His*). A title given to colonial and provincial governors, ambassadors, and the lord-lieutenant of Ireland.

Excel'sior. Aim at higher things still. It is the motto of the United States, and has been made popular by Longfellow's beautiful poem so named. We use the word, also, as the synonym of super-excellent.

Excep'tions. *Exceptions prove the rule.* They prove there is a rule, or there could be no exceptions; the very fact of exceptions proves there must be a rule.

Excheq'uer. *Court of Exchequer.* In the subdivision of the court in the reign of Edward I., the Exchequer acquired a separate and independent position. Its special duty was to order the revenues of the crown and recover the king's debts. It was denominated *Scacca'rium*, from *scaccum* (a chess-board), and was so called because a checkered cloth was laid on the table of the court.—*Madox, "History of the Exchequer."*

Exci'se (2 syl.) means literally, a *coupon*, or piece cut off (Latin, *exci'do*). It is a toll or duty levied on articles of home consumption—a slice cut off from these things for the national purse.

Exclu'sion. *Bill of Exclusion.* A bill to exclude the duke of York from the throne, on account of his being a Papist. Passed by the Commons, but rejected by the Lords, in 1679; revived in 1681.

Excommunica'tion. (1) The *greater* is exclusion of an individual from the seven sacraments, from every legitimate act, and from all intercourse with the faithful. (2) The *lesser* excommunication is sequestration from the services of the Church only. The first Napoleon was excommunicated by pope Pius VII., and the present king of Italy is still under the anathema of Pius IX.

Excommunication by Bell, Book, and Candle. (*See* CURSING.)

Excommunication by the ancient Jews. This was of three sorts—(1) *Nid'ui* (separation), called in the New Testament "casting out of the synagogue" (John ix. 22); (2) *Cherem*, called by St. Paul "delivering over to Satan" (1 Cor. v. 5); (3) *Marana'tha*, delivered over to divine vengeance. The Sadducees had an interdict called *Tetragram'meton*, which was cursing the offender by Jeho'vah, by the decalogue, by the inferior courts, and with all the curses of the superior courts.

Excru'ciate (4 syl.). To give one as much pain as crucifying him would do. (Latin, *ex crux*, where *ex* is intensitive.)

Ex'eat (Latin, *he may go out*). Permission granted by a bishop to a priest to leave his diocese. In the universities, it is permission to a student to leave college before the end of term.

Ex'ecrate (3 syl.). To many Roman laws, this tag was appended, "If any one breaks this law, *sacer esto*"—*i.e.*, let his body, his family, and his goods be consecrated to the gods. When a man was declared *sacer*, any one might kill him with impunity. Any one who hurt a tribune was held a *sacer* to the goddess Cerës. *Ex* in this word is intensitive.

Ex'ercises. Week-day sermons were so called by the Puritans. Hence the title of *Morning Exercises*, week-day sermons preached in the morning.

Ex'eter. *The duke of Exeter's daughter* was a sort of rack invented by the duke of Exeter during the reign of Henry VI.—*Blackstone.*

> I was the lad that would not confess one word.... though they threatened to make me hug the duke of Exeter's daughter.—*Scott, "Fortunes of Nigel," c. xxv.*

Ex'eter Controversy. A controversy raised upon a tract entitled "Plain Truth," by the Rev. John Agate, of Exeter, an Episcopalian; replied to by several dissenting ministers, as Withers, Trosse, Pierce, &c. (1707-1715.)

Exeter Domesday. A record containing a description of Wilts, Dorset, Somerset, Devon, and Cornwall, kept among the muniments of the dean and chapter of Exeter. It was published by Sir Henry Ellis, as a supplement to the Great Domesday, in 1816.

Exhibition. *My son has got an exhibition at Oxford.* An allowance of meat and drink; a benefaction for maintenance. (Latin, *exhibitio*, an allowance of food and other necessaries, "*alimentis exhibēre aliquem.*")

> I crave fit disposition for my wife,
> Due reference of place, and exhibition.
> *Shakespeare, "Othello," i. 3.*

Exile. *The Neapolitan Exile.* Baron Poe'rio. One of the kings of Naples promised the people a constitution, but broke his word; whereupon a revolution broke out, and the baron, with many others, was imprisoned for many years in a dreadful dungeon near Naples. He was at length liberated and exiled to America, but compelled the captain to steer for Ireland, and landed at Cork, where he was well received.

Ex'it (Latin, *he goes out*). A theatrical term placed at the point when an actor is to leave the stage. We also say of an actor, *Exit So-and-so*—that is, So-and-so leaves the stage at this point of the drama.

He made his exit. Left under shady circumstances; he died: as, "He made his exit of this life in peace with all the world." Except in the drama, we say, "made or makes his exit." (*See above.*)

Ex'odus. *The Exodus of Israel.* The departure of the Israelites from Egypt under the guidance of Moses. We now speak of the *Exodus of Ireland*—*i.e.*, the departure of the Irish in large numbers for America; the *Exodus of the Acadians*—*i.e.*, the expulsion of these colonists from Nova Scotia in the reign of George II.; &c. (Greek, *ex odos*, a journey out.)

Ex'ons or *Exempts of the Guards.* Officers who commanded when the lieutenant or ensign was absent, and who had charge of the night watch. (French, *Capitaines exempts des gardes du corps.*)

Exor'bitant means literally out of the rut (Latin, *ex orbita*, out of the wheel-rut); out of the track; extravagant (*extra-vagant*).

Exoter'ic. (*See* ESOTERIC.)

Expectation Week. Between the Ascension and Whit Sunday, when the apostles continued praying "in earnest expectation of the Comforter."

Experimental Philosophy. Science founded on experiments or data, in contradistinction to moral and mathematical sciences. Experimental philosophy is also called *natural philosophy*, and by the French *physics.*

Experimen'tum Cru'cis (Latin). A decisive experiment. (*See* CRUCIAL.)

Explo'sion means literally, driven out by clapping the hands (Latin, *explo'do*—*i.e.*, *ex-plaudo*); hence the noise made by clapping the hands, a report made by ignited gunpowder, &c.

Expo'nent. One who explains or sets forth the views of another. Thus, a clergyman should be the exponent of the Bible and Thirty-nine Articles. (Latin, *ex-pono*, to expose or set forth.)

Exposé (French). An exposing of something which should have been kept out of sight. Thus we say a man *made a dreadful exposé*—*i.e.*, told or did something which should have been kept concealed.

Expressed Oils are those which are obtained by pressure. Unlike animal and essential oils, they are pressed out of the bodies which contain them.

Expression. *A geographical expression,* Vox et præteréa nihil. A word used in geography to describe a people who have no recognised nationality.

This territory is to a very great extent occupied by one race....and yet to the present day Germany is little more than a geographical expression.—*Daily Telegraph.*

Ex'quisite (3 syl.). One sought out; a coxcomb, a dandy, one who thinks himself superlatively well dressed, and of most unexceptionable deportment.

Exten'sive (3 syl.). *Rather extensive, that.* Rather fast. A slang synonym for a *swell.*

Extravagantës Constitutio'nës or *Extravagants.* The papal constitutions of John XXII. and some few of his successors, supplemental to the "Corpus Juris Canon'ici." So called because they were not ranged in order with the other papal constitutions, but were left "out-wanderers" from the general code.

Extreme Unction. One of the seven sacraments of the Romish Church, founded on St. James v. 14, "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord."

Extricate. Latin, *ex,* out of, and *tricæ,* fetters. "Tricæ" are the hairs, &c., tied round the feet of birds to prevent their wandering. To extricate is to "get out of these *tricæ* or meshes."

Exul't (Latin). To leap out. Thus we say, "I am ready to *leap out* of my skin;" to jump for joy.

Eye. Latin, *oculus;* Italian, *occhio;* Spanish, *ojo;* Russian, *oko;* Dutch, *oog;* Saxon, *ége* (where *g* is pronounced like *y*); French, *œil.*

The king's eyes. His chief officers. An Eastern expression.

One of the seven
Who in God's presence, nearest to the throne
Stand ready at command, and are his eyes
That run thro' all the heavens, and down to earth,
Bear his swift errands.—"*Paradise Lost.*" iii.

Eye of the storm. An opening between the storm clouds. (*See* BULL'S EYE.)

One-eyed people. (*See* ARIMASPIANS, CYCLOPS.)

Eyes. *Your eyes are bigger than your stomach.* You fancied you could eat more, but found your appetite satisfied with less than you expected. A French phrase.

To rend the eyes with paint (Jer. iv. 30). The ladies of the East tinge the edge of their eye-lids with the powder of lead-ore. They dip into the powder a small wooden bodkin, which they draw "*through* the eye-lids over the ball of the eye." Jezebel is said "to have adjusted her eyes with kohol" (a powder of lead-ore), 2 Kings ix. 30. N.B.—The word "face," in our translation, should in both these cases be rendered "eyes."—*Shaw, "Travels."*

Eyes to the blind. A staff. So called in allusion to the staff given to Tire'sias by Athe'na, to serve him for the eyes of which she had deprived him. (*See* TIRESIAS.)

Eye-sore. Something offensive to the sight. Sore is the Saxon *sar* (painful) or *swer* (grievous). It is painful or grievous to the eye.

Mordecai was an eyesore to Haman.—*D'Estrange.*

Eye-teeth. The canine teeth are so called because their fangs extend upwards nearly to the orbits of the eyes.

To draw one's eye-teeth. To take the conceit out of a person; to fleece one without mercy; to make one suffer loss without *seeing* the manœuvre by which it was effected.

I guess these Yanks will get their eye-teeth drawn if they don't look sharp.
W. Hepworth Dixon, "New America," vol. i.

Ey'ra. The physician of the gods. (*Scandinavian mythology.*)

Eyre. *Justices in Eyre.* A corruption of "Justices in itin'erë." At first they made the circuit of the kingdom every seven years, but Magna Charta provided that it should be done annually.

Eyre (*Jane*). The heroine of Charlotte Brontë's novel so called. Jane Eyre is a governess, who stoutly copes with adverse circumstances, and ultimately wins the love of a man of fortune.

Ezour Ve'da or *Atharva'na Vé'da.* The last of the four sacred books of the Hindus. It regulates ceremonials, offerings, the forms of worship, and the plan of building and decorating the temples. The whole four books are called the vedas or vedams.

F

F. *F is written on his face.* "Rogue" is written on his face. The letter F used to be branded near the nose, on the left cheek of felons, on their being admitted to "benefit of clergy." The same was used for brawling in church. The custom was not abolished by law till 1822.

F Sharp. A flea. The pun is F, the initial letter, and sharp because the bite is acute. (*See* B FLATS.)

ff. A corrupt way of making a capital *F* in Old English, and used as low down as 1750; as ffrance for France; ffarrington for Farrington; &c.

F. E. R. T. The letters of the Sardinian motto.

Either *Fortitu'do Ejus Rhodum Ten'uit*, in allusion to the succour rendered to Rhodes by the house of Savoy, 1310;

Or, *Fœdërë Et Religiōnë Tene'mur*, on the golden doubloon of Victor Amadeus I.;

Or, *Fortitu'do Ejus Rempublicam Tenet.*

F. O. B. Free on board; meaning that the shipper, from the time of shipment, is free from all risk.

Fa'bian Tactics or *Policy—i.e.*, delay. "Win like Fabius, by delay." The Roman general Fabius wearied out Hannibal by marches, counter-marches, ambuscades, and skirmishes, without ever coming to an open engagement.

> Met by the Fab'ian tactics, which proved fatal to its predecessor.—*The Times.*

Fab'ila's Sad Fate. The king don Fab'ila was a man of very obstinate purpose and fond of the chase. One day he encountered a boar, and commanded those who rode with him to remain quiet and not interfere, but the boar overthrew him and killed him.—"*Chronica Antiqua de España*," p. 121.

Fa'bius. *The American Fabius.* Washington (1732-1799), whose military policy was similar to that of Fabius. He wearied out the English troops by harassing them, without coming to a pitched battle. Duguesclin pursued the same policy in France, by the advice of Charles V., whereby all the conquests of Edward and the Black Prince were retrieved.

Fa'bius of the French. Anne, duc de Montmorency, grand constable of France; so called from his success in almost annihilating the imperial army which had invaded Provence, by laying the country waste and prolonging the campaign. (1493-1567.)

Fables. The most famous writers of fables are—

Pilpay, among the *Hindus.*
Lokman, among the *Arabs.*
Æsop and Babrios, among the *Greeks.*
Phædrus and Aria'nus, among the *Romans.*
Faërnë, Abste'mius, and Casti, among the *Italians.* The last wrote "The Talking Animals."
La Fontaine and Florian, among the *French.*
John Gay and Edward Moore, among our own countrymen. The former is sometimes called "The English Æsop."
Lessing and Pfeffel, among the *Germans.*
Kryloff, among the *Russians.*
(*See* ÆSOP.)

Fab'liaux. The metrical fables of the Trouvères, or early poets north of the Loire, in the twelfth and thirteenth centuries. The word *fable*, in this case, is used very widely, for it includes not only such tales as "Reynard the Fox," but all sorts of familiar incidents of knavery and intrigue, all sorts of legends and family traditions. The fabliau of "Aucassin and Nicolette" is full of interesting incidents, and contains much true pathos and beautiful poetry.

Fabricius (*Fa-brich'-ius*). A Roman hero, representative of inflexible purity and honesty. The ancient writers love to tell of the frugal way in which he lived on his hereditary farm; how he refused the rich presents offered him by the Samnite ambassadors; and how at death he left no portion for his daughters, whom the senate provided for.

> Fabricius, scorner of all-conquering gold.
> *Thomson, "Seasons" (Winter).*

Face. *To face it out.* To persist in an assertion which is not true. To maintain without changing colour or hanging down the head.

A rebec face. (French, "visage de rebec".) An ugly, grotesque face, like that which used to be cut on the upper part of a rebec or three-stringed fiddle.

> Dead is the noble Badebec,
> Who had a face like a rebec.
> *Rabelais, "Pantagruel," book ii. 4.*

Face-card or *Faced card.* A court card, a card with a face on it.

Fach'iman. The Japanese god of war.

Facilë Princeps. By far the best.

But the *facilë princeps* of all gypsologists is Professor Pott, of Halle.—*Chambers*, "*Cyclopædia*."

Fac'tion. The Romans divided the combatants in the circus into classes, called factions, each class being distinguished by its special colour, like the crews of a boat-race. The four original factions were the leek-green (*pras'ina*), the sea-blue (*ven'eta*), the white (*alba*), and the rose-red (*ros'ea*). Two other factions were added by Domitian, the colours being golden-yellow (*aura'ta*) and purple. As these combatants strove against each other, and entertained a strong esprit de corps, the word was easily applied to political partisans.

Fac'tor. An agent; a substitute in mercantile affairs; a commission merchant. (Latin, *facio*, to do, whence the French *facteur*, one who does something for an employer.)

Asleep and naked, as an Indian lay,
An honest factor stole a gem away.
Pope, "*Moral Essays*," Ep. iii. 361.

Thomas Pitt, ancestor of the earl of Chatham, was appointed by queen Anne governor of Fort St. George, in the East Indies, and in 1702 purchased there, for £20,400, a diamond weighing 127 carats, which he sold to the king of France. This gem is still called the Pitt diamond. Pope insinuates that Pitt stole the diamond; but, although there were many ugly rumours, no definite charge was ever brought against the governor.

Facto'tum. One who can turn his hand to anything; or, rather, one who does for his employer all sorts of services. Sometimes called a *Johan'nës Facto'tum*. Our "Jack of All Trades" does not mean a factotum, but one who on his own account does odd jobs for any one who will pay him. (Latin, *facere totum*, to do all sorts of things.)

Fada. A fée or kobold of the south of France, sometimes called "Hada." These house-spirits, of which, strictly speaking, there are but three, bring good luck in their right hand and ill luck in their left.

Fadda. Mahomet's white mule.

Fadge (1 syl.). To suit or fit together, as, *It won't fadge; we cannot fadge together; he does not fadge with me.* (Saxon, *fægen*, to fit together; Welsh, *ffag*, what tends to unite.)

How will this fadge?
Shakespeare, "*Twelfth Night*," ii. 2.

Fa'dha (*Al*). Mahomet's silver cuirass, confiscated from the Jews on their expulsion from Medi'na.

Fad'ladeen'. The great Nazir' or chamberlain of Aurungze'bë's harem, in "Lalla Rookh." The criticism of this self-conceited courtier upon the several tales which make up the romance are very racy and full of humour, and his crest-fallen conceit when he finds out that the poet was the prince in disguise is well conceived.

He was a judge of everything—from the pencilling of a Circassian's eyelids to the deepest questions of science and literature; from the mixture of a conserve of rose-leaves to the composition of an epic poem....all the cooks and poets of Delhi stood in awe of him.—*T. Moore.*

Faerie or *Feerie.* The land of the fays or faeries. The chief fay-realms are Av'alon, an island somewhere in the ocean; O'beron's dominions, situate "in wilderness among the holtis hairy;" and a realm somewhere in the middle of the earth, where was Pari Banon's palace.

For learnëd Colin (*Spenser*) lays his pipes to gage,
And is to Faëry gone a pilgrimage.
Drayton, "*Eclogue*," iii.

Faëry Queen. A metrical romance in six books, by Edmund Spenser (incomplete). It details the adventures of various knights, who impersonate different virtues, and belong to the court of Gloria'na, queen of faëry-land.

The first book contains the legend of the Red Cross Knight (*the spirit of Christianity*), and is by far the best. The chief subject is the victory of Holiness over Error. It contains twelve cantos.

The second book is the legend of Sir Guyon (*the golden mean*), in twelve cantos.

The third book is the legend of Britomartis (*love without lust*), in twelve cantos Britomartis is Diana, or Queen Elizabeth the Britoness.

The fourth book is the legend of Cambel and Tri'amond (*fidelity*), in twelve cantos.

The fifth book is the legend of Ar'tegal (*justice,*) in twelve cantos.

The sixth book is the legend of Sir Cal'idore (*courtesy*), in twelve cantos.

There are parts of a seventh book—viz., cantos 6 and 7, and two stanzas of canto 3. The subject is *Mutability.*

The plan of the "Faëry Queen" is borrowed from the "Orlando Furioso," but

the creative power of Spenser is more original and his imagery more striking than Ariosto's. Thomson says of him—

(He) like a copious river, poured his song
O'er all the mazes of enchanted ground.
"*The Seasons*," (*Summer*).

Fag. One who does, and perseveres in doing. In public schools, it means a little boy who waits upon a bigger one. (Saxon, *fegan;* Latin, *facio;* Scotch, *faik.*)

Fag. Servant of Captain Absolute, who apes his master in all things.—*Sheridan*, "*The Rivals.*"

Even the mendacious Mr. Fag assures us, though he never scruples to tell a lie at his master's command, yet it hurts his conscience to be found out.—*Sir Walter Scott.*

Fa'gin. An infamous Jew, who teaches boys and girls to rob with dexterity.—*Dickens*, "*Oliver Twist.*"

Fagot. A badge worn in mediæval times by those who had recanted their "heretical" opinions. It was designed to show what they merited, but had narrowly escaped.

Il y a fagots et fagots. There are divers sorts of fagots; every alike is not the same. The expression is in Molière's "Le Médecin malgré lui," where Sganarelle wants to show that his fagots are better than those of other persons: "Ay, but those fagots are not so good as my fagots." (Welsh, *fag*, that which unites; Saxon, *fægan*, to unite.)

Sentir les fagots. To be heretical; to smack of the fagots. In allusion to the custom of burning heretics by surrounding them with blazing fagots.

Fagots. Cakes made of the "insides" of pigs, with scraps of pork, sage and other herbs, fried together in grease, and eaten with potatoes. (Greek, *phago*, to eat.)

Fagot Votes. Votes given by electors expressly qualified for party purposes. Bailey says, "Ineffective persons, who receive no regular pay, but are hired to appear at muster and fill up the companies," are called fagots.

The object was to prevent the creation of fagot votes.—*The Times.*

Fah'fah. One of the rivers of paradise in Mahometan mythology.

Fa'ids. The second class of Druids.

Fai'ence (2 syl.). Majolica. So called from Faen'za, where it was once largely manufactured. It is termed majolica because the first specimens the Italians saw came from Majorca.

Fain'eant. *Les Rois Fainéants* (the cipher or puppet kings). Clovis II. and his ten successors, who were the puppet kings of the Palace Mayors. Louis V. (last of the Carlovingian dynasty) received the same designation.

"My signet you shall command with all my heart, madam," said earl Philip.... "I am, you know, a complete *Roy Fainéant*, and never once interfered with my *Maire de Palais* in her proceedings.—*Sir W. Scott*, "*Peveril of the Peak*," ch. xv.

Faint. *Faint heart ne'er won fair lady.*

The bold a way will find or make.
King, "*Orpheus and Eurydice.*"

Fair (*The*).

Charles IV., king of France, *le Bel.* (1294, 1322-1328.)

Philippe IV. of France, *le Bel.* (1268, 1285-1314.)

Fair as lady Done. A great Cheshire family that has long occupied a mansion at Utkinton. (*Cheshire expression.*)

Fair Maid of Anjou. Lady Edith Plantagenet, who married David, prince royal of Scotland.

Fair Maid of February. The snowdrop, which blossoms in February.

Fair Maid of Kent. Joan countess of Salisbury, wife of the Black Prince, and only daughter of Edmond Plantagenet, earl of Kent. She had been twice married ere she gave her hand to the prince.

Fair Maid of Norway. Margaret, daughter of Eric II. of Norway, and granddaughter of Alexander III. of Scotland. Being recognised by the states of Scotland as successor to the throne, she set out for her new kingdom, but died on her passage from sea-sickness. (1290.)

Fair Maid of Perth. Katie Glover, the most beautiful young woman of Perth. Heroine of Scott's novel of the same name.

Fair. (*See* GERALDINE, ROSAMOND.)

Too late for the fair. A day after the fair. Too late for the fun, the fair being over.

Fair fall you. Good befall you.

Fair City. Perth; so called from the beauty of its situation.

Fair'limb. The sister of Bitelas and daughter of Rukenaw, the ape; in the tale of "Reynard the Fox."

Fairservice (*Andrew*). A shrewd Scotch gardener at Osbaldis'tone Hall.—*Sir Walter Scott*, "*Rob Roy.*"

Fair-star. *The princess Fair-star*, in love with prince Chery, whom she sets to obtain for her "the dancing water," "the singing apple," and "the green bird" (*q.v.*). This tale is borrowed from the fairy tales of Straparo'la the Milanese. (1550.)—"*Chery and Fair-star*," *by the Countess d'Aulnoy.*

Fairies are the dispossessed spirits which once inhabited human bodies, but are not yet meet to dwell with the "saints in light."

All those airy shapes you now behold
Were human bodies once, and clothed with earthly mould;
Our souls, not yet prepared for upper light,
Till dooms-day wander in the shades of night.
Dryden, "*The Flower and the Leaf.*"

Fairy of nursery mythology is the personification of Providence. The good ones are called fairies, elves, elle-folks, and fays; the evil ones are urchins, ouphes, ell-maids, and ell-women.

Fairies, black, grey, green, and white,
You moonshine revellers, and shades of night,
You ouphen-heirs of fixed destiny,
Attend your office.
Shakespeare, "*Merry Wives of Windsor*," v. 5.

The dress of the fairies. They wear a red conical cap; a mantle of green cloth, inlaid with wild flowers; green pantaloons, buttoned with bobs of silk; and silver shoon. They carry quivers of adder-slough, and bows made of the ribs of a man buried where "three lairds' lands meet;" their arrows are made of bog-reed, tipped with white flints, and dipped in the dew of hemlock; they ride on steeds whose hoofs would not "dash the dew from the cup of a harebell."—*Cromek.*

Fairies small, two foot tall,
With caps red on their head,
Dance around on the ground.
Dodsley's Old Plays, "*Fuimus Troës*," i. 5.

Fairy of the Mine. A malevolent being supposed to live in mines, busying itself with cutting ore, turning the wind-lass, &c., and yet effecting nothing. (*See* GNOME.)

No goblin, or swart fairy of the mine,
Hath hurtful power o'er true virginity.
Milton, "*Comus*."

Fairy-darts. Flint arrow-heads, supposed at one time to have been darted by fairies in their mischievous pranks.

Fairy-hillocks. Little knolls of grass, like mole-hills, said in the "good old times" to be the homes of fairies.

Fairy-ladies or *Magë*, such as Urganda, the guardian of Amadi'gi; the fair Oria'na; Silva'na, the guardian of Alido'ro; Luci'na, the protectress of Alido'ro and his lady-love, the maiden-warrior, Mirinda; Eufros'ina, the sister of Luci'na; Argea, the protectress of Floridantë; and Filide'a, sister of Ardea; all in Tasso's "Amadi'gi."

Fairy-loaves or *Fairy-stones.* Fossil sea-urchins (*echi'ni*), said to be made by the fairies.

Fairy-money. Found money. Said to be placed where it was picked up by some good fairy.

Fairy-rings. Circles of rank or withered grass, often seen in lawns, meadows, and grass-plots. Said to be produced by the fairies dancing on the spot. In sober truth, these fairies are simply an ag'aric or fungus below the surface, which has seeded in a circular range, as many plants do. Where the ring is *brown* and almost *bare*, the "spawn" is of a greyish-white colour. The grass dies because the spawn envelops the roots so as to prevent their absorbing moisture; but where the grass is rank, the "spawn" is dead.

You demi-puppets, that
By moonshine do the green-sour ringlets make,
Whereof the ewe not bites.
Shakespeare, "*Tempest*," v. 1.

Fairy Sparks. The phosphoric light from decaying wood, fish, and other substances. Thought at one time to be lights prepared for the fairies at their revels.

Fait Accompli (French). A scheme which has been already carried out with success.

The subjection of the South is as much a *fait accompli* as the declaration of independence itself.—*The Times.*

Faith. *Defender of the Faith.* (*See* DEFENDER.)

Faithful, in Bunyan's "Pilgrim's Progress," is seized at Vanity Fair, burnt to death, and taken to heaven in a chariot of fire. A Puritan used to be called *Brother Faithful*, and it was this, no doubt, that suggested the name.

Jacob Faithful. The hero of Captain Marryatt's novel so called.

Father of the Faithful. Abraham (Rom. iv.; Gal. iii. 6—9).

Fakâr (*Dhu'l*). The scimitar of Mahomet, which fell to his share when the spoil was divided after the battle of Bekr. This term means "The Trenchant."

Fake (1 syl.). *Fake away.* Cut away, make off (Latin, *fac*, do, make). It also means *to do—i.e.*, to cheat or swindle.

Fake. A single fold of a coiled cable. (Scotch, *faik*, a fold; Swedish, *vika*, to involve; Saxon, *fægan*, to unite.)

Fakenham Ghost. A ballad by Robert Bloomfield, author of "The Farmer's Boy." The ghost was a donkey.

Fakir' (*Indian*). A poor man, a mendicant, a religious beggar.

Falcon and Falconet. Pieces of light artillery, the names of which are borrowed from hawks. (*See* SAKER.)

Falcon Peregrine or *Pel'erin.* La seconde lignie est faucons que hom apele "pelerins," par ce que nus ne trouve son ni; ains est pris autresi come en pelerinage, et est mult legiers a norrir, et mult cortois, et vaillans, et de bone maniere.—*Trésor de Brunst Latin "Des Faucons."*

A faukoun peregryn than semëd sche
Of fremdë (*foreign*) land.
Chaucer, "Canterbury Tales," 10,742.

Fald-stool. A small desk at which the Litany is sung or said. The place at the south side of the altar at which sovereigns kneel at their coronation. (Barb. Latin, *falda*, a thing which folds or shuts up.)

Faldistory. The episcopal seat in a chancel, which used to fold or lift up.

Falernian, the second best wine in Italy, was so called by the ancient Romans, because it was made of grapes from Falernum. There were three sorts —the rough, the sweet, and the dry.

Falkland. In Godwin's novel called "Caleb Williams." He commits murder, and keeps a narrative of the transaction in an iron chest. Williams, a lad in his employ, opens the chest, and is caught in the act by Falkland. The lad runs away, but is hunted down. This tale, dramatised by Colman, is entitled "The Iron Chest."

Fal-lals. Nick-nacks; ornaments of small value. (Greek, *phalara*, metal ornaments for horses, &c.)

Fall. *In the fall.* In the autumn, at the fall of the leaf. (*An Americanism.*)

To try a fall. To wrestle, when each tries to "fall" or throw the other.

I am given, sir,...to understand that your younger brother, Orlando, hath a disposition to come in disguised against me to try a fall.—"*As You Like It,*" i. 1.

Fall Foul. *To fall foul of one* is to make an assault on some one. A sea term. A rope is said to be *foul* when it is entangled; and one ship *falls foul* of another when it runs against her and prevents her free progress. Hence to run up against, to assault.

Fall-in. To concur with. *To fall out,* to disagree with. To "fall in with my desire" is to come or fall into the lot of my desire. To "fall out with one" is to drop out of one's lot, and therefore to be no longer united.

Falling Bands. Neck-bands which fall on the shoulders, common in the seventeenth century.

Falling Sickness. Epilepsy, in which the patient falls suddenly to the ground.

Brutus.—He (*i.e.*, *Cæsar*) hath the falling-sickness.
Cassius.—No, Cæsar hath it not; but you, and I,
And honest Casca, we have the *falling*-sickness.
Shakespeare, "Julius Cæsar," i. 2.

Falling Stars are said by Mahometans to be firebrands flung by good angels against evil spirits when they approach too near the gates of heaven.

Fallow Land. Land ploughed, but not sown; so called from its brown or tawny colour. (German, *fahl*, tawny; Saxon, *falewe*, pale-red; hence *fallow deer*, red deer.)

False Ceiling. The space between the garret ceiling and the roof.

Fal'staff. A fat, sensual, boastful, and mendacious knight, full of wit and humour; he was the boon companion of Henry prince of Wales.—"1, 2 *Henry IV.*," *and* "*Merry Wives of Windsor.*"

Famil'iar. A cat, dog, raven, or other dumb creature, petted by a "witch," and supposed to be her demon in disguise. (*See below.*)

Famil'iar Spirits. Spirit slaves. From the Latin, *fam'ulus* (an attendant).

Away with him: he has a familiar under his tongue.
Shakespeare, "2 Henry VI." iv. 7.

Fam'ilists. Members of the "Family of Love," a fanatical sect founded by David George, of Delft, in 1556. They maintained that all men are of one family, and should love each other as brothers and sisters. Their system is called *Familism.*

Fan. *I could brain him with his lady's fan* ("1 Henry IV.," ii. 3)—*i.e.*, knock

his brains out with a fan handle. The ancient fans had long handles, so that ladies used their fans for walking-sticks, and it was by no means unusual for testy dames to chastise unruly children by beating them with their fan-sticks.

> Wert not better
> Your head were broken with the handle of a fan?
> *Beaumont and Fletcher*, "*Wit at Several Weapons*," v.

Fanat'ic. Those transported with religious or temple madness. Among the Romans there were certain persons who attended the temples and fell into strange fits, in which they pretended to see spectres, and uttered what were termed predictions. (Latin, *fa'num*, a temple.)

Fancy. Love—*i.e.*, the passion of the *fantasy* or imagination. *Fancy-free* means not in love; a *fancy-man* is a man (not your husband) whom you fancy or select for chaperon.

> Tell me where is fancy bred,
> Or in the heart or in the head.
> *Shakespeare*, "*Merchant of Venice*," iii. 2

The fancy. Pugilists. So called because boxing is the chief of sports, and fancy means sports, pets, or fancies. Hence "dog-fancies," "pigeon-fancies," &c.

Fane (1 syl.). *A weather fane* is a machine to show which way the wind blows, from which the weather may be pretty accurately prejudged. (Greek, *phaino*, to show.)

Fane'sii. A Scandinavian tribe far north, whose ears were so long that they would cover their whole body.—*Pliny.*

Fanfar'on. A swaggering bully; a cowardly boaster who blows his own trumpet. Sir Walter Scott uses the word for finery, especially for the gold chains worn by military men, common in Spain amongst the conquerors of the New World. (Spanish, *fanfarr'on*, a bully; French, *fanfare*, a flourish of trumpets, or short piece of military music performed by brass instruments and kettle-drums.)

> "Marry, hang thee, with thy fanfarona about thy neck!" said the falconer.—*Scott*, "*The Abbot*," oxvii.

Fanfar'onade (4 syl.). A swaggering; vain boasting; ostentatious display. (*See above.*)

> The bishop copied this proceeding from the fanfaronade of M. Boufflers.—*Swift.*

Fang. A sheriff's officer in Shakespeare's "2 Henry IV"

Fang'led. *A new-fangled notion* is one just started or entertained. (Saxon *fengan*, to begin.)

Fangs. *I fell into his fangs.* Into his power, his clutches. (Anglo-Saxon, *fang*, a grasp.)

Fanny Fern. A *nom de plume* of Mrs. Sarah Payson Parton, sister of Mr. N. P. Willis, the American poet. (Born 1811, died 1872.)

Fanti'gue (2 syl.). A function; a fussy anxiety; that restless, nervous commotion which persons have who are phantom-struck.

Fantocci'ni (*fanto-che'ny*). A dramatic performance by puppets. (Italian, *fantoccio*, a puppet.)

Fantom-corn. Unproductive corn; corn bewitched by ghosts or phantoms. (French, *fantome*, a ghost.)

Fantom-fellow. A person who is light-headed, and under the ban of some hobgoblin. (*See above.*)

Fantom-flesh. Flesh that hangs loose and flabby—supposed to be under the evil influence of some spectre. (*See above.*)

Farce (1 syl.). Stuffing. Dramatic pieces of no solid worth, but stuffed full of ludicrous incidents and expressions. They bear the same analogy to the regular drama as force-meat does to a solid joint.

Farceur (*The*). Angelo Beolco, surnamed *Ruzzanti*, the Italian farce-writer. (1502-1542.)

Farfarel'lo. A devil, in Dante's "Inferno."

Fari'na. *Ejusdem farinæ.* Other rubbish of the same sort. Literally, "Other loaves of the same batch." Our more usual expressions are, "Others of the same kidney," "others of the same feather," "others tarred with the same brush."

Far'ina'ta or *Farinata Degli Uberti.* A nobleman of Florence, chief of the Ghibelline faction, placed by Dante, in his "Inferno," in a red-hot coffin, the lid of which is suspended over him till the day of judgment. He is represented as faithless and an epicure. (Thirteenth century.)

Farleu or *Farley.* A duty of 6d. paid to the lord of the manor of West Slapton, in Devonshire.—*Bailey.*

Farm means food. So called because anciently the tenant was required to provide the landlord with food by way of rent. (Saxon, *fearme.*)

To farm taxes is the French *affermer* (to let or lease), from *ferme,* a letting for the supply of food.

Farmer George. George III. So called from his farmer-like manners, taste, dress, and amusements. (1738-1820.)

Farnese Bull (*Far-na'-ze*). A name given to a colossal group attributed to Apollo'nius and Tauriscus of Tralles, in Asia Minor. They belonged to the Rhodian school, and lived about B.C. 300. The group represents Dircë bound to the horns of a bull by Zethus and Amphi'on, for ill-using her mother. It was restored by Bian'chi in 1546, and placed in the Farnesë palace, in Italy.

Farnese Hercules (*Far-na'-ze Her-cu-lees*). A name given to Glykon's copy of the famous statue of Lysippos, the Greek sculptor in the time of Alexander *the Great.* It represents the hero leaning on his club, with one hand on his back, as if he had just got possession of the apple of the Hesperidës. Farne'së is the name of a celebrated family in Italy, which became extinct in 1731.

> It struck me that an iron-clad is to a wooden vessel what the Farnese Hercules is to the Apollo Belvidere. The Hercules is not without a beauty of its own.—*The Times* (Paris correspondent).

Farra'go. *A farrago of nonsense.* A confused heap of nonsense. Farrago is properly a mixture of *far* (meal) with other ingredients for the use of cattle.

Farringdon Ward (London). The aldermanry, &c., granted by John le Feure to William Farendon, citizen and goldsmith of London, in consideration of twenty marks given beforehand as a gersum to the said John le Feure. (1279).

Far'thing. A fourth part. Penny pieces used to be divided into four parts, thus, ⊕. One of these quarters was a *feorthung* or farthing, and two a halfpenny. (Saxon, *feorthung.*)

I don't care for it a brass farthing. James II. debased all the coinage, and issued, amongst other worthless coins, brass pence, halfpence, and farthings.

Far'thingale (3 syl.). A sort of crinoline petticoat. The word means a "guard for modesty." (French, *vertugarde,* corrupted into verdingade, and then into farthingale.)

Faryndon Inn. Serjeants' Inn, Chancery Lane, used to be so called.

Fascina'tion means "slain or overcome by the eyes." The allusion is to the ancient notion of bewitching by the power of the eye. (Greek, *phaesi kaino;* Latin, *fas'cino.*) (*See* EVIL EYE.)

> None of the affections have been noted to fascinate and bewitch, but love and envy.—*Bacon.*

Fast. *A fast man* is one who lives a continual round of "pleasure" so fast that he wears himself out. *A fast young lady* is one who talks slang, assumes the airs of a knowing one, and has no respect for female delicacy and retirement. She is the ape of the fast young man.

To play fast and loose. To run with the hare and hold with the hounds; to blow both hot and cold; to say one thing and do another. The allusion is to a cheating game practised at fairs. A belt is folded, and the player is asked to prick it with a skewer, so as to pin it *fast* to the table; having so done, the adversary takes the two ends, and *looses* it or draws it away, showing that it has not been pierced at all.

> He forced his neck into a noose,
> To show his play at fast and loose;
> And when he chanced t'escape, mistook,
> For art and subtlety, his luck.
> *Butler,* "*Hudibras,*" iii. 2.

Fasti. Working days. The "dies non" or holy days were called by the Romans *ne-fasti.* (Latin, *fas,* sacred law; *fasti,* the days when the law courts were open.)

Fastra'de (2 syl.). Daughter of the Saxon count Rodolph and Luitgarde the German. One of the nine wives of Charlemagne.

> Those same soft bells at eventide
> Rang in the ears of Charlemagne,
> As, seated by Fastra'da's side
> At Ingelheim, in all his pride,
> He heard their sound with secret pain.
> *Longfellow,* "*Golden Legend,*" vi.

Fat. *All the fat is in the fire.* The allusion is to the process of frying. If the grease is spilt into the fire, the coals smoke and blaze, so as to spoil the food. The proverb signifies that something has been let out inadvertently which will

cause a terrible blaze of wrath and sputter of dissatisfaction.

The Fat:—

Alfonzo II. of Portugal. (1212-1223.)

Charles II. of France, *le Gros.* (832, 881-888.)

Louis VI. of France, *le Gros.* (1078, 1108-1137.)

Fat Men.

Edward Bright, of Essex, weighed 44 stone or 616 pounds at death. He was 5 feet 9 inches high, 5 feet round the chest, and 6 feet 11 inches round the paunch. He died 1750, aged thirty.

Daniel Lambert, born at St. Margaret's, Leicester, weighed 739 pounds. He was 3 yards 4 inches round the waist, and 1 yard 1 inch round the leg. (1770-1809.)

Fata. Women introduced in mediæval romance not unlike witches, and under the sway of Demogorgon. In "Orlando Innamora'to" we meet with the "Fata Morga'na; in "Bojardo" with the "Fata Silvanella;" "Le Fatë Nera and Bianca," the protectresses of Guido'në and Aquilantë; the "Fata della Fonti," from whom Mandricardo obtains the arms of Hector; and "Alci'na," sister of Morga'na, who carries off Astolfo. In Tasso we have the three daughters of Morga'na, whose names are Morganetta, Nivetta, and Carvilia; we have also Dragonti'na, Monta'na, Argea, (called "La reina della Fatë," protectress of Floridantë), Filidea (sister of Argea), and several others. In the "Ado'në" of Mari'ni, we have the Fata named "Falsire'na."

Fa'ta Morga'na. A sort of mirage occasionally seen in the Straits of Messi'na. *Fata* is Italian for a "fairy," and the fairy Morga'na was the sister of Arthur and pupil of Merlin. She lived at the bottom of a lake, and dispensed her treasures to whom she liked. She is first introduced in the "Orlando Innamora'to" as "Lady Fortune," but subsequently assumes her witch-like attributes. In Tasso her three daughters are introduced.

Fa'tes (1 syl.). *The cruel fates.* The Greeks and Romans supposed there were three Parcæ or Fates, who arbitrarily controlled the birth, events, and death of every man. They are called cruel because they pay no regard to the wishes and requirements of any one.

Fa'ther. A friar in priest's orders. (*See* BROTHER.)

A father suckled by his daughter. Euphra'sia, the Grecian daughter, so preserved the life of Evan'der, her aged father.

Xantip'pë so preserved the life of her father Cimo'nos in prison. The guard marvelling the old man held out so long, set a watch and discovered the fact Byron alludes to these stories in his "Childe Harold."

> There is a dungeon, in whose dim, drear light
> What do I gaze on? . . .
> An old man, and a female young and fair,
> Fresh as a nursing mother, in whose vein
> The blood is nectar.
> Here youth offers to old age the food,
> The milk of his own gift. . . . It is her sire
> To whom she renders back the debt of blood. . . .
> Drink, drink and live, old man; heaven's realm holds
> no such tide.
>
> *Byron, "Childe Harold,"* iv. st. 148.

Without father, without mother, without descent, having neither beginning of days, nor end of life—i.e., Melchisedec (Heb. vii. 3). He was not the *son* of a priest, either on his father's or mother's side; his pedigree could not be traced in the priestly line, like that of the ordinary high priests, which can be traced to Aaron; nor did he serve in courses like the Levites, who begin and end their official duties at stated times.

He fathers it on me. He imputes it to me; he says it is my bantling.

Father Neptune. The ocean.

Father Norbert. Pierre Parisot, the French missionary. (1697-1769.)

Father Paul. Pie'tro Sarpi, father of the order of Servitës in Venice, who changed his Christian name when he assumed the religious habit. (1552-1623.)

Father Prout. Francis Mahoney, a humorous writer in *Fraser's Magazine* and the *Globe* newspaper. (1805-1866.)

Father Thames or *Old Father Thames.* The Thames, so far as it belongs to London.

> Say, Father Thames, for thou hast seen
> Full many a sprightly race
> Disporting on thy margent green
> The paths of pleasure trace.
>
> *Gray, "Distant Prospect of Eton College."*

The epithet is not uncommonly applied to other great rivers, especially those on which cities are built. The river is the father of the city, or the reason why the

site was selected by the first settlers there.

O Tiber, father Tiber,
To whom the Romans pray.
Macaulay, "Lay of Horatius."

The Indian name "Mississippi" means "father of waters."

Father Thoughtful. Nicholas Cat'inat, a marshal of France. So called by his soldiers for his cautious and thoughtful policy. (1637-1712.)

Father of his Country.

Cicero was so entitled by the Roman senate. They offered the same title to Ma'rius, but he refused to accept it.

Several of the Cæsars were so called—Julius, after quelling the insurrection of Spain; Augustus, &c.

Cosmo de' Med'ici. (1389-1464.)

G. Washington, the defender and paternal counseller of the American States. (1732-1799.)

Andrea Do'rea (1468-1560). Inscribed on the base of his statue by his countrymen of Gen'oa.

Androni'cus Palæol'ogus II. assumed the title. (1260-1332.)

(*See also* 1 Chron. iv. 14.)

Father of the People.

Louis XII. of France. (1462, 1498-1515.) Henri IV. was also termed "the father and friend of the people." (1553, 1589-1610.)

Christian III. of Denmark. (1502, 1534-1559.) (*See* FATHER.)

Gabriel du Pineau, the French lawyer. (1573-1644.)

Fathers of the Church. The early advocates of Christianity, who may be thus classified:—

(1) Five *apostolic fathers*, who were contemporary with the apostles—viz., Clement of Rome, Bar'nabas, Hermas, Igna'tius, and Pol'ycarp.

(2) The *primitive fathers*. Those advocates of Christianity who lived in the first three centuries. They consisted of the five apostolic fathers (*q.v.*), together with the nine following:—Justin, Theoph'ilus of Antioch, Irenæ'us, Clement of Alexandria, Cyp'rian of Carthage, Ori'gen, Gregory Thaumatur'gus, Dionysius of Alexandria, and Tertullian.

(3) The *fathers*, or those of the fourth and fifth century, who were of two groups, those of the Greek and those of the Latin Church. (*See below.*)

Fathers of the Greek Church. Euse'bius, Athana'sius, Basil the Great, Gregory Nazianze'nus, Gregory of Nyssa, Cyr'il of Jerusalem, Chrys'ostom, Epipha'nius, Cyril of Alexandria, and Ephraim deacon of Edessa.

Fathers of the Latin Church. Lactantius, Hil'ary, Ambrose of Mil'an, Jer'ome, Augustin of Hippo, and St. Bernard.

The last of the fathers. St. Bernard (1091-1153). The schoolmen who followed treated their subjects systematically.

Founder of the fathers of Christian doctrine. Cæsar de Bus. (1544-1607.)

Fath'om (*Count*). A villain in Smollet's novel so called. After robbing his benefactors and fleecing all who trusted him, he is at last forgiven.

Fat'ima. The last of Bluebeard's wives, who was saved from death by the timely arrival of her brother with a party of friends. Mahomet's daughter was called Fatima.

Fat'ua Mu'lier. A law term for a courtesan. Fatuus with jurisconsults means one not in a right mind, incorrigibly foolish.

Faul and Zab'ulus. Two evil spirits much dreaded by the Saxons

Fault. *At fault.* Not on the right track; doubtful whether right or wrong. Hounds are at fault when the scent is broken because the fox has jumped upon a wall, crossed a river, cut through a flock of sheep, or doubled like a hare.

Fau'na (2 syl.). The animals of a country at any given geological period. So called from the mythological fauns, who were the patrons of wild animals.

Nor less the place of curious plant he knows—
He both his Flora and his Fauna shows.
Crabbe, "Borough."

Faust (1 syl.). The grandest of all Goethë's dramas. Faust makes a compact with Mephistoph'elës, who on one occasion provides him with a cloak, by means of which he is wafted through the air whithersoever he chooses. "All that is weird, mysterious, and magical, groups round this story." Gounod has an opera based on it. An English dra-

matic version has been made by Bayle Bernard.

Faux-jour (French). A false or contrary light; meaning that a picture is hung so that the light falls on it in the opposite direction to what it ought. The artist has made his light fall in one direction, but it is so hung that the light falls the other way.

Faux Pas. A "false step;" a breach of manners or moral conduct. (*English-French.*)

Favo'nius. The zephyr or west wind. It means the wind *favourable* to vegetation.

Favori'ta (*La*). Donizetti's opera. (*See* LEONORA DI GUZMAN.)

Fa'vours. Ribbons made into a bow; so called from being the *favours* bestowed by ladies on the successful champions of tournaments. (*See* TRUE-LOVE KNOT.)

> Here, Fluellen; wear thou this favour for me, and stick it in thy cap.—*Shakespeare*, "*Henry V.*," iv. 7.

Favourite. One to whom a lady gives a "favour" or token. (*See above.*)

Faye (1 syl.) *The way to Faye.* (French, "Faie-la-vineuse.") A winding or zigzag manner, like "Crooked Lane at Eastcheap." A person who tries to do something indirectly, goes by the pathway to Faye. Faye is a little village in France, built on an eminence so steep that there is no getting to it except by a winding or very zigzag pathway.

> They go to Paradise as the way is to Faye.
> *Rabelais*, "*Gargantua and Pantagruel*," bk. i. 37.

Faz'io. A native of Florence, who first tried to make his fortune by alchemy; but being present when Bartoldo, an old miser, died, he buried the body secretly, and stole his money-bags. Being now rich, he became acquainted with the marchioness Aldabella, with whom he passed his time in licentious pleasure. His wife Bianca, out of jealousy, accused him to the duke of being privy to the death of Bartoldo; and Fazio was condemned to death for murder. Bianca now tried to undo the mischief she had done, but it was too late: she went mad with grief, and died of a broken heart.—*Dean Milman*, "*Fazio.*"

Fear Fortress. An hypothetical castle in a forest near Saragossa. It represents that terrible obstacle which fear conjures up, but which vanishes into thin air as it is approached by a stout heart and clear conscience. The allegory forms the third part of the legend of "Croquemitaine."

> If a child disappeared, or any cattle were carried off, the trembling peasants said, "The lord of Fear-fortress has taken them." If a fire broke out anywhere, it was the lord of Fear-fortress who must have lit it. The origin of all accidents, mishaps, and disasters was traced to the mysterious owner of this invisible castle.—"*Croquemitaine*," iii. 1.
>
> It sunk before my earnest face,
> It vanished quite away,
> And left no shadow on the place,
> Between me and the day.
> Such castles rise to strike us dumb;
> But, weak in every part,
> They melt before the strong man's eyes
> And fly the true of heart.
> *C. Mackay*, "*The Giant*" (*slightly altered*).

Fearless (*Sans peur*). Jean, duke of Burgundy. (1371-1419.)

Feasts. Anniversary days of joy. They are either immovable or movable. The chief *immovable* feasts are the four rent-days—viz., the Annunciation, or Lady-Day (March 25), the Nativity of John the Baptist (June 24), Michaelmas Day (September 29), St. Thomas's Day, which is the shortest (Dec. 21), and the great church festivals—viz., Christmas Day (Dec. 25), the Circumcision (Jan. 1), Epiphany (Jan. 6), Candlemas Day (Feb. 2), Lady-Day (*as above*), All-Saints (Nov. 1), All-Souls (Nov. 2), and the several Apostles' days.

The *movable* feasts depend upon Easter: they are Palm Sunday, Good Friday, Ash-Wednesday, Sexagesima Sunday, Ascension Day, Pentecost, Trinity Sunday, and so on.

Feather. Meaning species or kind. From the proverb, "Birds of a feather"—*i.e.*, of the same plumage, and therefore of the same sort.

> I am not of that feather to shake off
> My friend, when he must need me.
> *Shakespeare*, "*Timon of Athens*," i. 1.

Feather. A light, volatile person.

> A wit's a feather, and a chief's a rod;
> An honest man's the noblest work of God.
> *Pope*, "*Essay on Man.*"

In full feather. Flush of money. In allusion to birds not on the moult.

He has feathered his nest well. He has plenty of money; has married a rich woman. The allusion is to birds, which line their nests with feathers to make them soft and warm.

That's a feather in your cap. An honour to you. The allusion is to the very general custom in Asia and among the American Indians of adding a new

feather to their head-gear for every enemy slain. The Caufirs of Cabul stick a feather in their turban for every Mussulman slain by them. The Incas and Caciques, the Meunitarris and Mandans (of America), the Abyssinians and Turcomans, &c. &c., follow the same custom. So did the ancient Lycians, and many others. In Scotland and Wales it is still customary for the sportsman who kills the first woodcock to pluck out a feather and stick it in his cap. In fact, the custom, in one form or another, seems to be almost universal.

To feather an oar is to turn the blade parallel with the surface of the water as the oar is drawn home. (The Greek *pteron* means both "an oar" and "a feather;" and the verb *pteroō*, to "furnish with oars" or "with feathers.") Probably the movement of a bird's wings in flying suggested the word.

> He feathered his oars with such skill and dexterity
> *Jolly Young Waterman.*

Cut a feather. A ship going fast is said to cut a feather, in allusion to the ripple which she throws off from her bows. Metaphorically, "to cut a dash."

> Jack could never cut a feather.
> *Sir W. Scott, "The Pirate," xxxiv.*

Feathers (*The*). A public-house sign in compliment to Henry VI., whose cognizance it was.

Fine feathers make fine birds. (Latin, "Vestis virum facit," dress makes the man.)

The Prince of Wales' feathers. The tradition is, that the Black Prince, having slain John of Luxemburg, king of Bohemia, in the battle of Cressy, assumed his crest and motto. The crest consisted of three ostrich feathers, and the motto was, "*Ich dien*" (I serve). John of Arden discovered a contemporary MS. in which it is expressly said that this was the case; but much controversy has arisen on the question. Dr. Bell affirms that the crest is a rebus of queen Philippa's hereditary title—viz., countess of *Ostre-vant* (ostrich-feather). Randall Holmes claims an old British origin; and the Rev. H. Longueville asserts that the arms of Roderick Mawe, prior to the division of Wales into principalities, was thus blazoned:—"Argent, three lions passant regardant, with their tails passing between their legs and curling over their backs in a *feathery* form."

Feather-stone. A federal stone, or stone table at which the ancient courts baron were held in the open air, and at which covenants were made. (Latin, *fœdus*, a treaty.)

Feature means the "make." Spenser speaks of God's "secret understanding of our feature"—*i.e.*, make or structure. It now means that part which is most conspicuous or important. Thus we speak of the chief feature of a painting, a garden, a book, &c. &c. (Norman, *faiture*; Latin, *factura*.)

February. The month of purification amongst the ancient Romans. (Latin, *feb'ruo*, to purify by sacrifice.)

The 2nd of Feb'ruary (Candlemas Day). It is said if the weather is fine and frosty at the close of January and beginning of February, we may look for more winter to come than we have seen up to that time.

> Si sol splendescat Mari'a Purificantĕ,
> Major erit glaciēs post festum quam fuit ante.
> *Sir T. Browne, "Vulgar Errors."*

> If Candlemas Day be dry and fair,
> The half o' winter's come and mair;
> If Candlemas Day be wet and foul,
> The half o' winter was gane at Youl.
> *Scotch Proverb.*

The badger peeps out of his hole on Candlemas Day, and if he finds snow, walks abroad; but if he sees the sun shining, he draws back into his hole.—*German Proverb.*

Fe'cit (Latin, *he did it*). A word inscribed after the name of an artist, sculptor, &c., as David *fecit*, Goujon *fecit*—*i.e.*, David painted it, Goujon sculptured it, &c.

Fec'ula means sediment. Starch is a fec'ula, being the sediment of flour steeped in water. (Latin, *fæces*, dregs.)

Fed'eral States. In the late American war the Unionists were so called—*i.e.*, those northern states who combined to resist the eleven southern or Confederate states (*q.v.*).

Fee-farm-rent is where an estate is granted, subject to a rent in fee of at least one-fourth its value. It is rent paid on lands let to *farm*, and not let in recompense of service at a greatly reduced value.

Feeble. *Most forcible feeble.* A writer whose language is very "loud," but whose ideas are very jejune. Feeble is a "woman's tailor," brought to Sir John Falstaff as a recruit. He tells Sir John

"he will do his good will," and the knight replies, "Well said, courageous Feeble! Thou wilt be as valiant as the wrathful dove, or most magnanimous mouse . . . most forcible Feeble."—*Shakespeare*, "2 *Henry IV.*," iii. 2.

Feed of Corn. A quartern of oats, the quantity given to a horse on a journey when the ostler is told to give him a feed.

Fehm-gericht or *Vehmgericht* (3 syl.). The secret tribunals of Westpha'lia, for the preservation of public peace, suppression of crime, and maintenance of the "Catholic" religion. The judges were enveloped in profound mystery; they had their secret spies through all Germany; their judgments were certain, but no one could discover the executioner. These tribunals rose in the twelfth century and disappeared in the sixteenth. Sir Walter Scott, in "Anne of Geierstein," has given an account of the Westphalian Fehmgericht. (Old German, *fehmen*, to condemn; *Gericht*, a tribunal.)

This Vigilance Committee (*of Denver city*) is a modern reproduction of the famous Vehmgericht.—*The Times.*

Felician (*Father*). The priest and schoolmaster of Grand Pré, who accompanied Evangeline in her wanderings to find Gabriel, her affianced husband.—*Longfellow*, "*Evangeline.*"

Fe'lixmar'te (4 syl.). The hero of a Spanish romance of chivalry by Melchior de Or'teza, *Caballe'ro de Ube'da* (1566). The curate in "Don Quixote" condemned this work to the flames.

Fellow Commoner. A wealthy or married undergraduate of Cambridge, who pays extra to "common" (*i.e.*, dine) at the fellows' table. In Oxford, these demi-dons are termed *Gentlemen Commoners.*

Fellow Commoner or *Gentleman Commoner.* An empty bottle. So called because these sort of students are, as a class, *empty-headed.*

Felo de Se. One who commits felony on himself. Murder is felony, and if a man murders himself he is a felon of his own life.

Feme-covert. A married woman, who is under *covert* of her husband, and cannot, therefore, sue or be sued for debt (French: *femme*, a woman.)

Feme-sole. A single woman. *Feme-sole merchant.* A woman who carries on a trade on her own account.

Fem'ynye (3 syl.). A mediæval name for the kingdom of the Am'azons. Gower terms Penthesile'a "queen of Feminee."

He (*Theseus*) conquered al the regne of Femynye.
Chaucer, "*Canterbury Tales*," 808.

Fen-Nightingale. A frog, which sings at night in the fens, as nightingales sing in the groves.

Fenchurch Street (London). The church in the fens or marshy ground by the "Langbourne" side.

Fenella. A pretended deaf and dumb sylph-like attendant on the countess of Derby, in Scott's "Pev'eril of the Peak."

Fe'nians. An anti-British association of disaffected Irishmen, incorporated in the United States in 1865, and having for its object the separation of Ireland from England. They gave out that they intended to form Ireland into a republic. The word Fenian means *a hunter* — Gaelic, *fianna*, from *feadhach* (pronounced *fee-agh*), a hunt. Before the Germanic invasion, a Celtic race so called occupied not only parts of Ireland and Scotland, but also the north of Germany and the Scandinavian shores. Oisin (Ossian) refers to them, and one passage is thus rendered in "The Antiquary:" "Do you compare your psalms to the tales of the bare-armed Fenians?' Oisin was the grandson of Fionn, the "fair-haired righ (*chief*) of the Fenians," and all the high officers of this volunteer association were men of rank. It appears that the Fenians of Ireland (*Eirin*), Scotland (*Alba*), England (*Lochlin*), and Scandinavia, had a great civil battle at Gabhra, in Ireland, and extirpated each other. Oisin alone escaped, and he had slain "twice fifty men with his own hand." In the rebellion of 1865, &c., the leaders were termed "head centres," and their subordinates, "centres."

Fen'ris. The demon wolf, brother of Hel (*q.v.*). It was cast by the gods into Niffleim.

Fenton. One who seeks to mend his fortune by a matrimonial alliance. Fenton is the suitor of Anne Page, and he tells the lady that her father objected to his suit, saying—

I am too great of birth;
And that, my state being gall'd with my expense,
I seek to heal it only by his wealth.
Shakespeare, "Merry Wives of Windsor," iii. 4.

Fer'amorz. The young Cashmerian poet, who relates poetical tales to Lalla Rookh, in her journey from Delhi to Lesser Buchar'ia. Lalla Rookh is going to be married to the young sultan, but falls in love with the poet. On the wedding morn she is led to her future husband, and finds that the poet is the sultan himself, who had gallantly taken this course to win the heart of his bride and beguile her journey.—*T. Moore.*

Fer'dinand. Son of the king of Naples, and suitor of Miranda, daughter of Pros'pero, the banished duke of Milan. —*Shakespeare, "Tempest."*

In "Love's Labour's Lost," the same name is given to the king of Navarre.

Ferdinan'do. A brave soldier who obtained a complete victory over the king of Morocco and Grena'da, near Tarifa, in 1340. Being in love with Leono'ra de Guzman, Alfonzo XI., whose life he had saved in the battle, created him count of Zamo'ra and marquis of Montreal, and gave him the hand of Leonora in marriage. No sooner was this done, than Ferdinando discovered that Leonora was the king's mistress; so he restored his ranks and honours to the king, repudiated his bride, and retired to the monastery of St. James of Compostella. Leonora entered the same monastery as a novice, obtained the forgiveness of Ferdinando, and died.—*Donizetti's opera of "La Favori'ta."*

Ferdo'si. A Persian poet, famous for the copious flow of his diction. He wrote in verse the "Shah-Nâmeh," or history of the Persian kings, which took him thirty years, and contains 120,000 verses.

Fern. (*See* FANNY.)

Fern-seed. *We have the receipt of fern-seed, we walk invisible* ("1 Henry IV.," act iv. 4). The seed of certain species of fern is so small as to be invisible to the naked eye, and hence the plant was believed to confer invisibility on those who carried it about their person. It was at one time believed that plants have the power of imparting their own speciality to their wearer. Thus the herb-dragon was said to cure the poison of serpents; the yellow celandine the jaundice; wood-sorrel, which has a heart-shaped leaf, to cheer the heart; liver-wort to be good for the liver, and so on.

Why, did you think that you had Gygës' ring,
Or the herb that gives invisibility?
Beaumont and Fletcher, "Fair Maid of the Inn," i 1.

The seeds of fern, which, by prolific heat
Cheered and unfolded, form a plant so great,
Are less a thousand times than what the eye
Can unassisted by the tube descry.
Blackmore, "Creation," iv.

Fernando Florestan. A state prisoner of Seville, married to Leonora, who, in man's disguise, and under the name of Fide'lio, became the servant of Rocco, the jailor. Pizarro, governor of the prison, conceived a hatred to Fernando, and resolved to murder him. Rocco and Leonora were sent to dig his grave, and when Pizarro entered the dungeon, Leonora intercepted his purpose. At this juncture the minister of State arrived, and commanded the prisoner to be released.—*Beethoven, "Fidelio."*

Ferney. *The patriarch of Ferney.* Voltaire. So called because he retired to Ferney, a little retired village near Gene'va, from which obscure retreat he poured forth his invectives against the French Government, the Church, nobles, nuns, priests, and indeed all classes of men.

There are in Paris five or six statues of the patriarch of Ferney.—*The Times.*

Fero'hers. The guardian angels of Persian mythology. They are countless in number, and their chief tasks are for the well-being of man.

Fer'racute (*sharp-iron*). A giant in Turpin's "Chronicle of Charlemagne." He had the strength of forty men, and was thirty-six feet high. Though no lance could pierce his hide, Orlando slew him by Divine interposition.

Fer'ragus. The giant of Portugal, who took Bellisant under his care after she had been divorced by Alexander, emperor of Constantinople.—*Valentine and Orson.*

The great "Brazen Head," that told those who consulted it whatever they required to know, was kept in the castle of this giant.—*Valentine and Orson.* (*See* FERRAU.)

Ferra'ra. *An Andrew Ferrara.* A broadsword or claymore of the best

quality, bearing the name of Andrea Ferra'ra, either an Italian or Spanish sword cutler, of whom nothing is known. Genuine "Andrew Ferraras" have a crown marked on the blade.

We'll put in bail, boy; old Andrew Ferrara shall lodge his security.—*Sir W. Scott, "Waverley,"* ch. i.

Ferrau (in "Orlando Furioso"). Ferraute, Fer'racute, or Fer'ragus, a Saracen, son of Lanfu'sa. He dropped his helmet in a river, and vowed he would never wear another till he had won that worn by Orlando. Orlando slew him with a wound in the navel, his only vulnerable part.

Ferrex and Porrex. Two sons of Gorboduc, a mythical British king. Porrex drove his brother from Britain, and when Ferrex returned with an army he was slain, but Porrex was shortly after put to death by his mother. One of the first, if not the very first, historical play in the English language was "Ferrex and Porrex," by Thomas Norton and Thomas Sackville.

Ferumbras. (*See* FIERABRAS.)

Fes'cennine Verses. Lampoons; so called from Fescennia in Tuscany, where performers at merry-meetings used to extemporise scurrilous jests of a personal character to amuse the audience.

Fest (Saxon). A pledge. *Festing-man*, a surety to another. *Festing-penny*, a penny given in earnest to secure a bargain.

Fetch. A wraith—the disembodied ghost of a living person. (*See* FETICHE.)

Fetches. Excuses, tricks, artifices. (*Saxon.*)

Deny to speak with me? They are sick? they are weary?
They have travelled hard to-night? Mere fetches.
Shakespeare, "King Lear," ii. 4.

Fet'iche or *Fet'ish*. The African idol, the same as the American Man'itou. The worship of this idol is called Fet'ichism or Fet'ishism. (Portuguese, *fetisso*, magician, fairy, oracle.)

The Fetiche or Fetish of the bottle. The imp drunkenness, or drunkenness itself.

Fetter Lane (London). Howel says it is a corruption of *Fewtor Lane—i.e.*, the lane where worthless fellows were always sauntering about on their way to the gardens. (Latin, *factor*, means "an evil-doer;" Norman-French, *fartour.*)

Fettle, as a verb, means *to repair;* as an adjective, it means well-knit, all right and tight. It is connected with our word *feat*, the French *faire*, the Latin *facĕrĕ*.

Fettled ale, in Lancashire, means ale warmed and spiced.

Feu de Joie (French). A running fire of guns on an occasion of rejoicing.

Feud, meaning "hatred," is the Saxon *fæhth* (hatred); but feud, a "fief," is the Teutonic *fee-odh* (trust-land). (*See below.*)

Feudal or *Feodal* (2 syl.). In Gothic, *odh* means "property," hence *odh-all* (entire property); Flemish, *udal*. By transposition we get *All-ohd*, whence our *allodium* (absolute property claimed by the holders of fiefs); and by combining the words *fee* and *odh* we get *fee-odh, feodh*, or *feod* (property given by way of fee for services conferred).—*Pontoppidan.*

Feuillans. A religious order, an offset of the Bernardines. So called from the convent of Feuillant, in Languedoc, where they were established in 1577.

The club of the Feuillants, in the French Revolution, composed of moderate Jacobins. So called because the convent of the Feuillants, near the Tuileries, was their original club-room. (1791-2.)

Feuilleton (*feu-ĕ-ton*). A fly-sheet. Applied to the bottom part of French newspapers, generally devoted to a tale or some other light literature.

Fever-lurdan or *Fever-lurgan*. A fit of idleness. Lurden means a blockhead. (French, *lourd*, heavy, dull, thick-headed; *lourdand*, a blockhead.)

Fever-lurk. A corruption of *Fever-lurg*, as "Fever-lurgan" is of *Fever-lurdan*. The disease of laziness.

Fever-lurk,
Neither play nor work.

Fe'zon. Daughter of Savary, duke of Aquitaine, demanded in marriage by a pagan, called the *Green Knight;* but Orson, having overthrown the pagan, was accepted by the lady instead.—*Valentine and Orson.*

Fi or *Fie!* An exclamation indicating that what is reproved is dirty or indecent. The dung of many animals, as the boar, wolf, fox, marten, and badger, is called

fiants, and the "orificium anale" is called a *fi*, a word still used in Lincolnshire. (Anglo-Norman, *fay*, to clean out; Saxon, *afylan*, to foul; our *defile* or *file*, to make foul; *filth*, &c.)

The old words, *fie-corn* (dross corn), *filands* (unenclosed lands), *fi-mashings* (the dung of any wild beast), &c., are compounds of the same word.

I had another process against the dung-farmer, Master Fifi.—*Rabelais*, "*Pantagruel*," book ii. 17.

Fi. Fa. A contraction of the two Latin words, *fieri facias* (cause it to be done). A judicial writ for one who has recovered damages in the Queen's courts, being a command to the sheriff to see the judgment of the court duly carried out.

Fiars. *Striking the fiars.* Taking the average price of corn. Fiars is a Gothic word, still current in Ireland. (*Scotch.*)

Fias'co. A failure, a mull. In Italy they cry *Olà, olà, fiasco!* to an unpopular singer. This word, common in France and Germany, is employed as the opposite of *furore*.

Fiat. *I give my fiat to that proposal.* I consent to it. (Latin, *fiat*, let it be done.)

Fib An attendant on Queen Mab in Drayton's "Nymphidia."

Fi'co. (*See* FIG.)

Fico for the phrase.
Shakespeare, "*Merry Wives of Windsor*," i. 3.

I see contempt marching forth, giving me the fico with this thombe in his mouth.—*Wit's Miserie.* (1596.)

Fiddle. *He was first fiddle.* Chief man, the most distinguished of the company.

To play second fiddle. To take a subordinate part. The allusion is to the leader of concerts, who leads with a fiddle.

Fiddleback. The name of Oliver Goldsmith's poor unfortunate pony, on which he made his country excursions.

Fiddler. *Drunk as a fiddler.* Fiddlers at wakes and fairs were allowed meat and drink to their heart's content, and seldom left a merry-making in sobriety.

Fiddler's-fare or *Fiddler's pay.* Meat, drink, and money.

Fiddler's Money. A silver penny. The fee given to a fiddler at a wake by each dancer.

Fiddlestick. In the great German epic called "The Nibelungen-Lied," this word is used six or eight times for a broadsword.

His fiddlestick he grasped, 'twas massy, broad, and long,
As sharp as any razor.
Stanza 1,841.

My fiddlestick's no feather; on whom I let it fall,
If he has friends that love him, 'twill set them weeping all.
Stanza 1,880.

His fiddlestick, sharp-cutting, can hardest steel divide,
And at a stroke can shiver the morion's beamy pride.
Stanza 2,078.

Fiddling About. Wasting one's time in trifles; like fiddlers, who spend the day in scraping catgut, and picking up stray gifts.

Fidele (3 syl.). The name assumed by Imogen in Shakespeare's "Cymbeline." Collins has a beautiful elegy on Fidelë.

Fidelio. Beethoven's best opera. (*See* LEONORA.)

Fidës (2 syl.). Mother of John of Leyden. Not knowing that her son was the "prophet" and ruler of Westphalia, but thinking that the prophet had caused his death, she went to Munster to curse the new-crowned monarch. The moment she saw him, she recognised him, but the "prophet-king," surrounded by his courtiers, pretended not to know her. Fidës, to save her son annoyance, declared she had made a mistake, and was confined in the dungeon of the palace at Munster, where John visited her and was forgiven. When her son set fire to his palace, Fidës rushed into the flames, and perished with him.—*Meyerbeer's opera of "Le Prophète."*

Fidës Carbona'rii. Blind faith, faith of a child. A carbona'ro being asked what he believed, replied, "What the church believes;" and being asked again what the church believes, made answer, "What I believe." (*See* CARBONARI.)—*Roux*, "*Dictionnaire Comique.*"

Field (*The*), in huntsman's language, means all the riders. *To keep back the field* is to keep back the riders.

In the racing world, to *lay against the field* is to back one horse against all comers.

To keep the field. To continue military operations.

Field of Ice. A large body of floating ice.

Field of Blood. Acel'dama, the piece of land bought by the chief priests with the money which Judas threw down in the temple; so called because it was bought with blood-money.—*Matt.* xxvii. 5; *Acts* i. 19.

Field of Vision. The space in a telescope, microscope, stereoscope, &c., within which the object is visible. If the object is not distinctly visible, it must be *brought into the field* by adjustment.

Field of the Cloth of Gold. The plain, near Guisnes, where Henry VIII. had his interview with François I., in 1520; so called from the splendour and magnificence displayed there on the occasion.

Field of the Forty Footsteps. At the back of the British Museum, once called Southampton Fields. The tradition is that two brothers, in the Duke of Monmouth's rebellion, took different sides, and engaged each other in fight. Both were killed, and forty impressions of their feet remained on the field for many years, where no grass would grow. The encounter took place at the extreme north-east of Upper Montague Street. The Miss Porters wrote a novel on the subject, and the Messrs. Mayhew a melo-drama.

Field-day. Day of business. Thus, a clergyman jocosely calls a "kept festival" his field day. A military term, meaning a day when a regiment is taken to the fields for practice.

Field Officer. Any officer above the rank of captain; so called because he is qualified to command whole battalions, or a "field."

Field Pieces. Small cannons carried into the field with an army.

Field Works. Works thrown up by an army in besieging or defending a fortress, or in strengthening its position.

Fielding. *The Fielding of the drama.* George Farquhar, author of the "Beaux Stratagem," &c. (1678-1707.)

Fiërabras (*Sir*). A Saracen of Spain who made himself master of Rome, and carried away the crown of thorns and the balsam which embalmed the body of the Lord, one drop of which would cure any sickness or heal any wound. One of his chief exploits was to slay the "fearful huge giant" that guarded the bridge of Mantible, famous for its thirty arches of black marble. Having accomplished this feat, he next slew "an innumerable multitude of pagans under his command." Sir Fiërabras figures in several mediæval romances. (*See* BALAND.)

Fiërabras of Alexandria. The greatest giant that ever walked the earth, who for height of stature, breadth of shoulder, and hardness of muscle, never had his equal. He possessed all Babylon, even to the Red Sea; was seigneur of Russia, lord of Cologne, master of Jerusalem, and even of the Holy Sepulchre itself. His pride was laid low by Oliv'ier. The giant became a child of God, and ended his days in the odour of sanctity, "meek as a lamb, and humble as a chidden slave."

Fifth-Monarchy Men. A sect of English fanatics in the days of the Puritans, who maintained that Jesus Christ was about to come a second time to the earth, and establish the fifth universal monarchy. The four preceding monarchies were the Assyrian, the Persian, the Macedonian, and the Roman. In politics the Fifth-Monarchy Men were arrant Radicals and levellers.

Fig. *Full fig.* Full dress. A corruption of the Italian *in fioc'chi* (in gala costume). It was derived from the tassels with which horses were ornamented in state processions. Thus we read in Miss Knight's "Autobiography," "The Pope's throne was set out for mass, and the whole building was in perfect fiocchi (in full fig)." Another etymology has been suggested by a correspondent in "Notes and Queries," that it is taken from the word full fig. (figure) in fashion books.

Fig or *Figo. I don't care a fig for you; not worth a fig.* Anything at all. Here fig is *fico*—a fillip or snap of the fingers. Thus we say, "I don't care that for you," snapping the fingers at the same time. (Italian, *far le fiche*, to snap the fingers; French, *faire la figue*; German, *diefeigen weisen*; Dutch, *de vijghe setten*, &c.) (*See* FICO.)

> A fig for Peter.
> *Shakespeare*, "2 *Henry VI.*," ii. 3.
> The figo for thy friendship.
> *Shakespeare*, "*Henry V.*," iii. 6

Figs. *I shan't buy my Attic figs in future, but grow them.* Don't count your chickens before they are hatched. It was Xerxes who boasted that he did not intend any longer to buy his figs, because he meant to conquer Att'ica and add it to his own empire; but Xerxes met a signal defeat at Sal'amis, and "never loosed his sandal till he reached Abde'ra."

"In the name of the Prophet, Figs!" A burlesque of the solemn language employed in eastern countries in the common business of life. The line occurs in the imitation of Dr. Johnson's pompous style, in "Rejected Addresses," by James and Horace Smith.

Fig-tree. It is said that Judas hanged himself on a fig-tree. (*See* ELDER-TREE.)

Quæret aliquis quâ ex ar'borĕ Judas se suspen'derit? Arbor ficus fuisse di'citur.—*Barradius.*

Figged out. (*See* FIG, No. 1.)

Fig'aro. A type of cunning, dexterity, and intrigue. The character is in the "Barbier de Séville" and "Mariage de Figaro," by Beaumarchais. In the former he is a barber, and in the latter a valet; but in both he outwits every one. There are several operas founded on these dramas, as Mozart's "Nozze di Figaro," Paisiello's "Il Barbiere di Siviglia," and Rossini's "Il Barbiere di Siviglia."

Fight. (See *Hudibras*, Pt. iii. c. 3.)

He that fights and runs away
May live to fight another day;
But he that is in battle slain
Can never rise to fight again.
Sir John Mennes, "Musarum Delic'iæ" (1656.)

Demos'thenës, being reproached for running away from Philip of Macedon, at Chærone'a, replied, "A man that runs away may fight again (*Ἀνὴρ ὁ φεύγων καὶ πάλιν μαχήσεται*)."

Fighting-cocks. *To live like fighting-cocks.* To have a profusion of the best food. Fighting-cocks used to be high fed in order to aggravate their pugnacity and increase their powers of endurance.

Fighting Fifth (*The*). The 5th Foot. This sobriquet was given to the regiment during the Peninsular war.

Fighting Kings (*Chen-kuo*). Certain feudatories of China incessantly contending for mastery over each other. (B.C. 770-320.)

K *

Fighting Prelate. Henry Spencer, bishop of Norwich, who greatly distinguished himself in the rebellion of Wat Tyler. He met the rebels in the field, with the temporal sword, then absolved them, and sent them to the gibbet.

Figure. *What's the figure?* The price; what am I to pay; what "figure" or sum have you set down against me?

Figures. A corruption of *fingers*, that is, "digits" (Latin, *digiti*, fingers). So called from the primitive method of marking the monades by the fingers. Thus the first four were simply i., ii., iii., iiii.; five was the outline of the hand simplified into a V; the next four figures were the two combined, thus, vi., vii., viii., viiii.; and ten was a double v, thus x. At a later period iiii. and viiii. were expressed by one less than five (i-v.) and one less than ten (i-x.). Nineteen was ten-plus-nine (x + ix.), &c.—a most clumsy and unphilosophical device.

Figure-head. A figure on the head or projecting cut-water of a ship.

Filch. To steal or purloin. A filch is a staff with a hook at the end, for plucking clothes from hedges and articles from shop windows. Probably it is a corruption of pilfer. (Welsh, *yspeilio* and *yspeliwr*; Spanish, *pellizcar*; French, *piller* and *peler*; our *pillage, peel*, &c.)

With cunning hast thou filched my daughter's heart.
Shakespeare, "Midsummer Night's Dream," i. 2.

File. To cheat. The allusion is to filing money for the sake of the dust which can be used or sold. A *file* is a cheat; one who can make a sovereign go further than twenty shillings. Hence "a jolly file," "a rum old file," &c.

Sorful becom that fals file.
Cursor Mundi MS.

In single file. Single row; one behind another. (French, *file*, a row.)

Rank and file. Common soldiers. Thus we say, "Ten officers and three hundred rank and file fell in the action." *Rank* refers to men standing abreast, *file* to men standing behind each other. Thus twenty-five files in four ranks would be one hundred men four deep.

It was only on the faith of some grand expedition that the credulous rank and file of the Brotherhood subscribed their dollars.—*The Times.*

Fi'lia Doloro'sa. The Duchesse d'Angoulême, daughter of Louis XVI.,

also called the modern Antig'onë. (1778-1851.)

Filibuster. A piratical adventurer. The most notorious was William Walker, who was shot in 1855. (French, *flibustier*, a corruption of our "freebooter;" German, *freibeuter;* Dutch, *vrybuiter.*) (*See* BUCCANEER.)

Fill-dike. The month of February, when the rain and melted snow fills the ditches to overflowing.

Fillet. A royal diadem anterior to the crown, made of silk or wool. Aure'lian was the first Roman emperor that wore one in public. In the time of Constantine the fillet was adorned with precious stones.

Filome'na. Longfellow calls Florence Nightingale *St. Filomena*, not only because Filomena resembles the Latin word for a nightingale, but also because this saint, in Sabatelli's picture, is represented as hovering over a group of sick and maimed, healed by her intercession. (*See* THAUMATURGUS.)

Filter. To run through felt (Latin, *feltrum*), as jelly is strained through flannel. The Romans strained the juice of their grapes through felt into the wine-vat, after which it was put into the casks.

Fin. The hand. *A contraction of finger.* Thus we say, "Give us your fin" —*i.e.*, shake hands. The derivation from the fin of a fish is good only for a joke.

Final'ity John. Earl Russell, who maintained that the Reform Bill of 1832 was a *finality*, yet in 1854, 1860, and 1866, brought forth other Reform Bills.

Finance (French). Revenue derived from fines or subsidies. In feudal times, finance was money paid to a lord for a privilege. In the plural we use the word to signify available money resources. Thus we say, "My finances are exhausted," meaning I have no more funds or available money. (Armoric, *financz;* Cimbric, *finio.*)

Finch Lane (London). So called from a family of consideration by the name of Finch or Finke.

Find. *You know what you leave behind, but not what you will find.* And this it is that "makes us rather bear the ills we have, than fly to others that we know not of."

Findy. Plump, full. (Saxon, *findig.*)

> A cold May and a windy
> Make barns fat and findy.
> *Old Proverb.*

Fine Arts. Those arts which chiefly depend on a delicate or fine imagination, as music, painting, poetry, and sculpture.

Fine-ear. One of Fortu'nio's servants, who could hear the grass grow and the mole work underground.—*"Grimm's Goblins," Fortunio.*

Fin'etor. A necromancer, father of the Enchantress-Damsel, in "Am'adis of Gaul."

Fingal's Cave. The basaltic cavern of Staffa. So called from *Fion na Gael* (Fingal), the great Gaelic hero, whose achievements have been made familiar by the "Fingal" of Macpherson, in six books.

Finger. The custom of holding up one's finger in an auction room, by way of a bid, comes to us from the Romans. The Latin for bidding at an auction is *dig'itum toll'erë* (to hold up the finger).

My little finger told me that. The same as "A little bird told me that," meaning, I know it, though you did not expect it. The former expression is from Molière's "Malade Imaginaire." (*See* BIRD.)

> By the pricking of my thumbs,
> Something wicked this way comes.
> *Shakespeare, "Macbeth,"* iv. 1.

Cry, baby, cry; put your finger in your eye, &c. This nursery rhyme seems to be referred to by Shakespeare in his "Comedy of Errors," ii. 2:—

> No longer will I be fool,
> To put the finger in the eye and weep.

The Ring Finger. The finger between the long and little finger was used by the Romans as a ring-finger from the belief that a nerve ran through it to the heart. Hence the Greeks and Romans used to call it the *medical* finger, and used it for stirring mixtures, under the notion that nothing noxious could touch it without its giving instant warning to the heart. It is still a very general notion in England that it is bad to rub on salve or scratch the skin with any but the ring-finger. The fact that there was no such intimacy between the finger and the heart was not discovered till after the notion was deeply rooted.

The Medical Finger.

> At last he put on her medical finger a pretty handsome gold ring, whereunto was enchased a precious loadstone. Benusse. — *Rabelais, "Pantagruel,"* iii. 17.

Fingers. The old names for the fingers are :—

Thumb.

Towcher (the finger that touches), foreman, or pointer.

Long-man or long finger.

Lech-man or ring-finger. The former means "medical finger," and the latter is a Roman expression, *digĭtus annula'ris.*"

Little-man or little finger.

Fingers. Ben Jonson says—

> The thumb, in chiromancy, we give to Venus; The fore-finger to Jove; the midst to Saturn; The ring to Sol; the least to Mercury.
> "*Alchemist,*" i. 2.

Fingers before Forks.

> This Vulcan was a smith, they tell us,
> That first invented tongs and bellows;
> For breath and fingers did their works
> (We'd fingers long before we'd forks).
> *King,* "*Art of Love.*"

Finger Benediction. In the Greek and Roman Church the thumb and first two fingers represent the Trinity. The thumb, being strong, represents the *Father;* the long or second finger, *Jesus Christ;* and the first finger, the *Holy Ghost,* which proceedeth from the Father and the Son. (*See* BLESSING.)

Some bishops of the Anglican Church use this gesture while pronouncing the benediction.

Fingers' Ends. *I have it at my fingers' ends.* I am quite familiar with it and can do it readily. It is a Latin proverb (Sciriĕ tanquam un'gues dig'itosq :), where the allusion is to the statuary, who knows every item of his subject by the touch. (*See* UNGUEM.)

> Go to; thou hast it ad dunghill (*unquem*), at the fingers' ends, as they say.—*Shakespeare,* "*Love's Labour's Lost,*" v. 1.

Fingerstall. A hutkin, a cover for a sore finger. The Germans call a thimble a finger-hut, where hut is evidently the word hut or huth (a tending, keeping, or guarding), from the verb *huten* (to keep watch over). Our *hutkin* is simply a little cap for guarding a sore finger. Stall is the Saxon *stœl* (a place), whence our stall, a place for horses.

Finny Tribe. Fish. So called because they are furnished with fins.

Finsbury (London). A corruption of Fens-bury, the town in the fens.

Fiörgwyn, in Scandinavian mythology. A giant, father of Frigga (*q.v.*).

Fir-cone on the Thyrsus. The juice of the fir-tree (*turpentine*) used to be mixed by the Greeks with new wine, to make it keep; hence it was adopted as one of the symbols of Bacchus.

Fire. *More fire in the bed-straw.* More mischief brewing. Alluding to the times when straw was used for carpets and beds.

I have myself passed through the fire; I have smelt the smell of fire. I have had experience in trouble. The allusion is to Shadrach, Meshach, and Abednego, who were cast into the fiery furnace by Nebuchadnezzar. (Dan. iii.)

If you will enjoy the fire, you must put up with the smoke. (Latin, "Commod'itas quævis sua fert incommŏda secum.") Every convenience has its inconvenience.

No fire without smoke. (French, "Nul feu sans fumée.") No good without its mixture of evil.

Where there is smoke there is fire. Every effect is the result of some cause. *The Great Fire of London* broke out at Master Farryner's, the king's baker. Hubert, a crazed French Catholic of Rouen, insisted that he was suborned at Paris to set London on fire.—*Old and New London.*

Fire and Sword. *Letters of fire and sword.* If a criminal resisted the law and refused to answer his citation, it was accounted treason in the Scottish courts; and "letters of fire and sword" were sent to the sheriff, authorising him to use either or both these instruments in order to apprehend the contumacious party.

Fire Away. Start at once, get on. A playful substitution: If you "fire away," your gun "goes off;" and if you go off, you "get on."

Fire away, Flan'agan. A taunt to a boaster. A man threatening you, says he will do this, that, and the other; you reply, "Fire away, Flanagan." Cromwell marched against a castle, defended by Flanagan, who threatened to open his cannon on the Parliamentarians unless they withdrew. Cromwell wrote on the corner of the missive sent to him, "Fire away, Flanagan," and the doughty champion took to his heels immediately.

Fire-brand. An incendiary, one who incites to rebellion; like a blazing brand which sets on fire all it touches.

> Our fire-brand brother, Paris, burns us all.
> *Shakespeare,* "*Troilus and Cressida,*" ii. 3.

Fire-drake or *Fire-dragon.* A fiery serpent, an ignis-fatuus of large proportions, superstitiously believed to be a flying dragon keeping guard over hid treasures.

There is a fellow somewhat near the door, he should be a brazier by his face, for, o' my conscience, twenty of the dog-days now reign in 's nose.... That fire-drake did I hit three times on the head.—*Shakespeare, "Henry VIII.,"* v. 3.

Fire-eaters. Persons ready to quarrel for anything. The allusion is to the jugglers who "eat" flaming tow, pour melted lead down their throats, and hold red-hot metal between their teeth. Richardson, in the seventeenth century—Signora Josephine Girardelli (the original Salamander), in the early part of the present century—and Chaubert, a Frenchman, of the present century, are the most noted of these exhibitors.

The great fire-eater lay unconscious upon the floor of the house.—*Nashville Banner.*

Fire-new. Spick and span new (*q.v.*).

You should have accosted her; and with some excellent jests, fire-new from the mint.—*Shakespeare, "Twelfth Night,"* iii. 2.

Fire-ship. A ship filled with combustibles to be sent against adverse vessels in order to set them on fire.

Fire Worship was introduced into Persia by Phœ'dima, widow of Smerdis and wife of Gushtasp *darawesh,* usually called Darius (B.C. 521-485). It is not the sun that is worshipped, but God, who is supposed to reside in it; at the same time they reverence the sun, not as a deity, but as the throne of deity. (*See* PARSEES.)

First-fruits. The first profitable results of labour. In husbandry, the first corn that is cut at harvest. We also use the word in an evil sense; as the first-fruits of sin, the first-fruits of repentance.

First Gentleman of Europe. A nickname given to George IV., who certainly was first in rank, but it would be sad indeed to think he was ever the most gentlemanly man in feeling, manners, and deportment. Louis d'Artois was so called also.

First Grenadier of France. A title given by Napoleon to Latour d'Auvergne. (1743-1800.)

Fish. The reason why fish are employed as card counters is from a misapprehension of the French word *fiche* (a five-sou piece). The two points allowed for the "rub" are called in French *la fiche de consolation.* The Spanish word *pez* has also a double meaning—a "winning," or a "fish;" pez is the Welsh *pysg,* Latin *pisc',* English fish.

Mute as a fish. Fish have no language like birds, beasts, and insects. Their utmost power of sound is a feeble cry of pain, the result of intestinal respiration.

I have other fish to fry. Other business to attend to. (*See above.*)

A pretty kettle of fish. (*See* KITTLE.)

Fisherman. *The fisherman who was father of three kings.* Abu Shujah al Bouyah was a Persian fisherman in the province of Delēm', whose three sons, Imad, Ruken, and Moez, all rose to sovereign power.

Fishing. *Fishing for compliments.* Laying a bait for praise.

Fisk (in "Hudibras") was Nicholas Fisk, a physician and astrologer, who used to say that a physician never deserved his bread till he had no teeth to eat it. In his old age he was almost a beggar.

Fitz (Norman). Son of; as Fitz-Herbert, Fitz-William, Fitz-Peter, &c. It is sometimes applied to illegitimate children, as Fitz-Clarence, Fitz-roy, &c.

Fitz-Fulke (*Hebë*). "A gracious, graceful, graceless grace;" "fat, fair, and forty."—*Byron, "Don Juan,"* c. xvi.

Fitzwilliam Museum (Cambridge University). So called from earl Fitzwilliam, who left £100,000, with books, paintings, &c., to form the nucleus of a museum for the benefit of the university.

Five, or the pentad, the great mystic number, being the sum of 2 + 3, the first *even* and first *odd* compound. Unity is God alone, *i.e.,* without creation. Two is diversity, and three (being 1 + 2) is the compound of unity and diversity, or the two principles in operation since creation. (*See* DIAPASON.)

Five-minute-clause. A provision sometimes inserted in deeds of separation, whereby it is stipulated that the deed is null and void, if the husband and wife remain together five minutes after the separation is enjoined.

Five Points. (*See* CALVINISM.)

Fives. *A bunch of fives.* The fist, in which the five fingers are bound in a bunch.

Fix. *I'm in a fix.* A predicament. The allusion is to machinery which will not move. The *Northumberland* was in a terrible fix at the launch, when it refused to leave the dock. (1866.)

Fixed Air. Carbonic acid gas. Dr. Black gave it this name, because carbonate of magnesia evolved by heat carbonic acid, that is, MgO, CO_2 evolved CO_2, thereby proving that CO_2 (carbonic acid) is a "fixed air."

Fixed Oils. Oils which do not readily dry or fly off, but remain fixed in their oily character.

Fixed Stars. Stars whose relative position to other stars is fixed or always the same. Planets are always shifting their relative positions.

Flaccus. Horace, the Roman poet, whose full name was Quintus Hora'tius Flaccus.

Flag. *To unfurl the black flag.* To declare war. The curtain which used to hang before the door of Ayeshah, Mahomet's favourite wife, was taken for a national flag, and is regarded by Mussulmans as the most precious of relics. It is black, and is never unfolded except as a declaration of war.

To display the red flag. To defy or dare to battle. Red is the emblem of blood. The Roman signal for battle.

To hang out the white flag. To sue for quarter; to give in. The white flag throughout the world is a token of peace.

To hang the flag half-mast high is in token of mourning or distress.

To strike the flag. To lower it or pull it down upon the cap, in token of respect or submission. In naval warfare, it means to surrender.

Flag of Distress. A card at one's window announcing "lodgings" or "board and lodgings." The allusion is evident.

Flag-officer. Either an admiral, vice-admiral, rear-admiral, or commodore. These officers alone are privileged to carry a flag denoting rank. Admirals carry their flag at the main, vice-admirals at the fore, and rear-admirals at the mizen. (*See* ADMIRAL.)

Flag-ship. The admiral's ship, or the ship in which the admiral is sailing. (*See* ADMIRAL.)

Flagellants. A sect of enthusiasts in the middle of the thirteenth century, who ran naked about the streets inflicting on themselves daily flagellations, in order to merit thereby the favour of God. They were put down soon after their appearance, but revived in the fourteenth century.

Flam. Flattery for an object; blarney. (Irish, *flim.*)

Flamberge or *Floberge.* The sword which Maugis took from Anthénor, the Saracen admiral, when he came to attack the castle of Oriande la Feé. It was made by Weyland, the Vulcan of the Northern Olympus.—*Romance of "Maugis d'Aygremont et de Vivian son Frère."*

> Mais si une fois je luy fais essayer ceste-cy plus tranchante que "Joyeuse, Durandel, Hautteclaire, ou Flamberge," je le fendray jusques à l'estomach.
> —*Pierre de l'Arivey, "Les Jalouz,"* v. 6.

Flamboroughs (*The Miss*). The daughters of a village farmer, whose homeliness contrasts well with the vulgar, flashy pretenders to fashion introduced by squire Thornhill.—*Goldsmith, "Vicar of Wakefield."*

Flaming. Superb, captivating, attractive. The French *flambant.* This word was originally applied to those persons who dressed themselves in rich dresses "flaming" with gold and silver thread. We now speak of a "flaming advertisement," &c.

> Le velour, trop commun en France,
> Sous toy reprend son vieil honneur,
> Tellement que ta remontrance
> Nous a fait voir la différence
> Du valet et de son seigneur,
> Et du muguet chargé de soye
> Qui à tes princes s'esgaloit,
> Et riche en draps de soye, alloit
> Faisant flamber toute la voye.
> *Ronsard, "Au Roy Henri II."* (1546.)

Fla'ming Swords. Swords with a wavy or *flamboyant* edge, generally used for state purposes. The dukes of Burgundy carried swords of this sort, and they were worn in our own country till the accession of William III.

Flamin'ian Way. The great northern road of ancient Italy, constructed by C. Flamin'ius, and beginning at the Flaminian gate of Rome.

Flanders (*Moll*). The chief character of De Foe's novel of the same name. She runs through the whole career of female profligacy, and then turns religious.

Flaneur (French). A lounger, gossiper. From *flaner*, to saunter about

Flap-dragons. Small combustible bodies blazing at one end and floating in a glass of liquor. The liquor was stirred about with a candle-end to promote combustion. A skilful toper would swallow them blazing, as we swallow the blazing raisins of snap-dragons.

> He drinks off candles' ends for flap-dragons.
> *Shakespeare*, "*2 Henry IV.*," ii. 4.

Flare-up. To be suddenly very angry, as a gas-jet or other ignitible body flares when lighted with a sudden blaze.

Flash. *All flash in the pan.* All sound and fury, signifying nothing; like the explosion of a gun which ends with a flash in the lock-pan, the gun itself "hanging fire."

To cut a flash or *dash* is to make a flashy show—*i.e.*, a show very prononcé but of short duration, like the flash of a gun.

Flash Men and **Flash Notes.** Between Buxton, Leek, and Macclesfield is a wild country, called the *Flash*, from a chapel of that name. Here used to live a set of pedlars, who hawked about buttons, ribbons, and other articles made at Leek, together with handkerchiefs and small wares from Manchester. They were known on the road as Flash-men, and frequented fairs and farm-houses. They paid, at first, ready-money; but when they had established a credit, paid in promissory notes, which were rarely honoured. They were ultimately put down by the magistracy. Autol'icus, in "The Winter's Tale," is a "Flash Man."

Flat. One who is not sharp.

> Oh, Messrs. . . . what flats you are!—*The Times.*

Flat as a flounder. I knocked him down flat as a flounder; I beat him flat as a flounder, &c. A flounder is one of the flat-fish.

Flat as a pancake. Quite flat. A pancake is a thin flat cake, fried in a pan.

Flat-fish. *He is a regular flat-fish.* A dull, stupid fellow, not up to anything. The play is upon *flat* (stupid), and such fish as plaice, dabs, and soles.

Flat Milk or *Fleet Milk.* Skimmed milk. The verb *to fleet*, meaning "to skim," has several forms in the past participle, as fleeted, fleeten, or fleet; flatted, flatten, or flat. Same word as *fat*.

Flath-innis (*Isle of the Brave*). The Paradise of Celtic mythology.

Flatterer. Vitellius, the Roman synonym of flatterer.—*Tacitus, Ann.* vi. 32.

Flea. When the princess Badoura was placed on prince Camaral'zaman's bed, in order to compare their claims to beauty, the fairy Maimounë changed herself into a flea, and bit the prince on the neck in order to awake him. Next, the genius Danhasch changed himself into a flea, and bit the princess on the lip, that she might open her eyes and see the prince.—*Arabian Nights* (*Camaralzaman and Badoura*).

I sent him off with a flea in his ear. Peremptorily. A dog which has a flea in the ear is very restless, and runs off in terror and distress. Probably there is a pun implied.

Flea-bite. *It is a mere flea-bite.* A thing of no moment. Thus, a merchant who has suffered loss by speculation or failure might say that the loss is a mere flea-bite to him. A soldier might call a wound a mere flea-bite. A passing inconvenience, which annoys but leaves no permanent injury. Mr. Disraeli spoke of the National Debt as a mere flea-bite.

Flea's Jump. Aristoph'anës, in the "Clouds," says that Soc'ratës and Chærephon tried to measure how many times its own length a flea jumped. They took in wax the size of a flea's foot; then on the principle of *ex pedë Herculem* calculated the length of its body. Having found this, and measured the distance of the flea's jump from the hand of Socrates to Chærephon, the knotty problem was resolved by simple multiplication.

Fle'ance (2 syl.). Son of Banquo.—*Shakespeare*, "*Macbeth.*"

Flèche. *Faire flèche de tout bois.* To turn every event into a cause of censure. To make whatever wood falls in your path an arrow to discharge at your adversary.

Flecknoe (*Richard*). An Irish priest, who printed a host of poems, letters, and travels. As a poet his name, like the names of *Mœvius* and *Bavius* among the Romans, is proverbial for vileness. Dryden says he—

> Reigned without dispute
> Through all the realms of nonsense, absolute.
> *Mac Flecknoe.*

Fledgeby (2 syl.). An over-reaching, cowardly sneak, who conceals his dirty bill-broking under the trade name of Pubsey and Co. He is soundly thrashed by Alfred Lammle, and quietly pockets the affront.—*Dickens, "Mutual Friend."*

Fleeced (1 syl.). Cheated of one's money; sheared like a sheep.

Fleet-book Evidence. No evidence at all. The books of the old Fleet prison are not admissible as evidence to prove a marriage.—*Wharton, "Law Dictionary."*

Fleet Marriages. Clandestine marriages, at one time performed without banns or licence by needy chaplains, in Fleet Prison, London. As many as thirty marriages a day were sometimes consummated in this disgraceful manner; and Malcolm tells us that 2,954 were registered in the four months ending with February 12th, 1705. Suppressed by the Marriage Act in 1754.

Fleet Street (London). For two hundred years after the Conquest, London was watered on the west by "the river of Wells," afterwards called "Fleet dyke, because (Stowe says) it runneth past the Fleete." In the middle of the city and falling into the Thames was Wellbrooke; on the east side, Langbourne; and in the western suburbs, Oldbourne. Along the Fleete and Oldbourne "ships" used to ply with merchandise. These four, together with the Roding, the Lea, the Ravensbourne, and the Wandle, are now merely sewers to the great metropolis.

Fleet of the Desert. A caravan. —*Washington Irving.*

Flemish Account. A sum less than that expected. In Antwerp accounts were kept in *livres, sols,* and *pence;* but the *livre* or pound was only 12s., so that what the Antwerp merchant called one livre thirteen and fourpence, would in English currency be only 20s. In "Notes and Queries" we have an example of a Flemish account, where £373 Flemish becomes £213 2s. 10d. English.

Flemish School. A school of painting established by the brothers Van Eyck, in the fifteenth century. The chief *early* masters were Memling, Weyden, Matsys, Mabus, and Moro. Of the *second* period, Rubens and Vandyck, Snyders, Jordaens, Gaspar de Crayer, and the younger Teniers.

Flesh. *He fleshed his sword.* Used it for the first time. *Men fleshed in cruelty—i.e.,* initiated or used to it. A sportsman's expression. When a sportsman wishes to encourage a young dog or hawk, he will allow it to have the first game it catches for its own eating. This "flesh" is the first it has tasted, and fleshing its tooth thus gives the creature a craving for similar food. Hence, also, to eat with avidity.

> The wild dog
> Shall flesh his tooth in every innocent.
> *Shakespeare, "2 Henry IV.," iv. 4.*

Flesh-pots. *Sighing for the flesh-pots of Egypt.* Hankering for good things no longer at your command. The children of Israel said they wished they had died "when they sat by the flesh-pots of Egypt" (Exodus xvi. 3)—*i.e.,* when they sat watching the boilers which contained the meat they were to have for dinner. The expression also means abundance of appetising food.

Fle'ta. An excellent treatise on the common law of England, written in the fourteenth century by an unknown writer, while a prisoner in the Fleet.

Fleurs-de-Lys (*Louis' flowers*), at one time supposed to be the iris flower or blossoming flag, which was accordingly adopted by Louis VII. (1137-1180), when the national standard was thickly charged with these flowers. In 1365 the number was reduced by Charles VI. to *three* (the mystical church number). Givillim, in his "Display of Heraldrie," 1611, says the device is "Three toads erect, saltant;" in allusion to which Nostrada'mus, in the sixteenth century, calls Frenchmen *crapauds* (toads). Recently it has been thought that the device is really a "bee flying," because certain ornaments resembling bees were found in the tomb of Childeric, father of Clovis, when it was opened in 1653. These bees are now generally believed to be the fleurons of horse-trappings, and quite independent of the emblem.

The fleur-de-lys was chosen by Flavio Gio'ja to mark the north point of the compass, out of compliment to the king of Naples, who was of French descent. (1302.)

Flibbertigibbet. One of the five fiends that possessed "poor Tom." Shakespeare got it from Bishop Harsnet's account of the Spanish invasion, where we are told of forty fiends which the Jesuits cast out, and among the number was Fliberdigibet. Shakespeare says, he "is the fiend of mopping and mowing, who possesses chambermaids and waiting women" ("King Lear," iv. 2). And, again, that he "begins at curfew and walks till the first cock," giving men pins and needles, squint eyes, hare-lips, and so on.—*Shakespeare*, "*Lear*," iii. 4.

Flic (French). A policeman or sergeant de ville. "Une allusion à l'épée des sergents de ville, ou plutôt aux flèches des archers primitifs" (*Raille*). Hence, "flic-flacs," thumps and thwacks.

Flick. To strike with a quick jerk. To "flick a whip in one's face" is to strike the face with the lash and draw the whip suddenly back again. (Anglo-Saxon, *flíccerian;* Scotch, *flicker;* Danish, *flikkeren*, to twinkle, &c.)

Flins (*a stone*). An idol of the ancient Vandals settled in Lusace. It was a huge stone, draped, wearing a lion's skin over its shoulders, and designed to represent death. Mr. Lower says that the town of Flint in North Wales is named in honour of this stone deity, and gives Alwin Flint in Suffolk as another example.—*Pat. Brit.*

The Welsh call Flint *Flint Teg-cingl* (Flin's beautiful band or girdle).

Flint Im'plements. Arrow-heads, axe-heads, lance-heads, and knives, made of granite, jade, serpentine, jasper, basalt, and other hard stones. The first were discovered on the banks of the Somme, near Amiens and Abbeville, but others have been discovered in Belgium, Germany, Italy, &c. They were the rude instruments of men before the use of metal was known.

Flint Jack. Edward Simpson, an occasional servant of Dr. Young, of Whitby. So called because he used to tramp the kingdom vending spurious fossils, flint arrow-heads, stone celts, and other imitation antiquities. Professor Tennant charged him with forging these wares, and in 1867 he was sent to prison for theft.

Flirt. A coquette. The word is from the verb flirt (to move to and fro with a pert motion), as "to flirt a fan." The fan being used for coquetting, those who coquetted were called fan-flirts. Lady Frances Shirley, the favourite of lord Chesterfield, introduced the word. Flirt is allied to *flutter, flit, jerk*, &c.

Flitter-mouse. A bat. South calls the bat a *flinder-mouse.* (German, *fledermaus.*)

Flo (*French*). A crowd; Lat., *fluctus.*

> Puis lor tramist par huiz ouverz
> Grand flo d'Anglois de fer couverz.
> *Guillaume Guiart, verse* 1692.

Floaters (*Stock-exchange term*). Exchequer bills and other unfunded stock.

Flog. *Flogging the dead horse.* Trying to revive an interest in a subject out of date. Bright said that earl Russell's "reform bill" was a "dead horse," and every attempt to create any enthusiasm in its favour was like "flogging the dead horse."

Floor. *I floored him.* Knocked him down on the floor; hence to overcome, beat, or surpass. Thus, we say at the university, "I floored that paper"—*i.e.*, answered every question on it. "I floored that problem"—did it perfectly, or made myself master of it.

Floorer. *That was a floorer.* That blow knocked the man down on the floor. In the university we say, "That paper or question was a floorer;" meaning it was too hard to be mastered. (*See above.*)

Flora. Flowers; all the vegetable productions of a country or of a geological period, as the flora of England, the flora of the coal period. Flora was the Roman goddess of flowers.

> Another Flora there, of bolder hues,
> And richer sweets, beyond our garden's pride.
> *Thomson*, "*Summer.*"

Metropolis of Flora. Aranjuez, in Spain, is so called, from its many beautiful gardens.

Flora's Dial. A dial formed by flowers which open or close at stated hours.

I. Dial of flowers which open—

(*a.*) The first twelve hours.

A. M.	OPENS.
1.	(*Scandinavian Sowthistle closes.*)
2.	Yellow Goat's-beard.
3.	Common Ox-tongue.

4. Hawkweed; Late-flowering Dandelion; and Wild Succory.
5. White Water-lily; Naked-stalked Poppy; and Smooth Sowthistle.
6. Shrubby Hawkweed and Spotted Cat's-ears.
7. White Water-lily; Garden Lettuce; and African Marigold.
8. Scarlet Pimpernel; Mouse-ear Hawkweed; and Proliferous Pink.
9. Field Marigold.
10. Red Sandwort.
11. Star of Bethlehem.

Noon. Ice Plant.

(*b.*) The second twelve hours.

P.M. OPENS.
1. Common Purslane.
2. (*Purple Sandwort closes.*)
3. (*Dandelion closes.*)
4. (*White Spiderwort closes.*)
5. Julap.
6. Dark Crane's-bill.
7. (*Naked stalked Poppy closes.*)
8. (*Orange Day-lily closes.*)
9. Cactus Opuntia.
10. Purple Bindweed.
11. Night-blooming Catch-fly.

Midnight. (*Late-flowering Dandelion closes.*)

II. Dial of closing flowers—

(*a.*) The first twelve hours.

A.M. CLOSES.
1. Scandinavian Sowthistle.
2. (*Yellow Goat's-beard opens.*)
3. (*Common Oxtongue opens.*)
4. (*Wild Succory opens.*)
5. (*Several Sowthistles open.*)
6. (*Spotted Cat's-ear opens.*)
7. Night-flowering Catch-fly.
8. Evening Primrose.
9. Purple Bindweed.
10. Yellow Goat's-beard.
11. Bethlehem Star (*la dame d'onze heures*).

Noon. Field Sowthistle.

(*b.*) The second twelve hou

P.M. CLOSES.
1. Red or Proliferous Pink.
2. Purple Sandwort.
3. Dandelion, or Field Marigold.
4. White Spadewort and Field Bindwort.
5. Common Cat's-ears.
6. White Water-lily.
7. Naked-stalked Poppy.
8. Orange Day-lily and Wild Succory.
9. Convolvulus Linnæ'us and Chickweed.
10. Common Nipple-wort.
11. Smooth Sowthistle.

Midnight. Creeping Mallow and Late Dandelion.

Flor'delice (3 syl.). The mistress of Bran'dimart.—*Ariosto, "Orlando Furioso."*

Florence. *The German Florence.* Dresden is so called.

Floren'tius. A knight who bound himself to marry a "foul and ugly witch," if she would teach him the solution of a riddle on which his life depended.—*Gower, "Confessio Amantis."*

Flor'ian (*St.*). Patron saint of mercers, being himself of the same craft.

Floria'ni. A sect of heretics of the second century who maintained that God is the author of evil, and taught the Gnostic doctrine of two principles. Floria'nus was their founder.

Florid Architecture. The latter division of the perpendicular style, often called the Tudor, remarkable for its florid character or profusion of ornament.

Flor'imel (*honey-flower*). A damsel of great beauty, but so timid that she feared the "smallest monstrous mouse that creeps on floor," and was abused by every one. Her form was simulated by a witch out of wax, but the wax image melted, leaving nothing behind except the girdle that was round the waist.—*Spenser, "Faëry Queen,"* bk. iii. 4, 8; iv. 11, 12.

Florimel loved Mar'inel, but Proteus cast her into a dungeon, from which being released by the order of Neptune, she married the man of her choice.—*Spenser, "Faëry Queen,"* bk. iv.

St. Amand had long since in bitterness repented of a transient infatuation, had long since distinguished the true Florimel from the false.—*Sir E. B. Lytton, "Pilgrims of the Rhine,"* iii.

Flor'imel's Girdle gave to those who could wear it "the virtue of chaste love and wifehood true;" but if any woman not chaste and faithful put it on, it "loosed or tore asunder." It was once the cestus of Venus, made by her husband Vulcan; but when she wantoned with Mars it fell off, and was left on the "Acida'lian mount."—*Spenser. "Faëry Queen,"* bk. iv. 11, 12. *v.* CHASTITY.

Florin. A coin; so called from Florence, where it was first struck in the thirteenth century. It had a lily on one side and the head of John the Baptist on the other.

Flor'ipes (3 syl.). Sister of Sir Fiërabras, daughter of Laban, and wife of Guy, the nephew of Charlemagne.

Florisan'do. One of the knights of the Spanish version of "Am'adis of Gaul," whose exploits and adventures are recounted in the 6th and following books. This part of the romance was added by Paez de Ribe'ra.

Flor'isel of Nice'a. A knight whose exploits and adventures form a supplemental part of the Spanish version of "Am'adis of Gaul." This part was added by Felicia'no de Silva.

Flor'ismart. One of Charlemagne's paladins, and the bosom friend of Roland.

Flor'izel. Prince of Bohemia in love with Per'dita.—*Shakespeare, "Winter's Tale."*

Florizel. George the Fourth, when prince, corresponded, under this name, with Mrs. Robinson, actress and poet, generally known as Perdita, that being the character in which she first attracted the prince's attention.

Flotsam and Jetson. Waifs found in the sea or on the shore. "Flotsam" means goods found *floating* on the sea after a wreck. "Jetson," things thrown out of a ship to lighten it. (Saxon, *flotan*, to float; French, *jeter*, to throw out.)

Flower of Chivalry. A name given to several *cavaliers—e.g.*, William Douglas, lord of Liddesdale, in the fourteenth century.

Sir Philip Sidney. (1554-1586.)

Chevalier de Bayard (*le chevalier sans peur et sans reproche*). (1476-1524.)

Flower of Kings. Arthur is so called by John of Exeter. (Sixth century.)

Flower of Paradise. The Ipomœa or Camala'ta, called by Sir W. Jones "Love's creeper." It symbolises that mythological plant which fulfils all desire.

Flowers and trees.—(I.) Dedicated to heathen gods—

The Cornel cherry-tree	to	Apollo,	
,, Cypress	,,	Pluto.	
,, Dittany	,,	The Moon.	
,, Laurel	,,	Apollo.	
,, Lily	,,	Juno.	
,, Maiden's-hair	,,	Pluto	
,, Myrtle	,,	Venus.	
,, Narcissus	,,	Cerès.	
,, Oak	,,	Jupiter.	
,, Olive	,,	Minerva.	
,, Pine-cone	,,	Assyrian temples.	
,, Poppy	,,	Cerès.	
,, Vine	,,	Bacchus.	

(II.) Dedicated to saints—

Canterbury Bells	to	St. Augustine of England.
Crocus	,,	St. Valentine.
Crown Imperial	,,	Edward the Confessor.
Daisy	,,	St. Margaret.
Herb Christopher	,,	St. Christopher.
Lady's-smock	,,	The Virgin Mary.
Rose	,,	Mary Magdalene.
St. John's-wort	,,	St. John.
St. Barnaby's Thistle	,,	St. Barnabas.

(III.) National emblems—

Leek	emblem of	Wales.
Lily (*Fleur-de-lys*)	,,	France.
,, (*Giglio bianco*)	,,	Florence.
,, white	,,	the Ghibelline badge.
,, red	,,	badge of the Guelphs.
Linden	,,	Prussia,
Mignonette	,,	Saxony.
Pomegranate	,,	Spain.
Rose	,,	England.
,, red, Lancastrians; white, Yorkists.		
Shamrock	emblem of	Ireland
Thistle	,,	Scotland.
Violet	,,	Athens and Napoleon.
Sugar Maple,		Canada.

(IV.) Symbols—

Box	is a symbol of	the resurrection.
Cedars	,,	the faithful.
Corn-ears	,,	the Holy Communion.
Dates	,,	the faithful.
Grapes	,,	this is my blood.
Holly	,,	the resurrection.
Ivy	,,	the resurrection.
Lily	,,	purity.
Olive	,,	peace.
Orange-blossom	,,	virginity.
Palm	,,	victory.
Rose	,,	incorruption.
Vine	,,	Christ our Life.
Yew	,,	death.

N.B.—The laurel, oak, olive, myrtle, rosemary, cypress, and amarinth are all funereal plants.

Flower Sermon. A sermon preached on Whit Monday in St Catherine Cree, when all the congregation wear flowers.

Fluellen. A Welsh captain and great pedant, who, amongst other learned quiddities, attempted to draw a parallel between Henry V. and Alexander the Great; but when he had said that one was born at Monmouth, and the other at Macedon, both beginning with the same letter, and that there was a river in both cities, he had exhausted his best parallelisms.—"*Henry V.*," iv. 7.

His parallel is, in all essential circumstances, as incorrect as that which Fluellen drew between Macedon and Monmouth.—*Lord Macaulay.*

Fluke. Hap-hazard. (Saxon, *flox*, whence *fluke*, a flounder.)

We seem to have discovered, as it were by a fluke, a most excellent rule for all future Cabinet arrangements.—*The Times.*

Flummery. Flattering nonsense, palaver. In Wales it is a food made of oatmeal steeped in water and kept till it has become sour. In Cheshire and Lancashire it is the prepared skin of oatmeal mixed with honey, ale, or milk; pap; blanc-mange. (Welsh, *llymry*, washbrew, from *llym*, sour or sharp.)

Flunkey. A livery servant. (Old French, *flanquier*, a henchman.)

Flur. The bride of Cas'sivelaun, "for whose love the Roman Cæsar first invaded Britain."—*Tennyson*, "*Enid.*"

Flush. *I'm all of a flush.* My whole hand of cards is of one and the same suit; as a "*flush of clubs*," a "*flush of hearts*," &c. (*See below.*)

I am flush of money. Full of money. A flush of water is a sudden and full flow of it. (Latin, *flux.*)

Strut was not very flush in [the] ready.—*Dr Arbuthnot.*

Flutter. A very weak specimen of a fop, in the "Belle's Stratagem," by Mrs. Cowley.

Fly. An insect. All flies shall perish except one, and that is the bee-fly.—*Koran.*

The ancient Egyptians and Canaanites used to adore the "god of flies" under the name of Beelzebub.

A Fly has three eyes and two compound eyes, each of which has 4,000 facets.

Crushing a fly on a wheel. Making a mountain of a mole-hill. Taking a wheel used for torturing criminals and heretics for killing a fly, which one might destroy with a flapper.

The fly on the coach-wheel. One who fancies himself of mighty importance, but who is in reality of none at all. The allusion is to the fable of a fly sitting on a chariot-wheel and saying, "See what a dust we make."

Not a fly with him. Domitian, the Roman emperor, was fond of catching flies, and one of his slaves being asked if the emperor was alone, wittily replied, "Not a fly with him."

Flies in Amber. An incongruous mixture of natural objects, which cause wonderment, like flies in amber. Leaves and insects are often found imbedded in amber, and the fact gave rise to a political satire, where a learned philosopher is represented as noting the phenomenon, and puzzling his brains to account for it. (*See* AMBER.)

Fly. A hackney coach; a cab. A contraction of *Fly-by-night*, as sedan-chairs on wheels used to be called in the regency. These "Fly-by-nights," patronised greatly by George, Prince of Wales, and his boon companions, during their wild night pranks at Brighton, were invented 1809, by John Butcher, a carpenter of Jew Street.

To fly in one's face. To get into a passion with a person; to insult; as a hawk, when irritated, flies in the face of its master.

To fly in the face of danger. To run in a foolhardy manner into danger, as a hen flies in the face of a dog or cat.

Fly-boy. The boy in a printing office who lifts the printed sheets off the press. He is called the fly-boy because he catches the sheets as they fly from the tympan (*q.v.*), immediately the frisket (*q.v.*) is opened. This is now generally performed by the pressmen.

Fly-by-night. One who defrauds his creditors by decamping at night-time. (*See* FLY.)

Flying Dutchman. A spectral ship, seen in stormy weather off the Cape of Good Hope, and considered ominous of ill luck. Sir Walter Scott says she was originally a vessel laden with precious metal, but a horrible murder having been committed on board, the plague broke out among the crew, and no port would allow the vessel to enter. The ill-fated ship still wanders about like a ghost, doomed to be sea-tossed, but never more to enjoy rest.

No flying without wings. Nothing can be done without the proper means.

Sinë pennis volare haud facilë est.—*Plautus.*

Fogie or *Fogey.* *An old Fogey.* Properly an old military pensioner. This term is derived from the old pensioners of Edinburgh Castle, whose chief occupation was to fire the guns, or assist in quelling street riots. The word is allied to a host of Teutonic words, meaning policemen, guards, watchmen, protectors, and the like (*q.v.*)—*fogat, phogot, voget, foged, fogde,* &c. Another plausible derivation is the French *fougueux*—peppery, irritable, tetchy. A correspondent in "Notes and Queries" tells us that the Scotch use the word *fog* as synonymous with "moss;" as the "fogie rose" (moss rose); the "fogie bee" (humble bee); a "rolling stone gathers no fog" (moss); and thinks that "old fogie" means "old mossy" (like a ruined tower). The suggestion is not without wit and poetical ingenuity.

Fo-hi or *Foë.* One of the chief deities of the Chinese. His mother, Moyë, was walking one day along a river bank when she became suddenly encircled by a rainbow, and at the end of twelve years was the mother of a son. During gestation she dreamed that she was pregnant with a white elephant, and hence the honours paid to this beast. (*Asiat. Res.*)

Foigard. A humorous French refugee priest, in the "Beaux Stratagem," by Farquhar.

Foil. That which sets off something to advantage. The allusion is to the metallic leaf used by jewellers to set off

precious stones. (French, *feuille;* Latin, *folium;* Greek *phullon,* a leaf.

Hector as a foil to set him off.—*Broome.*

I'll be your foil, Laertes. In mine ignorance
Your skill shall, like a star i' the darkest night,
Stick firy off indeed.
Shakespeare, "*Hamlet,*" v. 2.

He foiled me. He outwitted me. The allusion is to fighting with foils or blunt swords. Similar expressions are "I *speared* him," "I *harpooned* him," "I *hooked* him," "I *piked* him," &c. &c. (Welsh, *ffwyl,* a thrust.)

If I be foiled, there is but one shamed who never was gracious.
Shakespeare, "*As You Like It,*" i. 2.

To run a foil. To puzzle; to lead astray. The track of game is called its *foil;* and an animal hunted will sometimes run back over the same foil, in order to mislead its pursuers. This is the Saxon *ful,* German *faul* (foul), in allusion to the *scent* left behind.

Folio. A book of the largest size, formed by folding the paper only once, so that each sheet makes two leaves. It is from the Italian *un libro in foglio,* through the French *in-folio.* Fol. is the contraction for folio.

Folio (*so-and-so*) in mercantile books means page so-and-so, and sometimes the two pages which lie exposed at the same time, one containing the credit and the other the debit of one and the same account. So called because ledgers, &c., are made in folio. The paging is called the folio also.

Folio. In conveyances seventy-two words, and in Parliamentary proceedings ninety words, make a folio.

Folk. Latin, *vulg'* (the common people); German, *volk;* Dutch, *volch;* Saxon, *folc;* Danish, *folk;* our *folk* and *vulgar.*

Folk, *fairies,* also called "people," "neighbours," "wights." The Germans have their *kleinë volk* (little folk), the Swiss their hill people and earth people.

The little folk.
So happy and so gay, amuse themselves
Sometimes with singing....
Sometimes with dancing, when they jump and spring
Like the young skipping kids in the Alp-grass.
Wyss, "*Idyll of Gertrude and Rosy.*"

In the hinder end of harvest, at All-hallow e'en,
When our good neighbours ride, if I read right,
Some buckled on beenwand, and some on a been....
Montgomery, "*Flyting against Polwart.*"

I crouchë thee from the elves, and from wights.
Chaucer, "*The Miller es Tale.*"

Folk-lore. Legends, traditions, and superstitions connected with fairy mythology, customs, and ways.

Folk-mote (*a folk meeting*). A word used in England before the conquest for what we now call a Parliament.

Follets. Goblins of the North of France, who live in the houses of simple rustics, and can be expelled neither by water nor exorcism. They can be heard but are never seen. In the singular number, "Esprit Follet."

Follower. A male sweetheart, who follows the object of his affections. A word very common among servants. Mistresses say to female servants, "I allow no followers,"—*i.e.,* I do not allow men to come into my house to see you.

Follow. *Follow your nose,* go straight on. *He followed his nose,* he went on and on without any discretion or thought of consequences.

Folly. *Father of Folly* (*Abu Jahl*) an aged chief who led 100 horse and 700 camels against Mahomet, and fell at the battle of Bedr. His own people called him Father of Wisdom (*Abu 'Lhoem*).

Folly. A country seat (French *folie,* a house built for the sake of "distraction" or amusement).

Fisher's Folly. A large and beautiful house in Bishopsgate, with pleasure gardens, bowling-green, and hot-houses, built by Jasper Fisher, one of the six clerks of Chancery and a Justice of the Peace. Queen Elizabeth lodged there.

Kirby's castle, and Fisher's folly,
Spinola's pleasure, and Megse's glory.
Stowe, "*Survey*"

Fond. *A foolish, fond parent.* Here fond does not mean affectionate, but silly. Chaucer uses the word *fonne* for a simpleton, and the Scotch *fou* is to play the fool. Shakespeare has "fond desire," "fond love," "fond shekels of gold," "fond wretch," "fond mad-woman," &c. "Fondling" means an idiot, or one fond.

See how simple and how fond I am.
Shakespeare, "*Midsummer Night's Dream,*" iii. 2.

Fonder than ignorance.
Shakespeare, "*Troil and Cressida,*" i. 1.

Fons et Origo (*Latin*), the primary cause. *Fax et focus,* the instigator, as Juno was the *fax et focus* of the Trojan war.

Font, in printing, sometimes called *Fount,* a complete set of type of any one size with all the usual points and accents; a font consists of about 100,000 characters. The word is French *fonte* from *fondre* (to melt or cast). When a letter of a different type to the rest gets into a page it is called a "wrong font," and is signified in the margin by the two letters *w.f.* (*See* TYPE.)

Taken to the font, baptised. The font is a vessel employed for baptism.

Fontara'bia. Now called Fuenterrabia (in Latin *Fons rap'idus*), near the Gulf of Gas'cony. Here, according to Maria'na and other Spanish historians, Charlemagne and all his chivalry fell by the sword of the Spanish Saracens. Mez'eray and the French writers say that the rear of the king's army being cut to pieces, Charlemagne returned and revenged their death by a complete victory.

> When Charlemagne with all his peerage fell
> By Fontarabia.
> *Milton, "Paradise Lost,"* bk. i.

Food. Sir Walter Scott remarks that *live* cattle go by Saxon names, and *slain* meat by Norman-French, a standing evidence that the Normans were the lords who ate the meat, and the Saxons the serfs who tended the cattle. Examples:

Sheep	Ox	Calf	Hog	Pig	(*Saxon*).
Mutton	Beef	Veal	Bacon	Pork	(*Norman-French*).

Food of the gods. (*See* AMBROSIA, NECTAR.)

Fool. In chess, the French call the "bishop" *fou,* and used to represent the piece in a fool's dress; hence Regnier says, "Les fous sont aux échecs les plus proches des Rois" (14 *Sat.*). Fou is a corruption of the eastern word *Fol* (an elephant), as Thomas Hyde remarks in his *Ludis Orientalibus* i. 4, and on old boards the places occupied by our "bishops" were occupied by elephants.

A Tom Fool. A person who makes himself ridiculous. (*See* TOM.)

> The ancient and noble family of Tom Fool.—*Quarterly Review.*

Every man hath a fool in his sleeve. No one is always wise. The allusion is to the tricks of jugglers.

As the fool thinks, so the bell clinks (Latin, "Quod valdë vol'umus facilë cre'dimus). A foolish person believes what he desires.

Fools.

(I.) The most celebrated court fools:

(*a*) Dag'onet, jester of King Arthur; Rayère, of Henry I.; Scogan, of Edward IV.; Thomas Killigrew, called "King Charles's jester" (1611-1682); Archie Armstrong, jester in the court of James I.

(*b*) Trib'oulet, jester of Louis XII. and François I. (1487-1536); Brusquet, of whom Brantôme says "he never had his equal in repartee" (1512-1563); Chicot, jester of Henri III. & IV. (1553-1591); Longely, of Louis XIII.; and An'geli, of Louis XIV., last of the titled fools of France.

(*c*) Klaus Narr, jester of Frederick *the Wise,* elector of Prussia.

(*d*) Yorick, in the Court of Denmark, referred to by Shakespeare in "Hamlet," v. 1.

(II.) Not attached to the court.

(*a*) Patrick Bonny, jester of the regent Morton; John Heywood, in the reign of Henry VII., dramatist, died 1565; Dickie Pearce, fool of the earl of Suffolk, whose epitaph Swift wrote.

(*b*) Kunz von der Rosen, private jester to the emperor Maximilian I.

(*c*) Gonnella the Italian (*q.v.*).

(*d*) Le Glorieux, the jester of Charles le Hardi, of Burgundy.

(III.) Men worthy of the motley.

(*a*) Andrew Borde, physician to Henry VIII., usually called *Merry Andrew* (1500-1549).

(*b*) Gen. Kyaw, a Saxon officer, famous for his blunt jests.

(*c*) Jacob Paul, baron Gundling, who was laden with titles in ridicule by Frederick William I. of Prussia.

(*d*) Seigni Jean (Old John), so called to distinguish him from Johan "fol de Madame," of whom Marot speaks in his epitaphs. Seigni Jean lived about a century before Caillette.

(*e*) Caillette "flourished" about 1494. In the frontispiece of the "Ship of Fools," printed 1497, there is a picture both of Seigni Jean and also of Caillette.

Feast of Fools. A kind of Saturna'lia, popular in the Middle Ages. Its chief object was to honour the ass on which our Lord made his triumphant entry into Jerusalem. This ridiculous mummery was held on the day of circumcision (January 1). The office of the day was first chanted in travesty; then a procession being formed, all sorts of

absurdities, both of dress, manner, and instrumentation, were indulged in. An ass formed an essential feature, and from time to time the whole procession imitated the braying of this animal.

Fool's Bolt. *A fool's bolt is soon shot* ("Henry V.," iii. 7). Simpletons cannot wait for the proper time, but waste their resources in random endeavours; a fool and his money are soon parted. The allusion is to the British bowmen in battle, where the good soldier shot with a purpose, but the foolish soldier at random. (*See* Prov. xxix. 11.)

Foolscap. A corruption of the Italian *folio-capo* (folio-sized sheet). The error must have been very ancient, as the water-mark of this sort of paper from the thirteenth to the seventeenth century was a fool's head, with cap and bells.

Fool's Paradise. Unlawful pleasure, illicit love, vain hopes. Thus, in "Romeo and Juliet," the Nurse says to Romeo, "If ye should lead her (Juliet) into a fool's paradise, it were a gross . . behaviour." The old schoolmen said there were three places where persons not good enough for paradise were admitted: (1) The *limbus patrum*, for those good men who had died before the death of the Redeemer; (2) The *limbus infantum* or paradise of unbaptised infants; and (3) The *limbus fatuo'rum* or paradise of idiots and others who were *non compos mentis*. (*See* Limbo.)

Foot. Greek, *pod'*; Latin, *ped'*; French, *pied*; Dutch, *voet*; Saxon, *fot*; our *foot, pedal*, &c.

Foot of a page. The bottom of it.

Foot-notes. Notes placed at the bottom of a page.

> A trifling sum of misery
> Now added to the foot of thy account.
> *Dryden.*

I have not yet got my foot in. I am not yet familiar and easy with the work. The allusion is to the preliminary exercises in the great Roman foot-race. While the signal was waited for, the candidates made essays of jumping, running, and posturing, to excite a suitable warmth and make their limbs supple. This was "getting their foot in" for the race. (*See* Hand.)

You have put your foot in it nicely. You have got yourself into a pretty mess. (In French, *vous avez mis le pied dedans.*) When porridge is burnt or meat over-roasted, we say, "The bishop hath put his foot in." (*See* Bishop.)

Your best foot foremost. Use all possible dispatch. To "set on foot" is to set agoing; so here, "your best foot" means your best powers of motion. If you have various powers of motion, set your best foremost.

> Nay, but make haste; the better foot before.
> *Shakespeare, "King John," iv. 2.*

Turn away thy foot from the Sabbath (Isa. lviii. 13). Abstain from working and doing your own pleasure on that day. The allusion is to the law which prohibited a Jew from walking on a Sabbath more than a mile. He was not to "foot it" on that day, but was to turn away his foot from the road and street.

I have the measure or *length of his foot.* I know the exact calibre of his mind. The allusion is to the Pythagore'an admeasurement of Hercules by the length of his foot. (*See* Ex pede.)

The matter is now afoot. In train, stirring. *Il marche bien*, it goes on well.

> Now let it work. Mischief, thou art afoot,
> Take thou what course thou wilt.
> *Shakespeare, "Julius Cæsar," iii. 2.*

Foot-breadth or *Quern-biter.* The sword of Thoralf Skolinson *the Strong*, a companion of Hako I. of Norway. (*See* Swords.)

Foot-lights. *To appear before the foot-lights.* On the stage, where a row of lights is placed in front along the floor to lighten it up.

Foot Monsters. In the Italian romance of "Gueri'no Meschi'no," Indians are spoken of with feet so large that they carry them over their heads like umbrellas.

Foot-pound. The unit of result in estimating *work done* by machinery. Thus, if we take 1 lb. as the unit of weight and 1 foot as the unit of distance, a foot-pound would be 1 lb. weight raised 1 foot.

Footing. *He is on good footing with the world.* He stands well with the world. This is a French phrase, *Être sur un grand pied dans le monde.* "Grand pied" means "large foot," and the allusion is to the time of Henry VIII., when the rank of a man was designated by the size of his shoe – the higher the rank

the larger the shoe. The proverb would be more correctly rendered, "He has a large foot in society."

To pay your footing. To give money for drink when you first enter on a trade. Entry money for being allowed to put your foot in the premises occupied by fellow-craftsmen. This word is called *foot-ale* by ancient writers. (*See* GARNISH.)

Foppington (*Lord*). An empty coxcomb, in Vanbrugh's "Relapse," of which Sheridan's "Trip to Scarborough" is a modified version.

The shoemaker in the "Relapse" tells lord Foppington that his lordship is mistaken in supposing that his shoe pinches.—*Lord Macaulay.*

Forbes, referred to by Thomson in his "Seasons," was Duncan Forbes, of Cullo'den, lord president of the Court of Session. For many years he ruled the destinies and greatly contributed to the prosperity of Scotland. He was on friendly terms with Pope, Swift, Arbuthnot, &c. The word is now pronounced as a monosyllable.

Thee, Forbës, too, whom every worth attends....
Thy country feels thro' her reviving arts,
Planned by thy wisdom, by thy soul informed.
Autumn.

Forbidden Fruit (*The*), Mahometan doctors aver, was the banana or Indian fig, because fig-leaves were employed to cover the disobedient pair when they felt shame as the result of sin. Called "Paradisaica."

Forcible Feeble School. Applied to writers who crush flies upon wheels, and elaborate things not worth elaborating. They may be termed literary Nathos. Feeble, a recruit (in "Henry IV.," pt. 2), calls himself a "woman's tailor," but says "he will do his best," that "no one can die more than once," and "if one dies this year he cannot die next." Falstaff calls him "most forcible Feeble," "valiant as a wrathful dove or most magnanimous mouse."

Ford. Mr. and Mrs. Ford are characters in "The Merry Wives of Windsor." Mrs. Ford pretends to accept Sir John Falstaff's protestations of love, in order to punish him by her devices.

For'delis (in "Orlando Furioso"). Wife of Bran'dimart, Orlando's intimate friend. When Brandimart was slain, she dwelt for a time in his mausoleum in Sicily, and died broken-hearted. Bk. xii.

Fore and Aft. The whole length of a ship from stem to stern. The stem is called the *fore-end*, and the stern the *hind-part* or *aft-end*. (*See* STERN.)

A slight spar deck fore and aft.—*Sir W. Raleigh.*

Fore-castle. Ancient ships had a castle, as may be seen in the tapestry of the House of Lords, representing the Spanish Arma'da. The term fore-castle means before the castle. The Romans called the castled ships *navës turri'tæ*.

That part of the fore-castle which is aloft, and not in the hold, is called the prow.—*Sir W. Raleigh.*

Fore-close. To put an end to. A legal term, meaning to close before the time specified; *g.e.*—suppose I hold the mortgage of a man called A, and A fails to fulfil his part of the agreement, I can insist upon the mortgage being cancelled, foreclosing thus our agreement.

The embargo with Spain foreclosed this trade.—*Carew.*

Fore-shortened. Not viewed laterally, but more or less in the line of sight. Thus a man's leg lying on the ground, with the sole of the foot presented foremost, would be perspectively shortened.

He forbids the fore-shortenings, because they make the parts appear little.—*Dryden.*

Forfar. *Do as the cow o' Forfar did, tak' a stannin' drink.* A cow, in passing a door in Forfar, where a tub of ale had been placed to cool, drank the whole of it. The owner of the ale prosecuted the owner of the cow, but a learned bailie, in giving his decision, said, "As the ale was drank by the cow while standing at the door, it must be considered *deoch an doruis* (stirrup-cup), to make a charge for which would be to outrage Scotch hospitality."—*Waverley.*

Fork out. Hand over; pay down; stand treat. Fingers are called *forks*, and this may suffice to explain the phrase; if not, we have the Saxon verb *feccan* (to draw out, to take), and "fork out" would be "fec out."

Forks. The gallows. (Latin, *furca*); hence Cicero (*de Div.* i. 26), "*Ferens furcam ductus est*" (he was led forth bearing a gallows). A slave so punished was called a "gallows-bearer" (*furcifer*).

Forlorn Hope means simply the troop sent forward. For-lorn is the Saxon *fore-lioran* (to send forward), and hope is *hauife* (a troop). Cromwell says,

"Our *forlorn* of horse marched within a mile of the enemy"—*i.e.*, our horse picket sent forward to reconnoitre approached within a mile of the enemy's camp. In huntsman's language, a hound that goes before the rest of the pack, and follows the chase, is called a *forlorn*, or *forloyne* one.

Forlot or *Firlot*. The fourth part of a boll. From *feower* (four), *hlot* (part).

Forma Pau'peris (Latin, *Under plea of poverty*). *To sue in formâ pauperis.* When a person has just cause of a suit, but is so poor that he cannot raise £5, the judge will assign him lawyers and counsel without the usual fees.

For'seti. God of Justice in Scandinavian mythology. He was a son of Baldur, and lived in Glitner Palace. (Old Norse, *for-sitja*, to preside.)

For'titer in Re (Latin). Firmness in doing what is to be done; an unflinching resolution to persevere to the end.

Fortunate Islands. Now called the Cana'ries.

Fortuna'tus. *You have found Fortunatus's purse.* Are in luck's way. The nursery tale of "Fortuna'tus" records that he had an inexhaustible purse. It is from the Italian fairy tales of Straparo'la, called "Nights." Translated into French in 1585. (*See* WISHING CUP.)

Fortune. *Fortune favours the brave.* (Fortës fortu'na ad'juvat.) — *Terence, "Phor'mio,"* i. 4.

Fortu'nio. The assumed name of a damsel, youngest of three sisters, who dressed herself as a cavalier to spare her aged father, who was summoned to the army. Fortunio on the way engaged seven servants: Strong-back, who could carry on his back enough liquor to fill a river; Lightfoot, who could traverse any distance in no time; Marksman, who could hit an object at any distance; Finear, who could hear anything, no matter where uttered; Boisterer, who could do any amount of cudgelling; Gourmand, who could eat any amount of food; and Tippler, who could drink a river dry and thirst again. Fortunio having rendered invaluable services to king Alfourite, by the aid of her seven servants, at last married him.—*Grimm's Goblins*, "*Fortunio.*" *Countess D'Aulnoy*, "*Fairy Tales.*"

Forty. A superstitious number, arising from the Scripture use. Thus Moses was forty days in the mount; Elijah was forty days fed by ravens; the rain of the flood fell forty days, and another forty days expired before Noah opened the window of the ark; forty days was the period of embalming; Jonah gave Nineveh forty days to repent; our Lord fasted forty days; he was seen forty days after his resurrection; &c.

St. Swithin betokens forty days' rain or dry weather; a quarantine extends to forty days; forty days, in the old English law, was the limit for the payment of the fine for manslaughter; the privilege of sanctuary was for forty days; the widow was allowed to remain in her husband's house for forty days after his decease; a knight enjoined forty days' service of his tenant; a stranger at the expiration of forty days was compelled to be enrolled in some tithing; members of parliament were protected from arrest forty days after the prorogation of the house, and forty days before the house was convened; a new-made burgess had to forfeit forty pence unless he built a house within forty days; &c. &c.

The ancient physicians ascribe many strange changes to the period of forty; the alchemists looked on forty days as the charmed period when the philosopher's stone and elixir of life were to appear.

Forty Thieves. In the tale of "Ali Baba'."—*Arabian Nights' Entertainments.*

Forty Winks. A short nap. Forty is an indefinite number, meaning a few. Thus we say, "A, B, C, and forty more." Coriola'nus says, "I could beat forty of them," iii. 1. (*See* FORTY.)

> The slave had forty thousand lives.
> *Shakespeare*, "*Othello*," iii. 1.
>
> I loved Ophelia; forty thousand brothers
> Could not, with all their quantity of love
> Make up my sum.
> *Shakespeare*, "*Hamlet*," v. 1.

Fos'cari (*Francis*). Doge of Venice. He occupied the office for thirty-five years, added Brescia, Ber'gamo, Crema, and Ravenna to the Republic, greatly improved the city, and raised Venice to the pinnacle of its glory. Of his four sons only one, named Jac'opo, survived, who was thrice tortured. Before his final banishment, the old doge, then eighty-four years of age, hobbled on crutches to the gaol where his son was confined, but

would not mitigate the sentence of "The Ten." His son, being banished to Candia, died, and Francis was deposed. As he descended the Giant Staircase he heard the bell toll for the election of his successor, and dropped down dead.—*Byron, "The Two Foscari."*

Jacopo Fos'cari. Denounced by the Council of Ten for taking bribes of foreign powers. He was tried before his own father, confessed his guilt, and was banished. During his banishment a Venetian senator was murdered, and Jacopo, being suspected of complicity in the crime, was again tortured and banished. He returned to Venice, was once more brought before the council, subjected to torture, and banished to Candia, where in a few days he died.

> Nothing can sympathise with Foscari,
> Not e'en a Foscari.
> *Byron, "The Two Foscari."*

Fos'eta. A Frissian goddess, who had a temple in Fos'etis-land. Called, since the preaching there of St. Willibrod in the seventh century, Hel'igoland (*Holy land*).

Foss (*Corporal*). An attendant on lieutenant Worthington. A similar character to Trim, in Sterne's "Tristram Shandy."—*G. Colman, "The Poor Gentleman."*

Foss-way. One of the four principal highways made by the Romans in England, leading from Cornwall to Lincoln. It had a foss or ditch on each side of it.

Fossa et Furca (*Pit and Gallows*). An ancient privilege granted by the crown to its vassals, to cast female felons into a ditch, and hang male ones on a gallows.

Fossils. Things dug up, animal and vegetable remains dug out of the earth. (Latin, *fodio*, to dig up.)

> Many other bodies, which, because we discover them by digging into the bowels of the earth, are called by one common name, *fossils*, under which are comprehended metals and minerals. [Not now.] —*Locke.*

Foster Brother or *Sister.* One brought up by the same nurse.

A *foster-child* is one brought up by those who are not its real parents. (Saxon, *fostrian*, Danish, *fostrer*, to nurse.)

Fot'tei (3 syl.) or *Miroku'.* God of health and wealth, represented with a very projecting paunch (*Japanese mythology*).

Fou Drunk. "Wilbraham has *fou-drunk*"—*i.e.*, is despicably drunk, dead drunk. French, *fou*, "mad," as *fou-enragé*; or simply *fu'*, *i.e.*, "full," "intensive," as in *full-oft*, "*full-well* ye reject the commandment of God," Mark vii. 9.

Foul Proof. A proof is a rough impression of a manuscript set up in type, or of a drawing engraved, for the author's correction. The proof with many faults is a *foul* proof, but the "pull" after the errors are corrected is termed a *clean* proof. These impressions are called proofs because they must be *approved of* by author and reader before they are finally printed.

Foul-weather Jack. Commodore Byron, said to be as notorious for foul weather, as our queen is for fine. (1723 1786.)

Admiral Sir John Norris, who died 1746.

Fountain of Death. In "Jerusalem Delivered," the hermit tells Charles and Ubald of a fountain, the sight of which excites thirst, but those who taste its water die with laughter.

Pompo'nius Me'la speaks of a fountain in the Fortunate Islands, "Qui potave're risu solvuntur in mortem." Petrarch alludes to the same.

These fountains symbolise the pleasures of sin.

Fountain of Youth. A fountain supposed to possess the power of restoring youth. It was thought to be on one of the Baha'ma Islands.

Four Kings. *The History of the Four Kings* (Livre des Quatre Rois). A pack of cards. In a French pack the four kings are Charlemagne, David, Alexander, and Cæsar, representatives of the Franco-German, Jewish or Christian, Macedonian, and Roman monarchies.

Four Letters, containing the name of God, and called by Rabbins "tetragrammaton." Thus, in Hebrew, JHVH (JeHoVaH); in Greek, Θεος; in Latin, *Deus;* in French, *Dieu;* in Assyrian, *Adat;* Dutch, *Godt;* German, *Gott;* Danish, *Godh;* Swedish, *Goth;* Persian, *Soru;* Arabic, *Alla;* Cabalistic, *Agla;* Egyptian, Θωυθ; Spanish, *Dios;* Italian, *Idio*, &c.

Four Masters. Michael and Cucoirighe O'Clerighe, Maurice and Fear-

feafa Conry, authors of the "Annals of Donegal."

Fou'rierism. A communistic system so called from Charles Fourier, of Besançon. According to Fourier all the world was to be cantoned into groups, called phalansteries, consisting each of 400 families or 1,800 individuals, who were to live in a common edifice, furnished with workshops, studios, and all sources of amusement. The several groups were at the same time to be associated together under a unitary government, like the cantons of Switzerland or the States of America. Only one language was to be admitted; all the gains of each phalanstery were to belong to the common purse; and though talent and industry were to be rewarded, no one was to be suffered to remain indigent, or without the enjoyment of certain luxuries and public amusement. (1772-1837).

Fou'rierists. French communists, so called from Charles Fourier. (*See above.*)

Fowler. *Henry the Fowler.* Heinrich I., emperor of Germany, was so called, because when the deputies announced to him his election to the throne, they found him fowling with a hawk on his fist. (876, 919-936.)

Fox. An old English broadsword. (Latin, *falx;* French, *fauchon;* our *falchion.*)

> O signieur Dew, thou dy'st on point of fox,
> Except, O signieur, thou do give to me
> Egregious ransom,
> *Shakespeare,* "*Henry V.*," iv. 4.

I had a sword, ay, the flower of Smithfield for a sword, a right fox i' faith.—*Two Angry Women of Abington.* (1599.)

Fox. So our Lord called Herod Antipas, whose crafty policy was thus pointed at, "Go ye, and tell that fox, Behold, I cast out devils" (St. Luke xiii. 32). (B.C. 4—A.D. 32.)

Marshal Soult was nicknamed *The old Fox*, from his strategic talents and fertility of resources. (1769-1851.) (*See* REYNARD.)

Fox. In illustration of Shylock's remark, that some men "cannot abide a gaping pig, and others a harmless cat," it may be stated that Tycho Brahé always fainted at sight of a *fox;* marshal d'Albert at a *pig;* Henri III. at a *cat;* and duke d'Epernon at a *leveret.*

A wise fox will never rob his neighbour's hen-roost, because it would soon be found out. He goes further from home, where he is not known.

Every fox must pay his skin to the furrier. (French, *En fin le renard se trouve chez le pelletier.*) The crafty shall be taken in their own wiliness.

Tutte le volpi si trovano in pellicaria.—*Italian Proverb.*

He sets a fox to keep his geese. (Latin, *Ovem lupo commisisti.*) He entrusted his money to sharpers.

Fox-glove, called by the Welsh *Fairy's glove,* and by the Irish *Fairy-bells,* is either a corruption of Folk's glove—*i.e.,* the glove of the good folks or fairies, or else of the Saxon *fox[es]-glofa,* red or fox-coloured glove.

Fox-sleep. A pretended sleep. The fox, like the cat, simulates sleep in order to deceive its prey. It is said that a fox always sleeps with one eye open.

Fox-tail. *I gave him a flap with a fox-tail.* I cajoled him; made a fool of him. The fox-tail was one of the badges of the motley, and to flap with a fox-tail is to treat one like a fool.

Foxy. Strong-smelling, or red-haired; like a fox.

Fra Diav'olo (Michele Pozza). A celebrated brigand and renegade monk, who evaded pursuit for many years amidst the mountains of Calabria (1760-1806). Auber has made him the subject of an opera.

Fradu'bio (*Brother Doubt*), says Spenser, wooed and won Duessa (*False-faith*); but one day, while she was bathing, discovered her to be a "filthy old hag," and resolved to leave her. False-faith instantly metamorphosed him into a tree, and he will never be relieved till "he can be bathed from the well of living water."—"*Faëry Queen,*" book i. 2.

Frame of Mind. Disposition. A *printer's* frame is a stand on which the type is dis-posed; a *founder's* frame is a mould into which molten metal is disposed or poured; a *weaver's* frame is a loom where the silk or thread is disposed or stretched for quilting, &c.; a *picture* frame is an ornamental edging within which the picture is dis-posed; a *mental* frame, therefore, is the boundary within which the feelings of the mind are dis-posed.

France. The heraldic device of the city of Paris is a ship. As Sauval says, "L'île de la cité est faite comme un grand navire enfoncé dans la vase, et échoué au fil de l'eau vers le milieu de la Seine." This form of a ship struck the heraldic scribes, who in the latter part of the middle ages emblazoned a ship on the shield of Paris.

Frances'ca. A Venetian maiden, daughter of Minotti, governor of Corinth. She loved Alp, and tried to restore him to his country and faith, but, as he refused to recant, gave him up, and died broken-hearted.—*Byron, "Siege of Corinth."*

Frances'ca da Rim'ini. Daughter of Guido da Polenta, lord of Ravenna. Her story is told in Dante's "Inferno" (c. v.). She was married to Lanciotto Malatesia, lord of Rimini, but committed adultery with Paolo, her husband's brother. Both were put to death by him in 1389. Leigh Hunt has a poem, and Silvio Pellico a tragedy, on the subject.

Francis'cans, or *Min'orites* (3 syl.). Founded in 1208 by St. Francis of Assisi, who called poverty "his bride." Poverty was the ruling principle of the order. Duns Scotus, Roger Bacon, cardinal Ximenës, Ganganelli, &c., were of this order.

Frangipa'ni. A powerful Roman family. So called from their benevolent distribution of bread during a famine.

Frangipani. A delicious perfume, made of spices, orris-root, and musk, in imitation of real Frangipani. Mercutio Frangipani, the famous Italian botanist, visited the West Indies in 1493. The sailors perceived a delicious fragrance as they neared Antig'ua, and Mercutio told them it proceeded from the *Plumé'ria Alba.* The plant was re-named Frangipani, and the distilled essence received the same name.

Frangipani pudding is pudding made of broken bread. (*Frangere,* to break; *panis,* bread.)

Frank. A name given by the Turks, Greeks, and Arabs, to any of the inhabitants of the western parts of Europe, as the English, Italians, Germans, Spaniards, French, &c.

Frank Pledge. Neighbours bound for each other's good conduct. Hallam says every ten men in a village were answerable for each other, and if one of them committed an offence the other nine were bound to make reparation. The word means the security given by Franklins or free-men.

Frankeleynes Tale, in Chaucer, resembles one in Boccaccio, "Decameron," Day x. No. 5, and one in the fifth book of his "Philocope." (*See* DORIGEN.)

Frank'enstein (3 syl.). A young student, who made a soulless monster out of fragments of men picked up from churchyards and dissecting-rooms, and endued it with life by galvanism. The tale, written by Mrs. Shelley, shows how the creature longed for sympathy, but was shunned by every one. It was only animal life, a parody on the creature man, powerful for evil, and the instrument of dreadful retribution on the student who usurped the prerogative of the Creator.

> The Southern Confederacy will be the soulless monster of Frankenstein.—*Charles Sumner.*

Frankforters. The people of Frankfort.

Franklin. *The Polish Franklin.* Thaddeus Czacki. (1765-1813.)

Frantic. Brain-struck (Greek, *phren,* the brain), madness being a disorder of the brain.

> Cebel's frantic rites have made them mad.
> *Spenser.*

Frater. An Abram-man (*q.v.*). (Latin, *frater,* a brother, one of the same community or society.)

Frat'eret'to. A fiend mentioned by Edgar in the tragedy of "King Lear."

> Fraterétto calls me, and tells me Nero is an angler in the lake of darkness. Pray, innocent, and beware of the foul fiend.—*Act* iii. 6.

Frat'ery. The refectory of a monastery, or chief room of a frater-house. A frater is a member of a fraternity or society of monks. (Latin, *frater,* a brother.)

Fraticellians (*Little Brethren*). A sect of the Middle Ages, who claimed to be the only true Church, and threw off all subjection to the pope, whom they denounced as an apostate. They wholly disappeared in the fifteenth century.

Fre'a. The Anglo-Saxon form of Frigga, wife of Odin. Our Friday is *Frea's daeg.*

Free. *A free and easy*, a social gathering where persons meet together without formality to chat and smoke.

Free Bench (*francus bancus*). The widow's right to a copyhold. It is not a dower or gift, but a free right independent of the will of the husband. Called *bench* because, upon acceding to the estate, she becomes a tenant of the manor, and one of the benchers—*i.e.*, persons who sit on the bench occupied by the *parès curiæ*.

Freebooter means a free rover. (Dutch, *buiten*, to rove, whence *vry-buiter*; German, *freibeuter*, &c.)

His forces consisted mostly of base people and free-booters.—*Bacon.*

Freeholds. Estates which owe no duty or service to any lord but the sovereign. (*See* COPYHOLD.)

Free-lances. Roving companies of knights, &c., who wandered from place to place, after the Crusades, selling their services to any one who would pay for them. In Italy they were termed Condottie'ri.

Freeman (*Mrs.*). A name assumed by the duchess of Marlborough in her correspondence with queen Anne. The queen called herself Mrs. Morley.

Freeman of Bucks. A cuckold. The allusion is to the buck's horn. (*See* HORNS.)

Freeman's Quay. *Drinking at Freeman's Quay.* Free of cost. There was once a celebrated wharf so called, near London Bridge, where the porters, carmen, &c., had beer given them gratis.

Freemasons. In the Middle Ages a guild of masons specially employed in building churches. Called "free" because exempted by several papal bulls from the laws which bore upon common craftsmen, and exempt from the burdens thrown on the working classes.

The Lady freemason was the Hon. Miss Elizabeth St. Leger, daughter of Lord Doneraile, who (says the tale) hid herself in an empty clock-case when the lodge was held in her father's house, and witnessed the proceedings. She was discovered, and compelled to submit to initiation as a member of the craft.

Freeport (*Sir Andrew*). A London merchant, industrious, generous, and of great good sense. He was one of the members of the hypothetical club under whose auspices the "Spectator" was published.

Free-spirit. *Brethren of the Free Spirit*, a fanatical sect, between the thirteenth and fifteenth century, diffused through Italy, France, and Germany. They claimed "freedom of spirit," and based their claims on Romans viii. 2—14, "The law of the Spirit hath made me free from the law of sin and death."

Freestone is Portland stone, which cuts *freely* in any direction.

Free-thinker. One who thinks unbiassed by revelation or ecclesiastical canons, as deists and atheists.

Atheist is an old-fashioned word. I am a free-thinker.—*Addison.*

Free Trade. *The Apostle of Free Trade.* Richard Cobden (1804-65).

Freezing-Point. We generally mean by this expression that degree of Fahrenheit's thermometer which indicates the temperature of frozen water—viz., 32° above zero. If we mean any other liquid we add the name, as the freezing-point of milk, sulphuric ether, quicksilver, and so on. In centigrade and Réaumur's instruments zero marks the freezing-point.

Freischütz (pronounce *fry-shoots*), the free-shooter, a legendary German archer in league with the devil, who gave him seven balls, six of which were to hit infallibly whatever the marksman aimed at, and the seventh was to be directed according to the will of his co-partner. F. Kind made the libretto, and Weber set to music, the opera based on the legend, called "Der Freischutz."

Freki and Geri. The two wolves of Odin.

French Cream. Brandy. In France it is extremely general to drink after dinner a cup of coffee with a glass of brandy in it instead of cream. This "patent digester" is called *a Gloria.*

French Leave. *To take French leave.* To take without asking leave or giving any equivalent. The allusion is to the French soldiers, who in their invasions take what they require, and never wait to ask permission of the owners or pay any price for what they take.

Frenchman. *Done like a Frenchman, turn and turn again* ("1 Henry

VI.," iii. 4). The French are usually satirised by mediæval English authors as a fickle, wavering nation. Dr. Johnson says he once read a treatise the object of which was to show that a weather-cock is a satire on the word *Gallus* (a Gaul or cock).

Frenchman. The nickname of a Frenchman is "Crapaud" (*q.v.*), "Johnny" or "Jean," "Moosoo," "Robert Macaire" (*q.v.*); but of a Parisian "Grenouille" (Frog). (*See* BRISSOTINS.)

They stand erect, they dance whene'er they walk;
Monkeys in action, perroquet's in talk.
Gay, "Epistle III."

French Canadian, "Jean Baptiste."

French Peasantry, "Jacques Bonhomme."

French Reformers, "Brissotins" (*q.v.*).

Fres'co-painting means fresh-painting, or rather paint applied to walls while the plaster is *fresh* and damp. Only so much plaster must be spread as the artist can finish painting before he retires for the day. There are three chambers in the pope's palace at Rome done in fresco by Raphael Urbino and Julio Roma'no; at Fontainebleau there is a famous one, containing the travels of Ulysses in sixty pieces, the work of several artists, as Bollame'o, Martin Rouse, and others.

A fading fresco here demands a sigh.
Pope.

Fresh-man, at College, is a man not salted. It was anciently a custom in the different colleges to play practical jokes on the new-comers. One of the most common was to assemble them in a room and make them deliver a speech. Those who acquitted themselves well had a cup of caudle; those who passed muster had a caudle with salt water; the rest had the salt water only. Without scanning so deeply, "fresh-man" may simply mean a fresh or new student. (*See* BEJAN.)

Freston. An enchanter introduced into the romance of "Don Belia'nis of Greece."

Truly I can't tell whether it was Freston or Friston; but sure I am that his name ended in "ton."—*Don Quixote.*

Freyja. Daughter of Niord, goddess of love; drawn in a car yoked with cats. She is the Venus of the north. (*Scandinavian mythology.*)

Frey. (*See* FREYR.)

Freyr. Son of Niord, of the dynasty of the Vanagods; god of fertility and peace, and the dispenser of rain. He was the patron god of Sweden and Iceland, and rode on the boar Gullinbursti; and his sword was self-acting. (*v.* GERDA.)

Friar, in printing. A part of the sheet which has failed to receive the ink, and is therefore left blank. As Caxton set up his printing-press in Westminster Abbey, it is but natural to suppose that monks and friars should give foundation to some of the printers' slang. (*See* MONK.)

Friar Dom'inic, in Dryden's "Spanish Friar," designed to ridicule the vices of the priesthood.

Friar Ger'und. Designed to ridicule the pulpit oratory of Spain in the eighteenth century; full of quips and cranks, tricks and startling monstrosities.—*Joseph Isla, "Life of Friar Gerund."* (1714-1783.)

Friar John. A tall, lean, wide-mouthed, long-nosed friar of Sevillë, who dispatched his matins with wonderful celerity, and ran through his vigils quicker than any of his fraternity. He swore lustily, and was a Trojan to fight. When the army from Lernë pillaged the convent vineyard, Friar John seized the staff of a cross, and pummelled the rogues most lustily. He beat out the brains of some, crushed the arms of others, battered their legs, cracked their ribs, gashed their faces, broke their thighs, tore their jaws, dashed in their teeth, dislocated their joints, that never corn was so mauled by the thresher's flail, as were these pillagers by the "baton of the cross."—*Rabelais, "Gargantua and Pantagruel,"* bk. i. 27.

If a joke more than usually profane is to be uttered Friar John is the spokesman.... A mass of lewdness debauchery, profanity, and valour.—*Foreign Quarterly Review.*

Friar Laurence, in "Romeo and Juliet," by Shakespeare.

Friar Rush. A house-spirit, sent from the infernal regions in the seventeenth century to keep the monks and friars in the same state of wickedness they were then in. The legends of this roysterer are of German origin. (*Bruder Rausch,* brother Tipple.)

Friar Tuck. Chaplain and steward of Robin Hood. Introduced by Sir Walter Scott in "Ivanhoe." He is a pudgy, paunchy, humorous, self-indulgent, and combative clerical Falstaff. His costume consisted of a russet habit of the Franciscan order, a red corded girdle with gold tassel, red stockings, and a wallet. A friar was nicknamed *tuck*, because his dress was *tucked* by a girdle at the waist. Thus, Chaucer says, "Tucked he was, as is a frere about."

> In this our spacious isle I think there is not one
> But he hath heard some talk of Hood and Little John;
> Of Tuck, the merry friar, which many a sermon made
> In praise of Robin Hood, his outlaws, and their trade. *Drayton, "Polyalbion," s. 26.*

Friars (*brothers*). Applied to the four great religious orders: Dominicans, Franciscans, Augustines, and Carmelites. Later, a fifth order was added—that of the Trinitarians. The first two were called *Black* and *Grey* friars, the Carmelites were called *White* friars, and the Trinitarians *Crutched* friars (*q.v.*).

Friars. (*See* BLACK.)

Friar's Heel. The outstanding upright stone at Stonehenge is so called. Geoffrey of Monmouth says the devil bought the stones of an old woman in Ireland, wrapped them up in a wyth and brought them to Salisbury plain. Just before he got to Mount Ambre the wyth broke, and one of the stones fell into the Avon, the rest were carried to the plain. After the fiend had fixed them in the ground, he cried out, "No man will ever find out how these stones came here." A friar replied, "That's more than thee canst tell," whereupon the foul fiend threw one of the stones at him and struck him on the heel. The stone stuck in the ground, and remains so to the present hour.

Friar's Lanthern. Milton uses the expression as a synonym of "Jack o' Lantern," but Friar Rush, the *esprit follet*, who got admittance into a monastery as a scullion, and played the monks sad pranks, was not a *field* bogie but a *house* spirit, and is never called "Jack." The poet seems to have considered Friar Rush the same as "Friar with the Rush (light)," and, therefore, Friar with the Lantern or Will o' the Wisp.

> She was pinched and pulled, she said.
> And he by Friar's lanthern led.
> *Milton, "L'Allegro."*
>
> Better we had through mire and bush
> Been lan thern-led by Friar Rush.
> *Sir Walter Scott, "Marmion."*

Friars Major (*Fratrës majo'rës*) The Domin'icans.

Friars Minor (*Fratrës mino'rës*). The Francis'cans.

Friar's Tale. A certain archdeacon had a sumpnour, who acted as his secret spy, to bring before him all offenders. One day as he was riding forth on his business he met the devil disguised as a yeoman, swore eternal friendship, and promised to "go snacks" with him. They first met a carter whose cart stuck in the road, and he cried in his anger, "The devil take it, both horse and cart and hay!" Soon the horse drew it out of the slough, and the man cried, "God bless you, my brave boy!" "There," said the devil, "is my own true brother, the churl spake one thing but he thought another." They next came to an old screw, and the sumpnour declared he would squeeze twelve pence out of her for sin, "though of her he knew no wrong;" so he knocked at her door and summoned her "for cursing" to the archdeacon's court, but said he would overlook the matter for twelve pence, but she pleaded poverty and implored mercy. "The foul fiend fetch me if I excuse thee," said the sumpnour, whereat the devil replied that he would fetch him that very night, and seizing him round the body, made off with him. —*Chaucer, "Canterbury Tales."*

Fribble. An effeminate coxcomb of weak nerves, in Garrick's farce of "Miss in her Teens."

Friday is the Mahometan sabbath. It was the day on which Adam was created, and our Lord was crucified. The Sabe'ans consecrate it to Venus or Astartë. (*See* FREA.)

Friday. Fairies and all the tribes of elves of every description, according to mediæval romance, are converted into hideous animals on Friday, and remain so till Monday. (*See* the romance of "Gueri'no Meschi'no," and others.)

Friday, Lucky. In America, Friday is a lucky day. In Scotland it is a great day for weddings, but in England it is not.

Sir William Churchill says, "Friday is my lucky day I was born, christened, married, and knighted on that day; and all my best accidents have befallen me on a Friday."

Columbus first discovered land on a Friday, and called it San Salvador. He set sail Friday, August 3, 1492.

Friday, Unlucky. Because it was the day of our Lord's crucifixion; it is accordingly a fast-day in the Roman Catholic Church. Soames says, "Adam and Eve ate the forbidden fruit on a Friday, and died on a Friday." (*Anglo-Saxon Church*, p. 255.)

Long Friday, Good Friday, long being a synonym of great. Thus Mrs. Quickly says, "'Tis a long loan for a poor lone woman to bear" ("Henry IV."), and the Scotch proverb, "Between you and the long day"—*i.e.*, the *great* or judgment day. Good Friday in Danish is *Langfiedag*, and in Swedish *Längfredag*.

He who laughs on Friday will weep on Sunday. Sorrow follows on the wake of joy. The line is taken from Racine's comedy of "Les Plaideurs."

Friday. (*See* BLACK.)

My Man Friday. The young savage found by Robinson Crusoe on a Friday, and kept as his servant and companion on the desert island.

Friday Street (London). The street of fishmongers who served Friday markets. *Stow.*

Friends. "Lovely and pleasant in their lives, and in their death they are not divided." Said of Saul and Jonathan (2 Sam. i. 2—3.) (*See* ACHATES.)

Friend at Court properly means a friend in a court of law who watches the trial, and tells the judge if he can nose out an error; but the term is more generally applied to a friend in the royal court, who will whisper a good word for you to the sovereign at the proper place and season. (*See* AMICUS CURIÆ.)

Friend of Man. Marquis de Mirabeau. So called from one of his works, "L'ami des Hommes" (5 vols.). This was the father of the great Mirabeau, called by Barnave "The Shakespeare of eloquence" (1715-1789).

Friendship, examples of—

Her'culës and Iola'os; Theseus and Pirith'oös; Pyl'adës and Orestës; Achilles and Patroc'lus; Idom'eneus and Mer'ion; Diome'dës and Sthen'elos; Harmo'dios and Aristogi'ton; Epaminon'das and Pelop'idas; Septim'ios and Alcander (all Greeks); Damon and Pyth'ias; Sacharissa and Am'oret (Syracusans); Nisus and Euryalus; Amys and Amylion (*q.v.*); David and Jonathan; our divine Redeemer and the apostle John; Goethe and Schiller; Montaigne and Etienne de la Boëtie.

Frigga, in the genealogy of Æses, is the supreme goddess, wife of Odin, and daughter of the giant Fiörgwyn. She presides over marriages, and may be called the Juno of the Valhalla. (*Scandinavian mythology.*)

Frilingi. The second rank of people among the ancient Saxons. (*See* EDHILINGI.)

Fringe. The Jews wore fringes to their garments, and these fringes on the garments of the priests were accounted sacred, and were touched by the common people as a charm. Hence the desire of the woman who had the issue of blood to touch the fringe of our Lord's garment (Matt. ix. 20-22).

Frippery. Rubbish of a tawdry character; worthless finery; foolish levity. A *friperer* or *fripperer* is one who deals in frippery, either to sell or clean old clothes. (French, *friperie*, old clothes and cast-off furniture.)

> We know what belongs to a frippery.
> *Shakespeare, "Tempest,"* iv. 1
>
> Old cloaths, cast dresses, tattered rags,
> Whose works are e'en the frippery of wit,
> *Ben Jonson.*

Frippery properly means rags and all sorts of odds and ends. French, *fripe* (a rag), *friperie* (old clothes and furniture), *fripier* (a broker of old clothes, &c.). Applied to pastry. Eugéne Grandet says, "En Anjou la *frippe* exprime l'accompagnement du pain, depuis le beurre plus distinguée des frippes."

Frisket. The light frame of the printing-press, which folds down upon the tympan (*q.v.*) over the sheet of paper to be printed. Its object is two-fold—to hold the sheet in its place and to keep the margins clean. It is called frisket because it *frisks* or skips up and down very rapidly—*i.e.*, the pressman opens

it and shuts it over with great alacrity, the movement being called "flying the frisket."

Frisco'. God of peace and pleasure among the ancient Saxons.

Frith. *By frith and fell.* By wold and wild, wood and common. Frith is the Welsh *frith* or *friz*, and means a "woody place." Fell is the German *fels* (rock), and means barren or stony places, a common.

Frithiof (pron. *Frit-yoff*) means "peace-maker." In the Icelandic myths he married Ingëborg (*In-ge-boy'-e*), the daughter of a petty king of Norway, and widow of Hring, to whose dominions he succeeded. His adventures are recorded in the Saga which bears his name, and which was written at the close of the thirteenth century.

Frithiof's Sword. Angurva'del (*stream of anguish*).

Fritz. *Old Fritz.* Frederick II. *the Great*, king of Prussia. (1712, 1740-1786.)

Fro. God of the air and tempests. (*Scandinavian mythology.*)

Frog. A frog offered to carry a mouse across a ditch with the intention of drowning it, but both were carried off by a kite.

> Old Æsops' fable, where he told
> What fate unto the mouse and frog befell.
> *Cary, "Dante,"* cxxiii.

Nic Frog is the Dutchman (not Frenchman) in Arbuthnot's "History of John Bull." Frogs are called "Dutch Nightingales."

Frogs. Frenchmen, properly *Parisians.* So called from their ancient heraldic device, which was three frogs or three toads. *Qu'en disent les grenouilles?* What will the frogs (people of Paris) say, was in 1791 a common court phrase at Versailles. There was a point in the pleasantry when Paris was a quagmire, called *Lutè'tia* (mud-land) because, like frogs or toads, they lived in mud, but now it is quite an anomaly. (*See* CRAPAUD.)

Frogs. The Lycian shepherds were changed into frogs for mocking Lato'na. *Ovid, "Met.,"* vi. 4.

> As when those hinds that were transformed to frogs
> Railed at Latona's twin-born progeny.
> *Milton, "Sonnet."* vii.

It may be all fun to you, but it is death to the frogs. The allusion is to the fable of the boy stoning the frogs, who was told by one of the persecuted creatures, "It may be fun to you; but it is death to us."

Frollo (*Archdeacon Claude*). A priest who has a great reputation for sanctity, but falls in love with a gipsy girl, and pursues her with relentless persecution, because she will not yield to him.—*Victor Hugo, "Notre Dame de Paris."*

Fronde. A political squabble during the ministry of cardinal Maz'arin, in the minority of Louis XIV. (1648-1653.) The malcontents were called *Frondeurs* from a witty illustration of a councillor, who said that they were "like schoolboys who sling stones about the streets. When no eye is upon them they are bold as bullies; but the moment a 'policeman' approaches, away they scamper to the ditches for concealment" (*Montglat*). The French for a sling is *fronde*, and for slingers, *frondeurs.*

Frondeur, a backbiter, one who throws stones at another.

> And what about Diebitsch? began another *frondeur*.
> *Vera*, p. 200.

Fronti'no, once called Balisarda. Name of Roge'ro's and also Bradamante's horse.—*Orlando Furioso.*

> The renowned Frontino, which Bradamantë purchased at so high a price, could never be thought thy equal.—*Don Quixote.*

Frost. *Jack Frost.* The personification of frost.

> Jack Frost looked forth, one still, clear night,
> And he said, "Now I shall be out of sight;
> So over the valley and over the height
> In silence I'll take my way."
> *Miss Gould.*

Froth (*Master*). "A foolish gentleman" in "Measure for Measure."

Lord Froth. A pompous coxcomb in "The Double Dealer," by Congreve.

Frozen Music. Architecture. So called by F. Schlegel.

Frozen Words appears to have been a household joke with the ancient Greeks, for Antiph'anës applies it to the discourses of Plato: "As the cold of certain cities is so intense that it freezes the very words we utter, which remain congealed till the heat of summer thaws them, so the mind of youth is so thoughtless that the wisdom of Plato lies there frozen, as it were, till it is thawed by the

ripened judgment of mature age."—*Plutarch's Morals.*

The moment their backs were turned, little Jacob thawed, and renewed his crying from the point where Quilp had frozen him.—*Dickens, "Curiosity Shop."*

Truth in person doth appear
Like words congealed in northern air.
Butler, "Hudibras," pt. i. 1.

Every one knows the incident of the "Frozen Horn" related in "Baron Munchausen."

Frumen'tius (*St.*). Apostle of Ethiopia and the Abyssinians in the fourth century.

Fry. Children (a word of contempt). *Get away, you young fry.* It means properly a crowd of young fishes, and its application to children should be limited to those that obstruct your path, crowd about you, or stand in your way. (French, *frai*, spawn.)

Nothing to fry with (French). Nothing to eat; nothing to live on. (*See* WIDE-NOSTRILS.)

Frying-pan. *Out of the frying-pan into the fire.* In trying to extricate yourself from one evil, you fell into a greater. The Greeks used to say, "Out of the smoke into the flame;" and the French say, "Tombre de la poële dans la braise."

Furcam et Flagellum' (gallows and whip). The meanest of all servile tenures, the bondman being at the lord's mercy, both life and limb.

Fub. To steal, to prig. (French, *fourbi*, "a Jew who conceals a trap;" *fourber*, "to cheat;" *four*, "a false pocket for concealing stolen goods.)

Fuchs (*fox*). A freshman of the first year in the German University. In the second year he is called a *Bursch.*

Fudge. Not true, stuff, make-up. (Gaelic, *ffug*, deception; Welsh, *ffug*, pretence; whence *ffugiwr*, a pretender or deceiver.) A word of contempt bestowed on one who says what is absurd or untrue.

Disraeli quotes the following clause:

There was, in our time, one Captain Fudge, a commander of a merchant-man; who, upon his return from a voyage, always brought home a good cargo of lies; insomuch that now, aboard ship, the sailors, when they hear a great lie, cry out, *Fudge!—Remarks upon the Navy.* (1700.)

We were put on board the *Black Eagle.* The master's name was Fudge by some called *Lying Fudge.—Mr. Crouch, "A Collection of Papers."* (1713.)

Fudge Family A series of metrical epistles by Thomas Moore, purporting to be written by a family on a visit to Paris. Seq., *The Fudge Family in England*

Fuel. *Adding fuel to fire.* Saying or doing something to increase the anger of a person already angry. The French say, "pouring oil on fire."

Fuggers. German merchants, proverbial for their great wealth. "Rich as a Fugger" is common in old English dramatists. Charles V. introduced some of the family into Spain, where they superintended the mines.

I am neither an Indian merchant, nor yet a Fugger, but a poor boy like yourself.—*Guzman d'Alfarache.*

Fugleman means properly wingman, but is applied to a soldier who stands in front of men at drill to show them what to do. Their proper and original post was in front of the right wing. (German, *flügel*, a wing.)

Fulhams, or *Fullams.* Loaded dice. So called from the suburb where the bishop of London resides, which, in the reign of queen Elizabeth, was the most notorious place for black-legs in all England. Dice made with a cavity were called "Gourds." Those made to throw the high numbers (from five to twelve) were called "High Fullams" or "Gourds," and those made to throw the low numbers (from ace to four) were termed "Low Fullams" or "Gourds."

For gourd and fullam holds,
And "high" and "low" beguile the rich and poor.
Shakespeare, "Merry Wives of Windsor," i. 3.

Fulhams. Make-believes. So called from false or loaded dice. (*See above.*)

Fulhams of poetic fiction.
Butler, "Hudibras," pt. ii. 1.

Have their fulhams at command,
Brought up to do their feats at hand.
Butler, "Upon Gaming."

Full Cry. When all the hounds have caught the scent, and give tongue in chorus.

Fum, or *Fung* (*the phœnix*). One of the four symbolical animals supposed to preside over the destinies of the Chinese empire. It originated from the element of fire, was born in the Hill of the Sun's Halo, and has its body inscribed with the five cardinal virtues. It has the forepart of a goose, the hind-quarters of a stag, the neck of a snake the tail of a

fish, the forehead of a fowl, the down of a duck, the marks of a dragon, the back of a tortoise, the face of a swallow, the beak of a cock, is about six cubits high, and perches only on the woo-tung tree. It is this curious creature that is embroidered on the dresses of certain mandarins.

Fu'mage (2 syl.). A tax for having a fire, mentioned in Domesday Book, and abolished by William III. (Latin, *fumus*, smoke.)

Fume. *In a fume.* In ill-temper, especially from impatience. The French say, *Fumer sans tabac; Fumer sans pipe* (to put oneself into a rage). Smoking with rage, or rather with the ineffectual vapour of anger.

> A! Rignot, il est courageulx
> Pour un homme avantureulx
> Et terrible quant il se fume.
> *L'Aventureulx* (*a farce*).

Fund. *The sinking fund* is money set aside by the Government for paying off a part of the national debt. This money is "sunk," or withdrawn from circulation, for the bonds purchased by it are destroyed.

Funds or *Public Funds.* Money lent at interest to Government on Government security. It means the national stock, which is the *foundation* of its operations.

To be interested in the funds is to have money in the public funds.

A rise in the funds is when the quotation is higher than it was before.

A fall in the funds is when the quotation is lower than when it was last quoted.

Funeral means a torchlight procession (from the Latin, *funis*, a torch), because funerals among the Romans took place at night by torchlight, that magistrates and priests might not be violated by seeing a corpse, and so be prevented from performing their sacred duties.

Funeral Banquet. The custom of giving a feast at funerals came to us from the Romans, who not only feasted the friends of the deceased, but also distributed meat to the persons employed.

> Thrift, thrift, Horatio! the funeral baked meats
> Did coldly furnish forth the marriage tables.
> *Shakespeare, "Hamlet," i. 2.*

Fungo'so. A character in "Every Man in His Humour," by Ben Jonson.

> Unlucky as Fungoso in the play.
> *Pope, "Essay on Criticism," 328.*

Funny Bone. A pun on the word *hu'merus.* The bone at the end of the *os hu'meri*, or bone which runs from the shoulder to the elbow.

Fur'below. A corruption of *falbala*, a word in French, Italian, and Spanish, to signify a sort of flounce.

> Flounced and furbelowed from head to foot.—*Addison.*

Furca. (*See* FOSSA.)

Furor. Son of Occasion, an old hag, who was quite bald behind. Sir Guyon bound him "with a hundred iron chains and a hundred knots."—*Spenser, "Faëry Queen,"* bk. ii.

Fusber'ta. Rinaldo's sword is so called in "Orlando Furioso."

> This awful sword was as dear to him as Durinda'na or Fushberta to their respective masters.—*Sir W. Scott.*

Fusilier's. Foot-soldiers that used to be armed with a fusil or light musket. The word is now a misnomer, as the six British and two Indian regiments so called carry rifles like those of the rest of the infantry.

Fuss. Much ado about nothing. (Allied to *fizz*, froth; *fuzz*, to fly off in minute particles. Latin, *fundo*, to pour out; Greek, *phuza*, flight with terror, &c.; Anglo-Saxon, *fus*, eager.)

> Nor with senates keep a fuss.
> *Swift.*

Fus'tian. Stuff, bombast, pretentious words. Properly, a sort of cotton velvet. (French, *futaine;* Spanish, *Fustan*, the name of a place.) (*See* BOMBAST.)

> Fustian his thoughts and words ill-sorted.
> *Dryden.*
>
> Discourse fustian with one's own shadow.
> *Shakespeare, "Othello," ii. 3.*

Futile (2 syl.) is that which will not hold together; inconsistent. *A futile scheme* is a design conceived in the mind which will not hold good in practice. (Latin, *futio*, to run off like water.) (*See* SCHEME.)

Fylla. Confidante and lady's-maid of queen Frigga.—*Scandinavian mythology.*

Fy'rapel (*Sir*). The leopard, king Lion's nearest kinsman, in the Beast epic of "Reynard the Fox."

G.

G. This letter is the outline of a camel's head and neck. It is called in Hebrew *gimel* (a camel).

G.C.B. (*See* BATH.)

G.H.V.L. on the coin of William III. of the Netherlands is *Groot Hertog Van Luxemburg* (grand duke of Luxembourg).

Gab (*g* hard). *The gift of the gab.* Fluency of speech; or rather, the gift of boasting. (French, *gaber*, to gasconade; Danish and Scotch, *gab*, the mouth; Gaelic, *gob*; Irish, *cab*; whence our *gap* and *gape*, *gabble* and *gobble*. The gable of a house is its *beak*.)

> There was a good man named Job,
> Who lived in the land of Uz,
> He had a good gift of the gob,
> The same thing happened us.
> "*Book of Job*," *by Zach. Boyd.*

> Thou art one of the knights of France, who hold it for glee and pastime to gab, as they term it, of exploits that are beyond human power.—*Sir W. Scott*, "*The Talisman*," ch. ii.

Gabel', Gabelle (*g* hard). A salt-tax. A word applied in French history to the monopoly of salt. All the salt made in France had to be brought to the royal warehouses, and was there sold at a price fixed by the government. The iniquity was that some provinces had to pay twice as much as others. Edward III. jokingly called this monopoly "King Philippe's *Salic* law." It was abolished in 1789. (German, *gabe*, a tax.)

Gaberlunzie, or *A gaberlunzie man* (*g* hard). A mendicant; or, more strictly speaking, one of the king's bedesmen, who were licensed beggars. The word *gaban* is French and Spanish for "a cloak with tight sleeves and a hood." Hence *gabardine* (the Jewish cassock). *Lunzie* is a diminutive of *laine* (wool), as in linsey-woolsey (half linen half woollen). So that *gaber-lunzie* means "coarse woollen gown." These bedesmen were also called *blue-gowns* (*q.v.*), from the colour of their cloaks.

Ga'briel (*g* hard), in Jewish mythology, is the angel of death to the favoured people of God, the prince of fire and thunder, and the only angel that can speak Syriac and Chaldee. The Mahometans call him the chief of the four favoured angels, and the spirit of truth. In mediæval romance he is the second of the seven spirits that stand before the throne of God, and, as God's messenger, carries to heaven the prayers of men ("Jerusalem Delivered," bk. i.) The word means "power of God." Milton makes him chief of the angelic guards placed over Paradise.

> Betwixt these rocky pillars Gabriel sat,
> Chief of the angelic guards.
> "*Paradise Lost*," iv.

Longfellow, in his "Golden Legend," makes him the angel of the moon, and says he brings to man the gift of hope.

> I am the angel of the moon . . .
> Nearest the earth, it is my ray
> That best illumes the midnight way.
> I bring the gift of *hope*.
> "*The Miracle Play*," iii.

Gabriel's horse. Haïzum.

Gabriel's hounds. Wild geese. The noise of the bean-goose (*anser segĕtum*) in flight is like that of a pack of hounds in full cry.

Gabriel Hounds, or *Gabble Retchet*, a cry like that of hounds, heard at night, and foreboding trouble.

Gab'rielle (3 syl.; *g* hard). *La Belle Gabrielle.* Daughter of Antoine d'Estrées, grand-master of artillery, and governor of the Ile de France. Henri IV., towards the close of 1590, happened to sojourn for a night at the Château de Cœuvres, and fell in love with Gabrielle, then nineteen years of age. To throw a flimsy veil over his intrigue, he married her to Damerval de Liancourt, created her duchess de Beaufort, and took her to live with him at court.

> Charmante Gabrielle,
> Percé de mille dards,
> Quand la gloire m'appelle
> A la suite de Mars.
> *Henri IV.*

Gabri'na, in "Orlando Furioso," is a sort of Potiphar's wife. She was the wife of Argeʻo, a baron of Servia. While Philander, a Dutch knight, was entertained by Argeʻo, Gabrina assayed his virtue, but Philander fled the house. Gabrina, in revenge, accused him to her husband of adultery, and Argeʻo followed him, brought him back, and locked him in the castle dungeon. One day Gabri'na went to visit him, and implored him to avenge her on a faithless knight who had tempted her virtue. Philander readily undertook to be her champion; but the pretended lover was Argeʻo, whom Philander ignorantly slew. Gabrina now threatened to deliver up her champion

to the law unless he married her; an alternative that Philander accepted, but ere long he was killed by poison. The whole affair being brought to light, Gabrina was shut up in prison, but effecting her escape, wandered about the country as an old hag. Knight after knight had to defend her, but at last she was committed to the charge of Odori'co, who, to get rid of her, hung her on an elm.

Ga'briolet'ta (*g* hard). Governess of Brittany, rescued by Am'adis of Gaul from the hands of Balan, "the bravest and strongest of all the giants."—"*Amadis of Gaul*," bk. iv., ch. 129.

Gad (*g* hard). *Gadding from place to place.* Wandering from pillar to post without any profitable purpose. (Irish, *gad*, a roving; Russian, *chod*, &c.) A gadabout is one who gads.

> Give water no passage, neither a wicked woman liberty to gad abroad.—*Eccius.*

Gad-fly is not the *roving* but the *goading* fly. (Saxon, *gad*, a goad.)

> I will go get a leaf of brass,
> And, with a gad of steel, will write these words.
> *Shakespeare*, "*Titus Andronicus*," iv. 1.

Gad-steel. Flemish steel. So called because it is wrought in *gads*, or small bars. (Saxon, *gad*, a small bar or goad.)

Gadshill, in Kent, near Rochester. Famous for the attack of Sir John Falstaff and three of his knavish companions on a party of four travellers, whom they robbed of their purses. While the robbers were dividing the spoil, Poins and the Prince of Wales set upon them, and "outfaced them from their prize;" and as for the "Hercules of flesh," he ran and "roared for mercy, and still ran and roared," says the prince, "as ever I heard a bull-calf." Gadshill is also the name of one of the thievish companions of Sir John.—*Shakespeare*, "*1 Henry IV.*," ii. 4.

Gaels. A contraction of *Gad-hels* (hidden rovers). The inhabitants of Scotland who maintained their ground in the Highlands against the Celts. It is an error to derive this word from *Gaul*, *Gallia.*

Gaff (*g* hard). *Crooked as a gaff.* A gaff is an iron hoe or hook. The metal spurs of fighting cocks; in nautical language, a boom or spar used to extend the upper edge of the mizen. (Irish, *gaf;* Spanish and Portuguese, *gafa;* Shemitic, *cafah*, to bend.)

Gaffer (*g* hard). A title of address, as "Gaffer Grey," "Good-day, Gaffer." About equal to "mate." (Saxon, *gefer* a companion or mate.)

Gags, in theatrical parlance, are interpolations. When Hamlet directs the clowns to say no more "than is set down," he cautions them against indulgence in gags. (Dutch, *gaggelen*, to cackle.)

Gaiter (*g* hard). A proper name. (*See* BREWER.)

Gala Day (*g* hard). A festive day; a day when people put on their best attire. (Spanish, *gala*, court dress; Italian, *gala*, finery; French, *gala*, pomp.)

Gal'ahad, or *Sir Galaad* (*g* hard). Son of Sir Launcelot and Elaine, one of the Knights of the Round Table, so pure in life that he was successful in his search for the sangrael. Tennyson has a poem on the subject, called, "*The Holy Grail.*"

> There Galaad sat, with manly grace,
> Yet maiden meekness in his face.
> *Sir W. Scott*, "*Bridal of Triermain*," ii. 13.

Gal'aor (*Don*). Brother of Am'adis of Gaul, a gay libertine, whose adventures form a strong contrast to those of the more serious hero.

Galate'a (*g* hard). A sea-nymph, beloved by Polyphe'me, but herself in love with Acis. Acis was crushed under a huge rock by the jealous giant. Handel has an opera entitled "Acis and Galatea."

Gal'athe (3 syl.). Hector's horse.

> There is a thousand Hectors in the field;
> Now here he fights on Galathé his horse,
> And there lacks work.
> *Shakespeare*, "*Troilus and Cressida*," v. 5.

Gal'axy (*g* hard). *A galaxy of beauty.* A cluster, assembly, or coterie of handsome women. The galaxy is the "Milky Way" sown thick with stars. (Greek, *gala*, milk.)

Gale's Compound. Powdered glass mixed with gunpowder to render it non-explosive. Gale is the patentee.

Galen (*g* hard). *Galen says "Nay," and Hippocratës "Yea."* The doctors disagree, and who is to decide? Galen

was a physician of Asia Minor in the second Christian century. Hippoc'ratës—a native of Cos, born B.C. 460—was the most celebrated physician of antiquity.

Galen. A generic name for an apothecary. Galenists prefer drugs (called *Galenical medicines*), Paracelsians use mineral medicines.

Galeot'ti (*Martius*). Louis XI.'s Italian astrologer. Being asked by the king if he knew the day of his own death, he craftily replied that he could not name the exact day, but he knew this much: it would be twenty-four hours before the decease of his majesty. Thrasullus, the soothsayer of Tiberius, emperor of Rome, made verbally the same answer to the same question.

"Can thy pretended skill ascertain the hour of thine own death?"
"Only by referring to the fate of another," said Galeotti.
"I understand not thine answer," said Louis.
"Know then, O king," said Martius, "that this only I can tell with certainty concerning mine own death, that it shall take place exactly twenty-four hours before your majesty's."
Sir W. Scott, "Quentin Durward," ch. xxix.

Galera'na (*g* hard), according to Ariosto, was wife of Charlemagne.—"*Orlando Furioso*," bk. xxi. (See CHARLEMAGNE.)

Galère. *Que diable allait-il faire dans cette galère?* (What business had he to be on this galley?) This is from Molière's comedy of "Les Fourberies de Scapin." Scapin wants to bamboozle Géronte out of his money, and tells him that his master (Géronte's son) is detained prisoner on a Turkish galley, where he went out of curiosity. He adds, that unless the old man will ransom him, he will be taken to Algiers as a slave. Géronte replies to all that Scapin urges, "What business had he to go on board the galley?" The retort is given to those who beg money to help them out of difficulties which they have brought on themselves. "I grant you are in trouble, but what right had you to go on the galley?"

Gale'sus (*g* hard). A river of Pug'lia, not far from Tarentum. The sheep that fed on the meadows of Gale'sus were noted for their fine wool.—*Horace*, "*Carm.*," ii. 6, 10.

Galia'na (*g* hard). A Moorish princess. Her father, king Gadalfe of Tole'do, built for her a palace on the Tagus so splendid that the phrase, "a palace of Galiana" became proverbial in Spain.

Galimau'frey (*g* hard). A medley; any confused jumble of things; but strictly speaking, a hotch-potch made up of all the scraps of the larder. (French, *galimafrée*; Spanish, *gallofa*, "broken meat," from *gallofero*, a beggar.)

He wooes both high and low, both rich and poor,
Both young and old, one with another, Ford;
He loves thy gally-mawfry (*all sorts*).
Shakespeare, "Merry Wives," ii. 1.

Gall (*g* hard). *St. Gall's bell.* A four-sided bell, which was certainly in existence in the seventh century, and is still shown in the monastery of St. Gall, Switzerland.

Gallant' (*g* hard). Brave, polite, courteous, &c. (Gael, *gallan*, "a branch," whence also *callant*, "a stripling" or, in Bible language, an "olive branch.") Only the aristocracy have a genealogical tree, and therefore gallant applies strictly to them alone.

Galley (*g* hard). A printer's frame into which type from the stick (*q.v.*) is emptied. In the galley the type appears only in columns; it is subsequently divided into pages, and transferred to the "chase" (*q.v.*). (French, *galée.*)

Galley Pence. Genoese coin brought over by merchants ("galley-men"), who used the Galley Wharf, Thames Street. These pence, or rather halfpence, were larger than our own.

Gal'lia (*g* hard). France.

Impending hangs o'er Gallia's humbled coast.
Thomson, "Summer."

Gall'ia Bracca'ta (*trousered Gaul*). Gallia Narbonen'sis was so called from the "braccæ" or trousers which the natives wore in common with the Scythians and Persians.

Gall'ia Coma'ta. That part of Gaul which belonged to the Roman emperor, and was governed by leg'ates (*lega'ti*), was so called from the long hair (*comæ*) worn by the inhabitants flowing over their shoulders.

Gallice'næ. The nine virgin priestesses of the Gallic oracle. By their charms they could raise the wind and waves, turn themselves into any animal form they liked, cure wounds and diseases, and predict future events.—*Gallic mythology.*

Gall'icism (*g* hard). A phrase or sentence constructed after the French idiom; as "when you *shall have returned* home you will find a letter on your table." Government documents are especially guilty of this fault. In St. Matt. xv. 32 is a Gallicism: "I have compassion on the multitude, because *they continue* with me now three days, and have nothing to eat." Compare St. Mark viii. 2.

Galligan'tus (*g* hard). The giant who lived with Hocus-Pocus, the conjuror. Jack the Giant-killer blew the magic horn, and both the giant and conjuror were "overthrown."—*Nursery Tale of "Jack the Giant-Killer."*

Gallimaufry. (*See* GALIMAUFREY.)

Gall'ipot (*g* hard) means a glazed pot, as *galletyles* (3 syl.) means glazed tiles. (Dutch, *gleipot*, glazed pot.) In farce and jest it forms a by-name for an apothecary.

Gallo-Bel'gicus. An annual register in Latin for European circulation, first published in 1598.

> It is believed,
> And told for news with as much diligence
> As if 'twere writ in Gallo-Belgicus.
> *Thomas May*, "*The Heir.*" (1615.)

Galloon. (*See* CADDICE.)

Gall'oway (*g* hard). A small horse of the breed which originally came from Galloway in Scotland.

> Thrust him downstairs! Know we not Galloway nags?—*Shakespeare*, "*2 Henry IV.*," ii. 4.

Galor'e (2 syl., *g* hard). A sailor's term, meaning "in abundance." (Irish, *go leor*, in abundance.)

> For his Poll he had trinkets and gold galore,
> Besides of prize-money quite a store.
> *Jack Robinson.*

Gal'vanism (*g* hard). So called from Louis Galva'ni, of Bologna. Signora Galvani in 1790 had frog-soup prescribed for her diet, and one day some skinned frogs which happened to be placed near an electric machine in motion exhibited signs of vitality. This strange phenomenon excited the curiosity of the experimenter, who subsequently noticed that similar convulsive effects were produced when the copper hooks on which the frogs were strung were suspended on the iron hook of the larder. Experiments being carefully conducted, soon led to the discovery of this important science.

Galway Jury. An enlightened, independent jury. The expression has its birth in certain trials held in Ireland in 1635 upon the right of the king to the counties of Ireland. Leitrim, Roscommon, Sligo, and Mayo, gave judgment in favour of the crown, but Galway opposed it; whereupon the sheriff was fined £1,000, and each of the jurors £4,000.

Gam. (*See* GANELON.)

Ga'ma (*g* hard). Vasco da Gama, the Portuguese, was the first European navigator who doubled the Cape of Good Hope.

> With such mad seas the daring Gama fought . . .
> Incessant labouring round the stormy Cape.
> *Thomson*, "*Summer.*"

Vasco de Gama. The hero of Camoëns' "Lusiad." He is represented as sagacious, intrepid, tender-hearted, pious, fond of his country, and holding his temper in full command. He is also the hero of Meyerbeer's posthumous opera, "L'Africaine."

> Gama, captain of the venturous band,
> Of bold emprise, and born for high command,
> Whose martial fires, with prudence close allied,
> Ensured the smiles of fortune on his side.
> *Camoëns*, "*Lusiad*," bk i.

Gama'hës (*g* hard). Stones which contain naturally the representation of some object, such as a plant, landscape, or animal.

The word is used by Albertus Magnus, and is from the French *camaïeu* (an agate). The natural "cameos" are called *agate-stones*, because most of them belong to the agate family.

Gambo'ge (2 syl., first *g* hard, second *g* soft). So called from Gambo'dia or Cambogia, whence it was first brought.

Game (1 syl., *g* hard). *Are you game for a spree?* Are you inclined to join in a bit of fun? The allusion is to game-cocks, which never show the white feather, but are always ready for a fight. (*See* SPORTING SEASON.)

You are making game of me. You are chaffing me. (Anglo-Saxon, *gamen*, jest, scoffing.)

Game-leg. A bad or lame leg. (Welsh, *cam*; Irish, *gam*, bad, crooked.)

Gam'elyn (3 syl., *g* hard). The youngest of the three sons of Sir Johan de Boundys. On his death-bed the old knight left "five plowes of land" to each

of his two elder sons, and the rest of his property to Gamelyn. The eldest took charge of the boy, but entreated him shamefully; and when Gamelyn, in his manhood, demanded of him his heritage, the elder brother exclaimed, "Stand still, gadelyng, and hold thy peace!" "I am no gadelyng," retorted the proud young spirit; "but the lawful son of a lady and true knight." At this the elder brother sent his servants to chastise the youngling, but Gamelyn drove them off with "a pestel." At a wrestling-match held in the neighbourhood, young Gamelyn threw the champion, and carried off the prize ram; but on reaching home found the door shut against him. He at once kicked down the door and threw the porter into a well. The elder brother, by a manœuvre, contrived to bind the young scapegrace to a tree, and left him two days without food; but Adam, the spencer, unloosed him, and Gamelyn fell upon a party of ecclesiastics who had come to dine with his brother, "sprinkling holy water on the guests with his stout oaken cudgel." The sheriff now sent to take Gamelyn and Adam into custody; but they fled into the woods and came upon a party of foresters sitting at meat. The captain gave them welcome, and in time Gamelyn rose to be "king of the outlaws." His brother, being now sheriff, would have put him to death, but Gamelyn constituted himself a lynch judge, and hanged his brother. After this the king appointed him chief ranger, and he married. This tale is the foundation of Lodge's novel, called "Euphue's Golden Legacy," and the novel furnished Shakespeare with the plot of "As You Like It."

Gammer (*g* hard). A contraction of grandmère, first into gan-mer, then into gammer.

Gammer Gurton's Needle. The earliest comedy but one in the English language. It was "Made by Mr. S., Master of Arts." The author is said to have been Bishop Still of Bath and Wells. (1543-1607.)

Gam'mon (*g* hard). A corruption of *gamene.* Stuff to impose upon one's credulity; chaff. (Anglo-Saxon, *gamen,* scoffing; our *game,* as "You are making game of me.")

Gammon (*g* hard) means the leg, not the buttock. (French, *jambon,* the leg, *jambe;* Italian, *gamba.*)

Gam'mut, or *Gamut* (*g* hard). It is *gamma ut,* "ut" being the first word in the Guido-von-Arrezzo scale of *ut, re, mi, fa, sol, la.* In the eleventh century the ancient scale was extended a note below the Greek proslamban'omy note (our A), the first space of the bass staff. The new note was termed γ (gamma), and when "ut" was substituted by Arrezzo, the "supernumerary" note was called *gamma* or *ut,* or shortly *gamm' ut* —*i.e.,* "G ut." The gammut, therefore, properly means the diatonic scale beginning in the bass clef with "G."

Gamp (*Mrs.*), or *Sarah Gamp* (*g* hard). A monthly nurse, famous for her gouty umbrella and perpetual reference to Mrs. Harris, a purely imaginary person, whose opinions always confirmed her own.—*Dickens, "Martin Chuzzlewit."*

Punch caricatures the *Standard* as "Mrs. Sarah Gamp," a little woman with an enormous bonnet and her characteristic umbrella.

A Sarah Gamp, or *Mrs. Gamp.* A big, pawky umbrella, so called from Sarah Gamp. (*See above.*)

In France it is called *un Robinson,* from Robinson Crusoe's umbrella.—*Defoe.*

Gamps and Harrises. Workhouse nurses, real or supposititious. (*See* GAMP.)

> Mr. Gathorne Hardy is to look after the Gamps and Harrises of Lambeth and the Strand.—*The Telegraph.*

Gan'abim. The island of thieves. So called from the Hebrew *gannab* (a thief).—*Rabelais, "Pantagruel,"* iv. 66.

Gander (*g* hard). *What's sauce for the goose is sauce for the gander.* Both must be treated exactly alike. Apple-sauce is just as good for one as the other.

Gander-cleugh. Folly cliff; that mysterious land where any one who makes a "goose of himself" takes up his temporary residence. The hypothetical Jedediah Cleishbotham, who edited the "Tales of my Landlord," lived there, as Sir Walter Scott assures us.

Gander-month. Those four weeks when the "monthly nurse" rules the house with despotic sway, and the master is made a goose of.

Gan'elon (*g* hard). Count of Mayence, one of Charlemagne's paladins, the

"Judas" of knights. His castle was built on the Blocksberg, the loftiest peak of the Hartz Mountains. Jealousy of Roland made him a traitor; and in order to destroy his rival, he planned with Marsillus, the Moorish king, the attack of Roncesvallës. He was six and a half feet high, with glaring eyes and fiery hair; he loved solitude, was very taciturn, disbelieved in the existence of moral good, and never had a friend. His name is a by-word for a traitor of the basest sort.

Have you not held me at such a distance from your counsels, as if I were the most faithless spy since the days of Ganelon?—*Sir Walter Scott*, "*The Abbot*," ch. xxiv.

You would have thought him [Ganelon] one of Attila's Huns, rather than one of the paladins of Charlemagne's court.—"*Croquemitaine*," iii.

Ga'nem (*g* hard), having incurred the displeasure of Calif Haroun-al-Raschid, effected his escape by taking the place of a slave, who was carrying on his head dishes from his own table. —*Arabian Nights' Entertainments.*

Gan'esa (*g* hard). Son of Siva and Parbutta; also called Gunputty, the elephant god. The god of wisdom, forethought, and prudence. The Mercury of the Hindus.

Camdeo bright and Ganesa sublime
Shall bless with joy their own propitious clime.
Campbell, "*Pleasures of Hope*," i.

Ganga. One of the three goddesses of rivers.—*Indian mythology.*

Gangas. Black priests of Angola, Congo, &c.—*African mythology.*

Gang-board, or *Gang-way* (*g* hard). The board or way made for the rowers to pass from stem to stern, and where the mast was laid when it was unshipped. Now it means the board with cleats or bars of wood by which passengers walk into or out of a ship or steamboat. A *gang* is an alley or avenue.

Gang-day (*g* hard). The day when the boys *gang* round the parish to beat its bounds.

Gan'ges (2 syl.; first *g* hard, second *g* soft). Pliny tells us of men living on the smell of the Ganges., "Nat. Hist.," xii.

By Ganges' bank, as wild traditions tell,
Of old the tribes lived healthful by the smell;
No food they knew, such fragrant vapours rose,
Rich from the flowery lawn where Ganges flows.
Camoëns, "*Lusiad*," bk. vii.

Ganglâti (*Slow-pace*). The servant of the goddess Hel (*q.v.*).

Gangway (*g* hard). *Below the gangway.* In the House of Commons there is a sort of bar extending across the house, which separates the Ministry and the Opposition from the rest of the members. To sit "below the gangway" is to sit amongst the general members, neither among the Ministers nor with the Opposition.

Clear the gangway. Make room for the passengers from the boat, clear the passage. (*See* GANG-BOARD.)

Ganna. A Celtic prophetess, who succeeded Velle'da. She went to Rome, and was received by Domitian with great honours.—*Tacitus*, "*Annals*," 55.

Ganor (*g* hard), *Gineura* (*g* soft), or *Guinever.* Arthur's wife.

Gan'ymede (3 syl.; *g* hard). Jove's cup-bearer; the most beautiful boy ever born. He succeeded Hebë in office.

When Ganymede above
His service ministers to mighty Jove.
Hoole's "*Ariosto*."

Ga'ora. A tract of land inhabited by a people without heads. Their eyes are in their shoulders, and their mouths in their breasts.—*Hackluyt's* "*Voyages.*" (*See* BLEMMYES.)

Gape (*g* hard). *Looking for gape-seed.* Gaping about and doing nothing. A corruption of "Looking a-gapesing;" *gapesing* is staring about with one's mouth open. A-gapesing and a-trapesing are still used in Norfolk.

Seeking a gape's nest. (Devonshire.) A *gape's nest* is a sight which people stare at with wide-open mouth. The word "nest" was used in a much wider sense formerly than it is now. Thus we read of a "nest of shelves," a "nest of thieves," a "cozy nest." A gape's nest is the nest or place where anything stared at is to be found. (*See* MARE'S NEST.)

Gar'agan'tua (*g* hard). The giant that swallowed five pilgrims with their staves and all in a salad. From a book entitled "The History of Garagantua," 1594. Laneham, however, mentions the book of Garagantua in 1575. The giant in Rabelais is called Gargantua (*q.v.*).

You must borrow me Garagantua's mouth (before I can utter so long a word), . . . 'tis a word too great for any mouth of this age's size.
Shakespeare, "*As You Like It*," iii. 2.

Garagantuan. Threatening, bullying. (*See preceding.*)

Garble (*g* hard) properly means to sift out the refuse. Thus, by the statute of 1 James, I. 19, a penalty is imposed on the sale of drugs not garbled. We now use the word to express a mutilated extract, in which the sense of the author is perverted by what is omitted. (French, *garber*, to make clean; Spanish, *garbillar;* Chaldee, *carbl;* our *cribble*, a corn-sieve; *cribbled*, sifted.)

Garci'as (*g* hard). *The soul of Pedro Garcias.* Money. It is said that two scholars of Salamanca discovered a tombstone with this inscription:—"Here lies the soul of the licentiate Pedro Garci'as *i*" and on searching for this "soul," found a purse with a hundred golden ducats.—*Gil Blas* (*Preface*).

Gar'darike (4 syl., *g* hard). So Russia is called in the Eddas.

Garden (*g* hard). The garden of Joseph of Arimathe'a was the spot where the rotunda of the Holy Sepulchre stands.

The Garden or *Garden Sect.* The disciples of Epicu'rus, who taught in his own private garden.

> Epicurus in his garden was languid; the birds of the air have more enjoyment of their food.—*Ecce Homo.*

Garden of England. Worcestershire and Kent are both so called.

Garden of Europe. Italy.

Garden of France. Amboise, in the department of Indre-et-Loire.

Garden of Italy. The island of Sicily.

Garden of Spain. Andaluci'a.

Garden of the West. Illinois; Kansas is also so called.

Garden of the World. The region of the Mississippi.

Gardener (*g* hard). *Get on, gardener!* Get on, you slow and clumsy coachman. The allusion is to a man who is both gardener and coachman.

Gardener. Adam is so called by Tennyson.

> From yon blue sky above us bent,
> The grand old gardener and his wife (*Adam and Eve*)
> Smile at the claims of long descent.
> "*Lady Clara Vere de Vere.*"
>
> Thou, old Adam's likeness,
> et to dress this garden.
> *Shakespeare*, "*Richard II.*," iii. 4.

Gardening (*g* hard). (*See* ADAM'S PROFESSION.)

Garder le Mulet (*To hold the mule*). To be kept waiting. Till recently, persons went on mules to make calls, and the servant of the house held the mule till the caller had finished his visit. Even in the reign of Louis XIV., counsellors of state went to the palace on mules.

Gargamelle (3 syl., *g* hard) was the wife of Grangousier, and daughter of the king of the Parpaillons (*butterflies*). On the day that she gave birth to Gargantua she ate sixteen quarters, two bushels, three pecks, and a pipkin of *dirt*, the mere remains left in the tripe which she had for supper; for, as the proverb says—

> Scrape tripe as clean as e'er you can,
> A tithe of filth will still remain.

Gargamelle. Said to be meant for Anne of Brittany. She was the mother of Gargantua, in the satirical romance of "Gargantua and Pan'tagruel'," by Rabelais. Motteux, who makes "Pantagruel" to be Anthony de Bourbon, and "Gargantua" to be Henri d'Albret, says "Gargamelle" is designed for Catherine de Foix, queen of Navarre.—*Rabelais*, i. 4.

Gargan'tua (*g* hard) according to Rabelais, was son of Grangousier and Gargamelle. Immediately he was born he cried out "Drink, drink!" so lustily, that the words were heard in Beauce and Bibarois; whereupon his royal father exclaimed, "Que grand tu as!" which, being the first words he uttered after the birth of the child, were accepted as its name; so it was called "Gah-gran'-tu-as," corrupted into Gar-g'an-tu-a. It needed 17,913 cows to supply the babe with milk. When he went to Paris to finish his education, he rode on a mare as big as six elephants, and took the bells of Notre Dame to hang on his mare's neck as jingles. At the prayer of the Parisians he restored the bells, and they consented to feed his mare for nothing. On his way home, he was fired at from the castle at Vede Ford, and on reaching home combed his hair with a comb 900 feet long, when at every "rake" seven bullet-balls fell from his hair. Being desirous of a salad for dinner, he went to cut some lettuces as big as walnut-trees, and ate up six pilgrims from Sebastian, who had hidden themselves among them out of fear. Picrochole, having committed certain

offences, was attacked by Gargantua in the rock Clermond, and utterly defeated, and Gargantua, in remembrance of this victory, founded and endowed the abbey of Theleme.—*Rabelais*, "*Gargantua*," i. 7.

Gargantua is said to be a satire on François I., but this cannot be correct, as he was born in the kingdom of the butterflies, was sent to Paris to finish his education, and left it again to succour his own country. Motteux, perceiving these difficulties, thinks it is meant for Henri d'Albret, king of Navarre.

Gargantua's Mare. Those who make Gargantua to be François I., make his "great mare" to be Mad. d'Estampes. Motteux, who looks upon the romance as a satire on the Reform party, is at a loss how to apply this word, and merely says, "It is some lady." Rabelais says, "She was as big as six elephants, and had her feet cloven into fingers. She was of a burnt-sorel hue, with a little mixture of dapple-grey; but, above all, she had a terrible tail, for it was every whit as great as the steeple-pillar of St. Mark." When the beast got to Orléans, and the wasps assaulted her, she switched about her tail so furiously that she knocked down all the trees that grew in the vicinity, and Gargantua, delighted, exclaimed, "Je trouve beau ce!" wherefore the locality has been called "Beauce" ever since. The satire shows the wilfulness and extravagance of court mistresses. — *Rabelais*, "*Gargantua and Pantagruel*," bk. i. 16.

Gargantua's Shepherds, according to Motteux, mean Lutheran preachers; but those who look upon the romance as a political satire, think the crown ministers and advisers are intended.

Gargantua's Thirst. Motteux says the "great thirst" of Gargantua, and "mighty drought" at Pantagruel's birth, refer to the withholding the cup from the laity, and the clamour raised by the Reform party for the wine as well as the bread in the eucharist.

Gargan'tuan. Enormous, inordinate, great beyond all limits. It needed 900 ells of Châtelleraut linen to make the body of his shirt, and 200 more for the gussets; for his shoes 406 ells of blue and crimson velvet were required, and 1,100 cow-hides for the soles. He could play 207 different games, picked his teeth with an elephant's tusk, and did everything in the same "large way."

It sounded like a Gargantuan order for a dram.—*The Standard.*

A Gargantuan course of studies. A course including all languages, as well ancient as modern, all the sciences, all the ologies and onomies, together with calisthenics and athletic sports. Gargantua wrote to his son Pantagruel, commanding him to learn Greek, Latin, Chaldaic, and Arabic; all history, geometry, arithmetic, and music; astronomy and natural philosophy, so that "there be not a river in the world thou dost not know the name and nature of all its fishes; all the fowls of the air; all the several kinds of shrubs and herbs; all the metals hid in the bowels of the earth; with all gems and precious stones. I would furthermore have thee study the Talmudists and Cabalists, and get a perfect knowledge of man. In brief, I would have thee a bottomless pit of all knowledge."—*Rabelais*, "*Pantagruel*," bk. ii. 8.

Gar'gery (*Joe*). A kind-hearted, illiterate blacksmith, in "Great Expectations," by Dickens. *Mrs. Gargery* is a virago of the fiercest type.

Gargit'tios. One of the dogs that guarded the herds and flocks of Ger'yön, and which Hercules killed. The other was the two-headed dog, named Orthos, or Orthros.

Gargouille, or *Gargoil* (*g* hard). A water-spout in church architecture. Sometimes also spelt *Gurgogle.* They are usually carved into some fantastic shape, such as a dragon's head, through which the water flows. Gargouille was the great dragon that lived in the Seine, ravaged Rouen, and was slain by St. Rema'nus, bishop of Rouen, in the seventh century. (*See* DRAGON.)

Garibaldi's Red Shirt. The red shirt is the habitual upper garment of American sailors. Any Liverpudlian will tell you that some fifteen years ago a British tar might be discerned by his *blue* shirt, and a Yankee "salt" by his *red.* Garibaldi first adopted the American shirt, when he took the command of the merchantman in Baltimore.

Garland (*g* hard). A head-dress, so called from Domeni'co Ghirlanda, an eminent goldsmith of Florence, the in-

ventor of gold and silver ornaments of great elegance in the form of a wreath, which became in the fourteenth century the favourite head-dress of the Florentine beauties. His son was an eminent fresco painter.

Garland. A collection of ballads in "True Lovers' Garland," &c.

Nuptial Garlands are as old as the hills. The ancient Jews used them, according to Selden (Uxor Heb. iii. 655), the Greek and Roman brides did the same (Vaughan, "Golden Grove"): so did the Anglo-Saxons and Gauls.

> Thre ornamentys pryncipaly to a wyfe: A rynge on hir fynger, a broch on hir brest, and a garlond on hir hede. The rynge betokenethe true love; the broch clennesse in herte and chastitye; the garlond . . . gladness and the dignity of the sacrement of wedlock.—*Leland, "Dives and Pauper."* (1493.)

Garnish (*g* hard). Entrance-money, to be spent in drink, demanded by jail-birds of new-comers. In prison slang garnish means fetters, and garnish-money is money given for the "honour" of wearing fetters. (French, *garnisaire*, a bailiff's man put into a debtor's house.)

Garratt (*g* hard). *The Mayor of Garratt.* Garratt is between Wandsworth and Tooting; the first mayor of this village was elected towards the close of the eighteenth century; and his election came about thus: Garratt Common had been often encroached on, and in 1780 the inhabitants associated themselves together to defend their rights. The chairman of this association was entitled *Mayor*, and as it happened to be the time of a general election, the society made it a law that a new "mayor" should be chosen at every general election. The addresses of these mayors, written by Foote, Garrick, Wilks, and others, are satires on the corruption of electors and political squibs. The first Mayor of Garratt was "Sir" John Harper, a retailer of brickdust in London; and the last was "Sir" Harry Dimsdale, muffin-seller, in 1796. Foote has a farce entitled "The Mayor of Garratt."

Garrot'e (2 syl., *g* hard) is the Spanish *garrote* (a stick). The original way of garrotting in Spain was to place the victim on a chair with a cord round his neck, then to twist the cord with a *stick* till strangulation ensued. In 1851 General Lopez was garrotted by the Spanish authorities for attempting to gain possession of Cuba; since which time the thieves of London, &c., have adopted the method of strangling their victim by throwing their arms round his throat, while an accomplice rifles his pockets.

Garter (*g* hard). *Knights of the Garter.* The popular legend is that Joan, countess of Salisbury, accidentally slipped her garter at a court ball. It was picked up by her royal partner, Edward III., who gallantly diverted the attention of the guests from the lady by binding the blue band round his own knee, saying as he did so, "Honi soit qui mal y pense."

Wearing the garters of a pretty maiden either on the hat or knee was a common custom with our forefathers. Brides usually wore on their legs a host of gay ribbons, to be distributed after the marriage ceremony amongst the bride-groom's friends; and the piper at the wedding dance never failed to tie a piece of the bride's garter round his pipe. If there is any truth in the legend given above, the impression on the guests would be wholly different to what such an accident would produce in our days; but perhaps the "Order of the Garter," after all, may be about tantamount to "The Order of the Ladies' Champions," or "The Order of the Ladies' Favourites."

Gar'vies (2 syl., *g* soft). Sprats. So called from Inch Garvie, an isle in the Frith of Forth, near which they are caught.

Gascona'de (3 syl., *g* hard). Talk like that of a Gascon—absurd boasting, vainglorious braggadocio. It is said that a Gascon was asked what he thought of the Louvre in Paris, and replied, "Pretty well; it reminds me of the back part of my father's stables." The vainglory of this answer is more palpable when it is borne in mind that the Gascons were proverbially poor. The Dictionary of the French Academy gives us the following specimen: "A Gascon, in proof of his ancient nobility, asserted that they used in his father's castle no other fuel than the bâtons of the family marshals."

Gaston (*g* hard). Lord of Claros, one of Charlemagne's paladins.

Gastrol'ators. People whose god is their belly.—*Rabelais, "Pantagruel,"* iv. 58.

Gate of Italy. That part of the valley of the Adigë which is in the vicinity of Trent and Rovere'do. It is a narrow gorge between two mountain ridges.

Gate of Tears (*Babelmandeb*). The passage into the Red Sea. So called by the Arabs from the danger of the navigation and number of shipwrecks that took place there.

> Like some ill-destined bark that steers
> In silence thro' the Gate of Tears.
> *T. Moore, "Fire Worshippers."*

Gath (*g* hard), in Dryden's satire of "Absalom and Achitophel," means Brussels, where Charles II. long resided while he was in exile.

> Had thus old David (*Charles II.*) . . .
> Not dared, when fortune called him, to be a king,
> At Gath an exile he might still remain.

Gathers (*g* hard). *Out of gathers.* In distress; in a very impoverished condition. The allusion is to a woman's gown, which certainly looks very seedy when "out of gathers"—*i.e.*, when the cotton that kept the "pleats" together has given way.

Gat-tooth (*g* hard). Goat-tooth. (Saxon, *gæt.*) Goat-toothed is having a liquorice tooth. Chaucer makes the wife of Bath say, "Gat-toothed I was, and that became me wele."

Gauche (French, *the left hand*). Awkward. *Awk*, the left hand. (*See* ADROIT.)

Gauch'erie (3 syl., *g* hard). Things not *comme il faut;* behaviour not according to the received forms of society; awkward and untoward ways. (*See* above.)

Gau'difer (*g* hard). A champion, celebrated in the romance of "Alexander." Not unlike the Scotch Bruce.

Gaul (*g* hard). France.

> Insulting Gaul has roused the world to war.
> *Thomson, "Autumn."*
>
> Shall haughty Gaul invasion threat?—*Burns.*

Gaunt (*g* hard). *John of Gaunt.* The third son of Edward III.; so called from Ghent, in Flanders, the place of his birth.

Gauntgrim (*g* hard). The wolf.

> For my part (said he), I don't wonder at my cousin's refusing Bruin the bear, and Gauntgrim the wolf. . . . Bruin is always in the sulks, and Gauntgrim always in a passion.
> *E. B. Lytton, "Pilgrims of the Rhine,"* ch. xii.

Gauntlet (*g* hard). *To run the gantlet.* To be hounded on all sides. Corruption of *gantlope*, the passage between two files of soldiers. (Germ. *gangellaufen* or *gassenlaufen.*) The reference is to a punishment common among sailors. If a companion had disgraced himself, the crew, provided with gauntlets or ropes' ends, were drawn up in two rows facing each other, and the delinquent had to run between them, while every man dealt him, in passing, as severe a chastisement as he could.

To throw down the gauntlet. To challenge. The custom in the Middle Ages, when one knight challenged another, was for the challenger to throw his gauntlet on the ground, and if the challenge was accepted the person to whom it was thrown picked it up.

> It is not for Spain, reduced as she is to the lowest degree of financial inanition, to throw the gauntlet to the right and left.—*The Times.*

Gauta'ma (*g* hard). The chief deity of Burmah, whose favourite offering is a paper umbrella.

The four sublime verities of Gauta'ma are as follows:—

1. Pain exists.
2. The cause of pain is "birth sin." The Buddhist supposes that man has passed through many previous existences, and all the heaped-up sins accumulated in these previous states constitute man's "birth sin."
3. Pain is ended only by Nirva'na (annihilation).
4. The way that leads to Nirvana is—right faith, right judgment, right language, right purpose, right practice, right obedience, right memory, and right meditation (eight in all).

Gau'tier and Garguille (*French*). All the world and his wife.

Se mocquer de Gautier et de Garguille (to make fun of every one). Gautier-Garguille was a clown of the seventeenth century, who gave himself unbounded licence, and provoked against himself a storm of angry feeling.

Gau'vaine (2 syl., *g* hard). *Sir Gauvaine the Courteous.* One of Arthur's knights, and his nephew. He challenged the Green Knight, and struck off his head; but the headless knight picked up his poll again and walked off, telling Sir Gauvaine to meet him twelve months hence. Sir Gauvaine kept his appointment, and was hospitably entertained; but, taking possession of the girdle be-

longing to the lady of the house, was chastised by the Green Knight, confessed his fault, and was forgiven.

> The gentle Gawain's courteous lore,
> Hector de Mares and Pellinore,
> And Lancelot that evermore
> Looked stol'nwise on the queen.
> *Sir W. Scott, "Bridal of Triermain,"* ii. 13.

Gava'ni (*g* hard). The pseudonym of Sulpice-Paul Chevalier, the John Leech of France. He was the great caricaturist of the *Chariva'ri*, as John Leech was of *Punch*. (1803-1866.)

Gav'elkind (*g* hard). A tenure in Wales, Kent, and Northumberland, whereby land descended from the father to *all* his sons in equal proportions. The youngest had the homestead, and the eldest the horse and arms. The usual etymology is the Teutonic *gif eal cyn* (give all the kin, or children); but a better one is the Welsh *gafael*, a tenure; Saxon, *gafol*.

Gawain (*g* hard). (*See* GAUVAINE.)

Gawrey (*g* hard). The flying woman who appeared to Peter Wilkins in his solitary cave. She was one of a race of flying women.—*Robert Pultock, "Peter Wilkins."*

Gay (*g* hard). *Gay as the king's candle.* A French phrase, alluding to an ancient custom observed on the 6th of January, called the "Eve or Vigil of the Kings," when a candle of divers colours was burnt. The expression is used to denote a woman who is more showily dressed than is consistent with good taste.

Gay Girl. A woman of light or extravagant habits. Lady Anne Berkeley, dissatisfied with the conduct of her daughter-in-law (lady Catherine Howard), exclaimed, "By the blessed sacrament, this gay girl will beggar my son Henry." (*See above.*)

> What eyleth you? Some gay gurl, God it wot,
> Hath brought you thus upon the very trot (*i.e.*, put you on your high horse, or into a passion).
> *Chaucer, "Canterbury Tales,"* 3,767.

Gaze (1 syl., *g* hard). *To stand at gaze.* To stand in doubt what to do. A term in forestry. When a stag first hears the hounds, it stands dazed, looking all round, and in doubt what to do. Heralds call a stag which is represented full-faced, a "stag at gaze."

> The American army in the central states remained wholly at gaze.—*Lord Mahon (History).*
> As the poor frighted deer, that stands at gaze,
> Wildly determining which way to fly.
> *Rape of Lucrece.*

Gazet'te (2 syl., *g* hard). A newspaper. The first newspapers were issued in Venice by the Government, and came out in manuscript once a month, during the war of 1563 between the Venetians and Turks. The intelligence was read publicly in certain places, and the fee for hearing it read was one *gazetta* (a Venetian coin, somewhat less than a farthing in value).

Gazet'ted (*g* hard). Published in the *Gazette*, or official London newspaper, where all promotions, bankruptcies, and dissolutions of partnership are inserted. It is published every Tuesday and Saturday.

N.B.—The first English gazette was published at Oxford, in 1665. On the removal of the court to London, the title was changed to the *London Gazette*.

Gaz'nivides (3 syl.). A dynasty of Persia, which gave four kings and lasted fifty years (999-1049), founded by Mahmoud Gazni, who reigned from the Ganges to the Caspian Sea.

Gear (*g* hard) properly means "dress." In machinery the bands and wheels that communicate motion to the working part are called the *gearing*. (Saxon, *gearwa*, clothing.)

In good gear. In good working order.

Out of gear. Not in working condition, when the "gearing" does not act properly; out of health.

Gee-up (*g* soft) is get up or *gehen* up, meaning "get along," "jog on." (*Horse language.*)

Gee-wo (*g* soft), addressed to a horse, is the Italian *gio* (get on). (*See* WO.)

> Et cum sic gloriaretur, et cogitaret cum quanta gloria duceretur ad filium virum super equum, dicendo, "*Gio! gio!*" cepit pede percutere terram quasi pungeret equum calcaribus.—*Dialogus Creaturarum.* (1480.)

Geese (*g* hard). (*See* GOOSE.)

Geese save the capitol. The tradition is that when the Gauls invaded Rome, a detachment in single file clambered up the hill of the capitol so silently that the foremost man reached the top without being challenged; but while he was striding over the rampart, some sacred geese, disturbed by the noise, began to cackle and awoke the garrison. Marcus Manlius rushed to the wall and hurled the fellow over the precipice. To commemorate this event, the Romans carried

a golden goose in procession to the capitol every year. (B. C. 390.)

> Those consecrated geese in orders,
> That to the capitol were warders,
> And being then upon patrol,
> With noise alone beat off the Gaul.
> *Butler, "Hudibras," ii. 3.*

All his swans are geese, or *All his swans are turned to geese.* All his expectations end in nothing; all his boasting ends in smoke. Like a person who fancies he sees a swan on a river, but finds it to be only a goose.

The phrase is sometimes reversed thus, "All his geese are swans;" meaning that everything belonging to him is to his own thinking first-rate. Commonly applied to people who think too much of the beauty and talent of their children.

The more geese the more lovers. The French newspaper called *L'Europe,* December, 1865, repeats this proverb, and says:—"It is customary in England for every gentleman admitted into society to send a fat goose at Christmas to the lady of the house he is in the habit of visiting. Beautiful women receive a whole magazine . . and are thus enabled to tell the number of their lovers by the number of fat geese sent to them." The *Times,* 27th December, 1865:—Truly the Frenchman knows much more about us than we ever "dreamt of in our philosophy."

Geese. (*See* CAG MAG.)

Gefjon (*Gafé-yon*). Goddess of virginity, to whom all maidens go at death. —*Scandinavian mythology.*

Gehen'na (Hebrew, *g* hard). The place of eternal torment. Strictly speaking, it means simply the Valley of Hinnom (*Ge-Hinnom*), where sacrifices to Moloch were offered and where refuse of all sorts was subsequently cast, for the consumption of which fires were kept constantly burning.

> And made his grove
> The pleasant valley of Hinnom, Tophet thence
> And black Gehenna called, the type of hell.
> *Milton, "Paradise Lost," bk. i.*

Gel'ert (*g* hard). The name of Llewellyn's dog. One day a wolf entered the room where the infant son of the Welsh prince was asleep; Gelert flew at it and killed it; but when Llewellyn returned home and saw his dog's mouth bloody, he hastily concluded that it had killed his child, and thrust it through with his sword. The howl of the dog awoke the child, and the prince saw too late his fatal rashness. Beth-gelert is the name of the place where the dog was buried. (*See* DOG.)

Gel'latley (*Davie*). The idiot servant of the baron of Bradwardine.—*Sir W. Scott;* "*Waverley.*" Also spelt GELLATLY.

Gema'ra (*g* hard), which means "complement," is applied to the second part of the Talmud, which consists of annotations, discussions, and amplifications of the Jewish Mishnah. There is the Babylonian Gema'ra and the Jerusalem Gema'ra. The former, which is the more complete, is by the academies of Babylon; the latter by those of Palestine.

Gendarmes (pron. *zjon-darm*). "Men at arms," the armed police of France. The term was first applied to those who marched in the train of knights; subsequently to the cavalry; in the time of Louis XIV. to a body of horse charged with the preservation of order; after the revolution to a military police chosen from old soldiers of good character; now it is applied to the ordinary police, whose costume is half civil and half military.

General Issue is pleading "Not guilty" to a criminal charge; "Never indebted" to a charge of debt.

Generalis'simo (*g* soft). Called *Tagus* among the ancient Thessalians, *Brennus* among the ancient Gauls, *Pendragon* among the ancient Welsh or Celts.

Gen'erous (*g* soft). *Generous as Hatim.* An Arabian expression. Hatim was a Bedouin chief famous for his warlike deeds and boundless generosity. His son was contemporary with Mahomet.

Geneu'ra (*g* soft). Daughter of the king of Scotland. Lurca'nio carried her off captive, and confined her in his father's castle. She loved Ariodantës, who being told that she was false, condemned her to die for incontinence, unless she found a champion to defend her. Ariodantës himself became her champion, and, having vindicated her innocence, married her. This is a satire on Arthur, whose wife intrigued with Sir Launcelot.—*Orlando Furioso.* Bk. i.

Gene'va (*g* soft), contracted into *Gin.* Originally made from malt and juniper-berries. (French, *genevre,* a juniper-berry.)

Gene'va Bible. The English version in use prior to the present one. So called because it was originally printed at Geneva (in 1560).

Gene'va Bull. Stephen Marshall, a preacher who roared like a bull of Bashan. Called Geneva because he was a disciple of John Calvin.

Gene'va Doctrines. Calvinism. Calvin, in 1541, was invited to take up his residence in Geneva as the public teacher of theology. From this period Geneva was for many years the centre of education for the Protestant youths of Europe.

Geneviève (*St.*), (pron. *zjon-ve-ave*). The sainted patroness of the city of Paris. (422-512.)

Ge'nius, *pl.*, Genii (Eastern mythology). A corruption of the Arabic *Jinnee*, m., *Jinniyeh*, f. A sort of fairy, somewhat resembling the Persian Peri and Deev. They are mortal, marry and are given in marriage, and were formed out of the "smokeless fire" of the simoom several thousand years before Adam. As they paid no heed to the prophets sent to instruct them, they were driven from the earth to the "island regions." The resemblance of this word to the Latin *genius*, from *gigno*, is accidental. (*See* JINNS.)

Genius, Genii (Roman mythology), were attendant spirits. Every one had two of these tutelaries from his cradle to his grave. But the Roman genii differ in many respects from the Eastern. The Persian and Indian genii had a corporeal form, which they could change at pleasure. They were not guardian or attendant spirits, but fallen angels, dwelling in Ginnistan, under the dominion of Eblis. They were naturally hostile to man, though compelled sometimes to serve them as slaves. The Roman genii were tutelary spirits, very similar to the guardian angels spoken of in Scripture (St. Matt. xviii. 10). (The word is the old Latin *geno*, to be born, from the notion that birth and life were due to these *dii genita'les.*)

Genius (birth-wit) is innate talent; hence propensity, nature, inner man. "Cras genium mero cura'bis" (to-morrow you shall indulge your inner man with wine), "Horace," iii. 17. "Indulgére genio" (to give loose to one's propensity), "Persius," v. 151. "Defrauda're genium suum" (to stint one's appetite, to deny one's self), Terence, "Phormio," i. 1. (*See above.*)

Genius. Tom Moore says that Common Sense went out one moonlight night with Genius on his rambles; Common Sense went on many wise things saying, but Genius went gazing at the stars, and fell into a river. This is told of Thalës by Plato, and Chaucer has introduced it into his "Milleres Tale."

> So ferde another clerk with astronomye:
> He walkëd in the feeldës for to prye
> Upon the sterrës, what ther shuld befall,
> Til he was in a marlë pit i-fall.
> "*Canterbury Tales.*" 3,457.

My evil genius (my ill-luck). The Romans maintained that two genii attended every man from birth to death—one good and the other evil. Good luck was brought about by the agency of "his good genius," and ill luck by that of his "evil genius."

Genii-King. King Solomon is supposed to preside over the whole race of genii.—*D'Herbelot, "Notes to the Koran,"* c. 2.

Gen'itive case means the genus case, the case which shows the genus. Thus—A bird *of the air, of the sea, of the marshes*, &c. The part in italics shows to what genus the bird belongs. Our *'s* is the adjective sign, the same as the Sanskrit *syâ*, as *udaka* (water), *udaka-sya* (of water, or aquatic). So in Greek, *demos* (people), *demo-sios* (belonging to the people), or genitive *demo-sio*, softened into *demo-'io*. In Chaucer, &c., the genitive is written in full, as "The Clerkes Tale," "The Cokes Tale," "The Knightes Tale," "The Milleres Tale," &c.

Genna'ro (*g* soft). The natural son of Lucrezia Bor'gia (*q.v.*).

Gen'oa, from the Latin *genu* (the knee). So called from the bend made there by the Adriatic. The whole of Italy is called a man's leg, and this is his knee.

Genove'fa (*g* soft). Wife of count palatine Siegfried, of Brabant, in the time of Charles Martel. Being suspected of infidelity, she was driven into the forest of Ardennes, where she gave birth to a son, who was nourished by a white doe. In time Siegfried discovered his error, and restored his wife and child to their proper home.

Genre Painter. A painter of domestic, rural, or village scenes, such as "A Village Wedding," "The Young Recruit," "Blind-man's Buff," "The Village Politician," &c. It is a French term, and means, "Man: his customs, habits, and ways of life." Wilkie, Ostade, Gerard Dow, &c., belonged to this class. In the *drama* Victor Hugo introduced the genre system in lieu of the stilted, unnatural style of Louis XIV.'s era.

Gentle (*g* soft) means having the manners of genteel persons—*i.e.*, persons of family, called *gens* in Latin.

> We must be gentle, now we are gentlemen.
> *Shakespeare, "Winter's Tale," v. 2.*

The gentle craft. The gentleman's trade, so called from the romance of prince Crispin, who is said to have made shoes. It is rather remarkable that the "gentle craft" should give birth to our contemptuous term *snob*.

The Gentle Shepherd. George Grenville, the statesman, a nickname derived from a line applied to him by Pitt, afterwards earl of Chatham. Grenville, in the course of one of his speeches, addressed the House interrogatively, "Tell me where? tell me where?" Pitt hummed a line of a song then very popular, "Gentle shepherd, tell me where?" and the House burst into laughter. (1712-1770.)

Gentleman (*g* soft). A translation of the French *gentilhomme*, one who belongs to the *gens* or stock. According to the Roman law, gens-men, or gentlemen, were those only who had a family name, were born of free parents, had no slave in their ancestral line, and had never been degraded to a lower rank.

A gentleman of the four outs. A vulgar upstart, with-*out* manners, with-*out* wit, with-*out* money, and with-*out* credit.

Geoffrey Crayon. The hypothetical author of the "Sketch Book." Washington Irving, of New York. (1783-1859.)

Geology (*g* soft). *The Father of Geology.* William Smith. (1769-1840.)

Ge'omancy (*g* soft). Divining by the earth. So termed because these diviners in the sixteenth century drew on the earth their magic circles, figures, and lines. (Greek, *ge*, the earth; *manteí'a*, prophecy).

Geometry (*g* soft) means land-measuring. The first geometrician was a ploughman pacing out his field. (Greek, *ge*, the earth; *metron*, a measure.)

George (*St.*) (*g* soft). Gibbon, in his "Decline and Fall," ii. 323, asserts that the patron saint of England was George of Cappadocia, the turbulent Arian bishop of Alexandria, torn to pieces by the populace in 360, and revered as a saint by the opponents of Athanasius; but this assertion has been fully disproved by the Jesuit Papebroch, Milner, and others.

That St. George is a veritable character is beyond all reasonable doubt, and there seems no reason to deny that he was born in Armor'ica, and was beheaded in Diocletian's persecution by order of Datianus, April 23, 303. St. Jerome (331-420) mentions him in one of his martyrologies; in the next century there were many churches to his honour. St. Gregory (540-604) has in his Sacramentary a "Preface for St. George's Day;" and the Venerable Bede (672-735), in his martyrology, says, "At last St. George truly finished his martyrdom by decapitation, although the gests of his passion are numbered among the apocryphal writings."

In regard to his connection with England, Ashmole, in his "History of the Order of the Garter," says that king Arthur in the sixth century placed the picture of St. George on his banners; and Selden tells us he was patron saint of England in the Saxon times. It is quite certain that the council of Oxford in 1222 commanded his festival to be observed in England as a holiday of lesser rank; and in 1330 he was adopted as the patron of the Order of the Garter.

The dragon slain by St. George is simply a common allegory to express the triumph of the Christian hero over evil, which John the Evangelist beheld under the image of a dragon. Similarly, St. Michael, St. Margaret, St. Silvester, and St. Martha are all depicted as slaying dragons; the Saviour and the Virgin as treading them under their feet; and St. John the Evangelist as charming a winged dragon from a poisoned chalice given him to drink. Even John Bunyan avails himself of the same figure, when he makes Christian encounter Apollyon and prevail against him.

St. George's Arm. The Hellespont is so called by the Catholic Church in honour of St. George, the patron saint of England. — *Papebroch, "Actes des Saints."*

St. George's Channel. An arm of the Atlantic, separating Ireland from Great Britain; so called in honour of St. George, referred to above.

George (*St.*) the Red Cross Knight (in Spenser's "Faëry Queen," bk. i.) represents "Piety." He starts with Una (Truth) on his adventures, and is driven into Wandering Wood, where he encounters Error, and passes the night with Una in Hypocrisy's cell. Being visited by a false vision, the knight abandons Una, and goes with Duessa (False-faith) to the palace of Pride. He leaves this palace clandestinely, but being overtaken by Duessa, is persuaded to drink of an enchanted fountain, when he becomes paralysed, and is taken captive by Orgoglio. Una informs Arthur of the sad event, and the prince goes to the rescue. He slays Orgoglio, and the Red Cross Knight being set free, is taken by Una to the house of Holiness to be healed. On leaving Holiness, both Una and the knight journey towards Eden. As they draw near, the dragon porter flies at the knight, and St. George has to do battle with it for three whole days before he succeeds in slaying it. The dragon being slain, the two enter Eden, and the Red Cross Knight is united to Una in the holy bonds of matrimony.

St. George and the Dragon. According to the ballad given in Percy's "Reliques," St. George was the son of lord Albert of Coventry. His mother died in giving him birth, and the new-born babe was stolen away by the weird lady of the woods, who brought him up to deeds of arms. His body had three marks: a dragon on the breast, a garter round one of the legs, and a blood-red cross on the arm. When he grew to manhood he first fought against the Saracens, and then went to Syle'në, a city of Libya, where was a stagnant lake infested by a huge dragon, whose poisonous breath "had many a city slain," and whose hide "no spear nor sword could pierce." Every day a virgin was sacrificed to it, and at length it came to the lot of Sabra, the king's daughter, to become its victim. She was tied to the stake and left to be devoured, when St. George came up, and vowed to take her cause in hand. On came the dragon, and St. George thrusting his lance into its mouth, killed it on the spot. The king of Morocco and the king of Egypt, unwilling that Sabra should marry a Christian, sent St. George to Persia, and directed the "sophy" to kill him. He was accordingly thrust into a dungeon, but making good his escape, carried off Sabra to England, where she became his wife, and they lived happily together at Coventry till their death.

St. George he was for England, St. Denis was for France. This refers to the war-cries of the two nations—that of England was "St. George!" that of France, "Montjoye St. Denis!"

> Our ancient word of courage, fair "St. George,"
> Inspire us with the spleen of fiery dragons.
> *Shakespeare, "Richard III.," v. 3.*

When St. George goes on horseback St. Yves goes on foot. In times of war lawyers have nothing to do. St. George is the patron of soldiers, and St. Ives of lawyers.

St. George's Cross. Red on a white field.

St. George's Day (Apr. 23), a day of deception and oppression. It was the day when new leases and contracts used to be made.

George a' Green. *As good as George a' Green.* Resolute-minded; one who will do his duty come what may. George a' Green was the famous pinder or pound-keeper of Wakefield, who resisted Robin Hood, Will Scarlett, and Little John single-handed when they attempted to commit a trespass in Wakefield.

> Were ye bold as George-a-Green,
> I shall make bold to turn again.
> *S. Butler, "Hudibras."*

George Eliot. The literary name of Mary A. Evans (Lewes), authoress of "Adam Bede," "Mill on the Floss," "Felix Holt," &c.

George Geith. The hero of a novel by Mrs. Trafford [Riddell]. He is one who will work as long as he has breath to draw, and would die in harness. He would fight against all opposing circumstances while he had a drop of blood left in his veins, and may be called the model of untiring industry and indomitable moral courage.

George Sand. A *nom de plume* of Mad. Dudevant, born at Paris 1804, and descended, on the father's side, from the famous Marshal Saxe. Her maiden name

was Dupin. Her best romances are "Valentine," "André," and "Consuelo," and of her minor pieces, "La Mare au Diable."

George Street (Strand, London) commences the precinct of an ancient mansion which originally belonged to the bishops of Norwich. After passing successively into the possession of Charles Brandon duke of Suffolk, the archbishops of York, and the crown, it came to George Villiers duke of Buckingham. The second duke of Buckingham pulled down the mansion and built the streets and alley called respectively "George" (street), "Villiers" (street), "Duke" (street), "Of" (alley), and "Buckingham" (street).

Geraint' (*g* hard). Tributary prince of Devon, and one of the knights of the Round Table. Overhearing part of E'nid's words, he fancied she was faithless to him, and treated her for a time very harshly; but Enid nursed him so carefully when he was wounded that he saw his error, "nor did he doubt her more, but rested in her fealty, till he crowned a happy life with a fair death." —*Tennyson, Idylls of the King, "Enid."*

Geraldine (3 syl., *g* soft). *The fair Geraldine.* Lady Elizabeth Fitzgerald is so called by the earl of Surrey in his poems.

Gera'nium (*g* soft). The Turks say this was a common mallow metamorphosed by the touch of Mahomet's garment.

Gerda (*g* soft). Wife of Freyr, and daughter of the giant Gymer. She is so beautiful that the brightness of her naked arms illuminates both air and sea. (*Scandinavian mythology.*)

Ge'ri and Fre'ki. The two wolves of Odin. (*Scandinavian mythology.*)

German or *Germaine* (*g* soft). Pertaining to, related to, as *Cousins-german* (first cousins), *German to the subject* (bearing on or pertinent to the subject). This word has no connexion with German (the nation), but comes from the Latin *germa'nus* (of the same germ or stock). First cousins have a grandfather or grandmother in common.

> Those that are germaine to him, though removed fifty times, shall all come under the hangman.
> *Shakespeare, "Winter's Tale," iv. 2.*

German. Jehan de Maire says, "Germany is so called from Cæsar's sister Germana, wife of Salvius Brabon."

Geoffrey of Monmouth says that Ebrancus, one of the mythological descendants of Brute, King of Britain, had twenty sons and thirty daughters. All the sons, except the eldest, settled in Germany, which was, therefore, called the land of the *Germans* or brothers. (*See above.*)

> [*Ebrank.*] An happy man in his first days he was,
> And happy father of fair progeny;
> For all so many weeks as the year has
> So many children he did multiply;
> Of which were twenty sons, which did apply
> Their minds to praise and chivalrous desire.
> These germans did subdue all Germany,
> Of whom it hight.....
> *Spenser, "Faery Queen," ii. 10.*

Father of German Literature. Gotthold Ephraim Lessing. (1729-1781.)

German Comb. The four fingers and thumb. "Se pygnoit du pygne d'Almaing" (*Rabelais*), He combed his hair with his fingers. Oudin, in his "Dictionnaire," explains *pygne d'Aleman* by "los dedos et la dita." The Germans were the last to adopt periwigs, and while the French were never seen without a comb in one hand, the Germans adjusted their hair by running their fingers through it.

> He appareled himself according to the season, and afterwards combed his head with an Alman comb.
> —*Rabelais, "Gargantua and Pantagruel," bk. i. 21.*

German Silver is not silver at all, but white copper, or copper, zinc, and nickel mixed together. It was first made in Europe at Hildburg-hausen, in Germany, but had been used by the Chinese time out of mind.

Gerryman'der (*g* hard). So to divide a county or nation into representative districts as to give one special political party undue advantage over all others. The word is derived from Elbridge Gerry, who adopted the scheme in Massachusetts when he was governor.

Gerst-Monat. Barley-month. The Anglo-Saxon name for September, so called because it was the time of barley-beer making.

Ger'trude (2 syl., *g* hard). Hamlet's mother, who married Claudius, the murderer of her late husband. She inadvertently poisoned herself by drinking a potion prepared for her son.—*Shakespeare, "Hamlet."*

Gertrude of Wyoming. The name of one of Campbell's poems.

St. Gertrude, in Christian art, is sometimes represented as surrounded with rats and mice; and sometimes as spinning, the rats and mice running about her distaff.

Ger'yon (*g* hard). A human monster with three bodies and three heads, whose oxen ate human flesh, and were guarded by a two-headed dog. Hercules slew both Geryon and the dog. This fable means simply that Geryon reigned over three kingdoms, and was defended by an ally who was at the head of two tribes.

Ges'mas (*g* hard). The impenitent malefactor, crucified with our Lord, according to the ancient mysteries. Also called Desmas.

Gess'ler (*g* hard). The Austrian governor of the three Forest Cantons of Switzerland. A man of most brutal nature and tyrannical disposition. He attempted to carry off the daughter of Leuthold, a Swiss herdsman; but Leuthold slew the ruffian sent to seize her, and fled. This act of injustice roused the people to rebellion, and Gessler, having put to death Melch'tal, the patriarch of the Forest Cantons, insulted the people by commanding them to bow down to his cap, hoisted on a high pole. Tell refusing so to do, was arrested with his son, and Gessler, in the refinement of cruelty, imposed on him the task of shooting with his bow and arrow an apple from the head of his own son. Tell succeeded in this dangerous skill-trial, but in his agitation dropped an arrow from his robe. The governor insolently demanded what the second arrow was for, and Tell fearlessly replied, "To shoot you with, had I failed in the task imposed upon me." Gessler now ordered him to be carried in chains across the lake, and cast into Kusnacht castle, a prey "to the reptiles that lodged there." He was, however, rescued by the peasantry, and, having shot Gessler, freed his country from the Austrian yoke.—*Rossini's opera of "Guglielmo Tell."*

Gesta Romano'rum (*g* soft), compiled by Pierre Bercheur, prior of the Benedictine convent of St. Eloi, Paris, published by the Roxburgh Society, and edited by Sir F. Madden.

Geste or Gest (*g* soft). A story, romance, achievement. From the Latin *gesta* (exploits).

The scene of these *gestes* being laid in ordinary life. —*Cyclopædia Britan.* (*Romance*).

Gew'gaw (*g* hard). A showy trifle. (Saxon, *ge-gaf*, a trifle; French, *joujou*, a toy.)

Ghe'bers or *Gue'brës.* The original natives of Iran (Persia), who adhered to the religion of Zoroaster, and (after the conquest of their country by the Arabs) became waifs and outlaws. The term is now applied to fire-worshippers generally. Hanway says that the ancient Ghebers wore a cushee or belt, which they never laid aside.

Gherkin, by facetious etymology, is derived from King Jeremiah, whence Jeremiah king, Jere'-king, Jer'-kin', Gherkin (a young cucumber).

Ghibelline, or rather Waiblingen, the war-cry of Conrad's followers in the battle of Weinsberg (1140). Conrad, duke of Suabia, was opposed to Henry the Lion, duke of Saxony, whose slogan was Guelph or Welfe, his family name.

Giaffir (*Djaf-fir*). Pacha of Aby'dos, and father of Zule'ika. He tells her he intends to marry her to Kara Osman Ogloo, governor of Magne'sia; but Zuleika has betrothed herself to her cousin Selim. The lovers flee, Giaffir shoots Selim, Zuleika dies of grief, and the pacha lives on a heart-broken old man, ever calling to the winds, "Where is my daughter?" and echo answers, "Where?" —*Byron, "Bride of Abydos."*

Giall. The infernal river of Scandnavian mythology.

Gian ben Gian (*g* soft). King of the Ginns or Genii, and founder of the Pyramids. He was overthrown by Aza'zil or Lucifer. (*Arab Superstitions.*)

Giants (*g* soft) (1) *of Greek mythology,* sons of Tar'taros and Ge. When they attempted to storm heaven, they were hurled to earth by the aid of Hercules, and buried under Mount Etna.

ii. *Of Scandinavian mythology,* were evil genii, dwelling in Jötunheim (*giantland*), who had the power of reducing or extending their stature at will.

iii. *Of Nursery mythology*, are cannibals of vast stature and immense muscular power, but as stupid as they are violent and treacherous.

iv. In the romance of "Gargan'tua and Pantagruel'," by Rabelais, giants means *princes*.

v. *Mythical Giants.* (1) ANGOULAFFRE of the Broken Teeth was "twelve cubits in height, his face measured three feet across, his nose was nine inches long, his arms and legs were each six feet, his fingers six inches and two lines. His enormous mouth was armed with sharp-pointed yellow tusks. He was descended from Goliath, and assumed the title of Governor of Jerusalem. He had the strength of thirty men, and his mace was the trunk of an oak tree, 300 years old." Some say the Tower of Pisa lost its perpendicularity by the weight of Angoulaffre, who one day leaned against it to rest himself. He was slain by Roland in single combat at the Fronsac.—"*Croquemitaine.*"

(2) ANTÆ'OS, said by Plutarch to have been sixty cubits (eighty-five feet.) Plutarch adds that the grave of this giant was opened by Serbo'nios.

(3) ORI'ON or *Otus*, according to Pliny, was forty-six cubits (sixty-six feet) in height. His bones were disclosed in Crete by an earthquake.

(4) POLYPHE'MOS, whose skeleton was supposed to have been found at Trapa'ni, in Sicily, in the fourteenth century. Accepting this as a fact, the height of this monster was 300 feet.

(5) TEUTOBOCH'US, the King, whose remains were discovered near the Rhone, in 1613, occupied a tomb thirty feet long.

The bones of another giant were exposed by the action of the Rhone in 1456. Presuming that these bones were part of a human skeleton, the height of the living giant would have been thirty feet.

Another skelcton was discovered at Lucerne in 1577. If this was a human skeleton, the height of the man would have been nineteen feet, according to Dr. Plater.

N.B. Numerous other examples are given in the body of the Dictionary.

vi. *Real Giants of the Human Race.* (1) ANAK, whose real name is Joseph Brice, born at Ramonchamp in the Vosges, 1840. He was exhibited in London, 1865. Height, at the age of twenty-six years, seven feet eight inches. Sometimes called "The Giant of the Mountains."

(2) BLACKER (*Henry*), the British giant, born at Cuckfield, in Sussex, 1724. Height seven feet four inches, and most symmetrical.

(3) BRADLEY, born at Market Weighton, in Yorkshire. Height at death seven feet eight inches. His right hand is preserved in the museum of the College of Surgeons. (1798-1820.)

(4) CHANG, of Fychou, the Chinese giant, exhibited in London in 1866 and in 1880. Height eight feet two inches.

(5) COTTER (*Patrick*), the Irish giant, died 1802. Height eight feet seven and a half inches. A cast of his hand is preserved in the museum of the College of Surgeons.

(6) ELEIZEGUE (*Joachim*), the Spanish giant. Height seven feet ten inches. Exhibited in the Cosmorama, Regent Street.

(7) EVANS (*William*), died 1632. Height at death eight feet. Porter of Charles I.

(8) GOLIATH of Gath was about eight feet six inches. (Six cubits and a span.)

(9) HALE (*Robert*), the Norfolk giant, born at Somerton. Height seven feet six inches. (1820-1862.)

(10) LOUIS, the French giant. Height seven feet four inches. His left hand is preserved in the museum of the College of Surgeons.

(11) LOUSHKIN, the Russian giant, and drum-major of the Imperial Guards. Height eight feet five inches.

(12) MAGRATH, an orphan reared by bishop Berkley. He died at the age of twenty, when he was seven feet eight inches. (1740-1760.)

(13) MELLON (*Edmund*), born at Port Leicester, Ireland, was, at the age of nineteen, seven feet six inches. (1665-1684.)

(14) MILLER (*Maximilian-Christopher*), the Saxon giant, was eight feet in height. His hand measured twelve inches, and his fore-finger was nine inches long. He died in London at the age of sixty. (1674-1734.)

(15) MURPHY, an Irish giant, died at Marseilles. He was a contemporary of O'Brien. Height eight feet ten inches.

(16) O'BRIEN, or *Charles Byrne*, the Irish giant, was eight feet four inches. His skeleton is preserved in the museum of the College of Surgeons. (1761-1783.)

(17) OG, King of Bashan. According to tradition, he lived 3,000 years, and walked

beside the Ark during the Deluge. One of his bones formed a bridge over a river. Moses says that his iron bedstead was fifteen feet nine inches in length (9 cubits by 4 cubits). Deut. iii. 11.

(18) In the museum of Trinity College, Dublin, is a human skeleton, eight feet six inches in height.

No known specimen of man has reached the height of nine feet. Murphy came the nearest to it. The bones of bigger monsters belonged to some of the ante-diluvian beasts.

The Giant of Literature. Dr. Samuel Johnson (1709-1783). Also called "The great moralist."

Giant's Causeway, in Ireland. A basaltic mole, said to be the commencement of a road to be constructed by the giants across the channel, reaching from Ireland to Scotland.

Giaour (*jow'-er*). An unbeliever, one who disbelieves the Mahometan faith. A corruption of the Arabic *Kiafir*. It has now become so common that it scarcely implies insult, but has about the force of the word "Gentile," meaning "not a Jew." Byron has a poetical tale so called, but he has not given the giaour a name.

Gib (*g* soft). *The cut of his gib.* (*See* JIB.)

To hang one's gib. To be angry, to pout. The lower lip of a horse is called its gib, and so is the beak of a male salmon.

Gib Cat. A tom-cat. The male cat used to be called Gilbert. Nares says that Tibert or Tybalt is the French form of Gilbert, and hence Chaucer in his "Romance of the Rose," renders "Thibert le Cas" by "Gibbe, our Cat," (v. 6204). (*See* TYBALT.)

I am as melancholy as a gib cat, or a lugged bear. —*Shakespeare*, "*Henry IV.*" i. 2.

Gibbed (*g* soft). *As melancholy as a gibbed cat.* As an emasculated or old male cat. Gibbed is a corruption of *kibbed*, sore. (In Devonshire *kibby* means sore; in Salop, *kibble* is to bruise pulse; *kibes*, chilblains.)

Gib'berish (*g* hard). Geber, the Arabian, was by far the greatest alchemist of the eleventh century, and wrote several treatises on "the art of making gold" in the usual mystical jargon, because the ecclesiastics would have put to death any one who had openly written on the subject. Friar Bacon, in 1282, furnishes a specimen of this gibberish. He is giving the prescription for making gunpowder, and says—

Sed tamen sal is-petræ
LURU MONE CAP URBE
Et sulphuris.

The second line is merely an anagram of *Carbonum pulvere* (pulverised charcoal).

Gib'bet (*g* soft). A foot-pad, who "piqued himself on being the best-behaved man on the road."—*Geo. Farquhar*, "*Beaux' Stratagem.*"

To gibbet the bread (Lincolnshire) When bread turns out ropy and is supposed to be bewitched, the good dame runs a stick through it and hangs it in the cupboard. It is gibbeted *in terrorem* to other batches.

Gib'elins or *Ghib'ellines* (*g* hard). (*See* GUELPHS.)

Gib'eonite (4 syl., *g* hard). A slave's slave, a workman's labourer, a farmer's understrapper, or Jack-of-all-work. The Gibeonites were made "hewers of wood and drawers of water" to the Israelites. —*Josh.* ix. 27.

And Giles must trudge, whoever gives command,
A Gibeonite, that serves them all by turn.
Bloomfield, "*Farmer's Boy.*"

Gibral'tar (*g* soft). A contraction of *Gebel al Tarif* (Geb' al' Tar), "mountain of Tarif." This Tarif was an Arabian general, who, under the orders of Mousa, landed at Calpë in 710, and utterly defeated Roderick, the Gothic King of Spain. Cape Tarifa is named from the same general.

Gig or *Gigg* (*g* hard). A whipping top, made like a v.

Thou disputest like an infant. Go, whip thy gig. —*Shakespeare*, "*Love's Labour Lost*," v. 1.

Gig-lamps. Spectacles. Gig-lamps are the "spectacles" of a gig.

Giggle (*g* hard). *Have you found a giggle's nest?* A question asked in Norfolk when any one laughs immoderately and senselessly. The meaning is, Have you found a nest of romping girls that you laugh so? *Giglet* is still in common use in the West of England for a giddy, romping, Tom-boy girl, and in Salop a flighty person is called a "giggle." (Saxon, *geagle;* Dutch, *gichgelen;* Italian, *ghignarë;* Irish, *giglim;* &c.) (*See* GAPE'S-NEST.)

Gil Blas (*g* soft). The hero of Le Sage's novel of the same name. Timid, but audacious; well-disposed, but easily led astray; shrewd, but easily gulled by practising on his vanity; good-natured, but without moral principle. The tale, according to one account, is based on Matteo Aleman's Spanish romance, called the "Life of Guzman;" others maintain that the original was the comic romance, entitled "Relaciones de la Vida del Escudero Marcos de Obregon."

Gilbertines (3 syl., *g* hard). A religious order founded in the twelfth century by St. Gilbert of Lincolnshire.

Gildip'pë (in *Jerusalem Delivered*). Wife of Edward, an English baron, who accompanied her husband to the Holy War, and performed prodigies of valour (bk. ix.). Both she and her husband were slain by Solyman (bk. xx.).

Gilderoy' (3 syl., *g* hard). A famous robber, who robbed Cardinal Richelieu and Oliver Cromwell. There was a Scotch robber of the same name in the reign of Queen Mary. Both were noted for their handsome persons, and both were hanged.

Giles (1 syl., *g* soft). The "farmer's boy" in Bloomfield's poem so called.

Giles (*St.*). Patron saint of cripples. The tradition is that the king of France, hunting in the desert, accidentally wounded the hermit in the knee; and the hermit, that he might the better mortify the flesh, refusing to be cured, remained a cripple for life.

The symbol of this saint is a hind, in allusion to the "heaven-directed hind" which went daily to his cave near the mouth of the Rhone to give him milk. He is sometimes represented as an old man with an arrow in his knee, and a hind by his side.

Hopping or *Hobbling Giles*. A lame person; so called from St. Giles, the tutelar saint of cripples. (*See* CRIPPLEGATE.)

Lame as St. Giles', Cripplegate. (*See above.*)

Sir Giles Overreach. "A New Way to Pay Old Debts," by Massinger. The "Academy figure" of this character was Sir Giles Mompesson, a notorious usurer, banished the kingdom for his misdeeds.

Giles of Antwerp (*g* soft). Giles Coignet, the painter. (1530-1600.)

Gill, *i.e.*, Giles. A contraction of Argidius.

Gill (*g* soft). A corruption of Jill, that is, of Julia (Jyl). A homely woman, a sweetheart.

> Every Jack has got his Jill; *i.e.*, Ilka laddie has his lassie. *Burns.*

Gill (*Harry*). A farmer struck with the curse of ever shivering with cold, because he would not allow old Goody Blake to keep a few stray sticks which she had picked up to warm herself by.

> Oh! what's the matter? what's the matter?
> What is't that ails young Harry Gill,
> That evermore his teeth they chatter,
> Chatter, chatter, chatter, still?....
> No word to any man he utters,
> A-bed or up, to young or old;
> But ever to himself he mutters—
> "Poor Harry Gill is very cold."
> *Wordsworth, "Goody Blake and Harry Gill."*

Gills (*g* hard). *Wipe your gills*, your mouth. The gills of fishes, like the mouth of man, are the organs of respiration.

Gillie (*g* hard). A servant or attendant; the man who leads a pony about when a child is riding. A *Gillie-wet-foot* is a bare-footed Highland lad.

> These gillie-wet-foots, as they were called, were destined to beat the bushes.—*Sir Walter Scott, "Waverley,"* c. xiii.

Gillies Hill. In the battle of Bannockburn (1314), king Robert Bruce ordered all the servants, drivers of carts, and camp followers, to go behind a height. When the battle seemed to favour the Scotch, these servants, or gillies, desirous of sharing in the plunder, rushed from their concealment with such arms as they could lay hands on; and the English, thinking them to be a new army, fled in panic. The height in honour was ever after called The Gillies' Hill.—*Sir W. Scott, "Tales of a Grandfather,"* x.

Gillyflower (*g* soft), is not the *July-flower*, but the French *giroflée*, from *gilofre* (a clove), called by Chaucer "gilofre." Some maintain that it is the clove pink, while others say it is the wall-flower.

> The fairest flowers o' the season
> Are our carnations and streaked gillyflowers.
> *Shakespeare, "Winter's Tale,"* iv. 2.

Gilpin (*John*), of Cowper's famous ballad, is a caricature of Mr. Beyer, an eminent linen-draper at the end of Paternoster Row, where it joins Cheapside. He died 1791, at the age of 98. It was Lady Austin who told the adventure to our domestic poet, to divert him from

his melancholy. The marriage adventure of Commodore Trunnion in "Peregrine Pickle" is very similar to the wedding-day adventure of John Gilpin.

> John Gilpin was a citizen
> Of credit and renown;
> A train-band captain eke was he
> Of famous London town.
> *Cowper, "John Gilpin."*

Gilt (*g* hard). *To take the gilt off the gingerbread.* To destroy the illusion. The reference is to gingerbread watches, men, and other gilded toys, sold at fairs. These eatables were common even in the reign of Henry IV., but were then made of honey instead of treacle.

Giltspur Street (West Smithfield), so called because it was the route taken by the gilt-spurs, or knights, on their way to Smithfield, where tournaments were held.

Gimlet Eye (*g* hard). A squint-eye; strictly speaking, "an eye that wanders obliquely," jocosely called a "piercer." (Welch, *cwim*, a movement round; *cwimlaw*, to twist or move in a serpentine direction; Celtic, *guimble*).

Gimli. The best of the Elysian abodes. —*Scandinavian Mythology.*

Gimmer (*g* soft), or *Jimmer*, a jointed hinge. In Somersetshire, *gimmace*. We have also *gemel*. A *gimmal* is a double ring; hence gimmal-bit. Shakespeare, *Henry V.*, iv. 2.

Gines de Passamontē. A galley-slave and puppet-show-man in "Don Quixote."

Gin'evra (*g* soft). The young Italian bride, who hid in a trunk with a spring-lock. The lid fell upon her, and she was never discovered till the body had become a skeleton.—*Rogers, "Italy."*

> Be the cause what it might, from his offer she shrunk.
> And, Gin'evra-like, shut herself in a trunk.
> *Lowell.*

Gingerbread (*g* soft). Brummagem wares, showy but worthless. The allusion is to the gilt gingerbread toys sold at fairs.

Ginnunga-Gap. The abyss between Niflheim (the region of fog) and Muspelheim (the region of heat). It existed before either land or sea, heaven or earth.—*Scandinavian Mythology.*

Gi'ona (*g* soft). A leader of the Anabaptists, once a servant of Comte d'Oberthal, but discharged from his service for theft. In the rebellion headed by the Anabaptists, Giona took the count prisoner, but John of Leyden set him free again. Giona, with the rest of the conspirators, betrayed their prophet-king as soon as the emperor arrived with his army. They entered the banquet room to arrest him, but perished in the flaming palace.—*Meyerbeer, "Le Prophète"* (*an opera*).

Giovan'ni (*Don*). A Spanish libertine. (*See* JUAN.) His valet, Leporello, says his master had "in Italy 700 mistresses, in Germany 800, in Turkey and France 91, in Spain 1,003." When "the measure of his iniquity was full," the ghost of the commandant whom he had slain came with a legion of "foul fiends," and carried him off to a "dreadful gulf that opened to devour him."—*Mozart, "Don Giovanni"* (*Libretto by Lorenzo da Ponte*).

Gipsy (*g* soft). Said to be a corruption of *Egyptian*, and so called because in 1418 a band of them appeared in Europe, commanded by a leader named Duke Michael of "Little Egypt." Other appellations are:—

(2) *Bohe'mians.* So called by the French, because the first that ever arrived in their country came from Bohemia in 1427, and presented themselves before the gates of Paris. They were not allowed to enter the city, but were lodged at La Chapelle, St. Denis. The French nickname for gip'sies is *cagoux* (unsociables).

(3) *Ciga'nos.* So called by the Portuguese, a corruption of Zinga'nè. (*See* TCHINGA'NI.)

(4) *Gita'nos.* So called by the Spaniards, a corruption of Zinga'nè. (*See* TCHINGA'NI.)

(5) *Heidens* (heathens). So called by the Dutch, because they are heathens.

(6) *Pharaoh-nepek* (Pharaoh's people). So called in Hungary, from the notion that they came from Egypt.

(7) *Sintē.* So called by themselves, because they assert that they come from Sind, *i.e.*, Ind (Hindustan). (*See* TCHINGANI.)

(8) *Tatar.* So called by the Danes and Swedes, from the notion that they came from Tartary.

(9) *Tchinga'ni* or *Tshingani.* So called by the Turks, from a tribe still existing at the mouth of the Indus (*Tshin-calo,* black Indian).

(10) *Wala'chians.* So called by the Italians, from the notion that they came from Walachia.

(11) *Zigeu'ner* (wanderers). So called by the Germans.

(12) *Zinca'li* and *Zinga'ni.* Said to be so called by the Turks, because in 1517 they were led by Zinga'neus to revolt from Sultan Selim; but more likely a mere variety of Tchingani, *q.v.*

The Gipsy. Anthony de Sola'rio, the painter and illuminator, *Il Zingaro.* (1382-1455.)

Giral'da (*g* soft). The giantess; a statue of victory on the top of an old Moorish tower in Seville.

Gird. *To gird with the sword,* to create to a peerage. It was the Saxon method of investiture to an earldom, continued after the conquest. Thus Richard I. "girded with the sword" Hugh de Pudsey, the aged bishop of Durham, making (as he said) "a young earl of an old prelate."

Girdle (*g* hard). *A good name is better than a golden girdle* (*See* Prov. xxii. 1); a good name is better than money. It used to be customary to carry money in the girdle, and a girdle of gold meant a "purse of gold." The French proverb, *Bonne renommée vaut mieux que ceinture dorée,* refers rather to the custom of wearing girdles of gold tissue, forbidden, in 1420, to women of bad character.

Children under the girdle, not yet born.

> All children under the girdle at the time of marriage are held to be legitimate.—*Notes and Queries.*

He has a large mouth but small girdle; great expenses but small means. The girdle is the purse or purse-pocket. (*See above.*)

He has undone her girdle; taken her for his wedded wife. The Roman bride wore a chaplet of flowers on her head, and a girdle of sheep's wool about her waist. A part of the marriage ceremony was for the bridegroom to loose this girdle.—*Vaughan, "Golden Grove."*

If he be angry, he knows how to turn his girdle ("Much Ado about Nothing," v. 1). If he is angry, let him prepare himself to fight, if he likes. Before wrestlers, in ancient times, engaged in combat, they turned the buckle of their girdle behind them. Thus Sir Ralph Winwood writes to Secretary Cecil—

> I said, "What I spake was not to make him angry." He replied, "If I were angry I might turn the buckle of my girdle behind me."—*Dec.* 17, 1602.

The Persian regulation-girdle. In Persia a new sort of "Procrustës Bed" is adopted, according to Kemper. One of the officers of the king is styled the "chief holder of the girdle," and his business is to measure the ladies of the haram by a sort of regulation-girdle. If any lady has outgrown the standard, she is reduced, like a jockey, by spare diet; but if she falls short thereof, she is fatted up, like a Strasburg goose, to regulation size. (*See* Procrustes.)

To put a girdle round the earth; to travel or go round it. Puck says, "I'll put a girdle round about the earth in forty minutes."—"*Midsummer Night's Dream,*" ii. 2.

Girdle of Venus. (*See* Cestus.)

Giron'dists (*g* soft). French, *Girondins,* moderate republicans in the first French Revolution. So called from the department of Gironde, which chose for the Legislative Assembly five men who greatly distinguished themselves for their oratory, and formed a political party. They were subsequently joined by Brissot, Condorcet, and the adherents of Roland. The party is called *The Gironde.*

Gir'ouet'te (3 syl., *g* soft). A turncoat, a weathercock (French). The *Dictionnaire des Girouettes* contains the names of the most noted turn-coats, with their political veerings.

Gis (*g* soft), *i.e.* Jesus. A corruption of Jesus or J.H.S. Ophelia says "By Gis and by St. Charity."—"*Hamlet,*" iv. 5.

Gis'li. Nephew of Kol, and best of the Icelandic poets, died 978.

Gita'nos. (*See* Gipsy.)

Gitchë Man'ito (*N. Am. Ind.*). The Great Spirit and Master of Life.

Give. *Give the boys a holiday.* When Anaxag'oras was dying, and was asked what honour should be conferred upon him, he replied, "Give the boys a holiday."

Gizzard (*g* hard). *That stuck in his gizzard.* Annoyed him, was more than

he could stomach or digest. The gizzard is the strong muscular stomach of a fowl.

Gjallar. Heimdall's horn, which he blows to give the gods notice when any one is approaching the bridge Bifröst, *q.v.* —*Scandinavian Mythology.*

Gladheim (*Home of joy*). The largest and most magnificent mansion of the Scandinavian gods. It contains twelve seats besides the throne of Alfader.

Glamorgan. Geoffrey of Monmouth says that Cundah and Morgan, the sons of Gonorill and Regan, usurped the crown at the death of Cordeilla The former resolved to reign alone, chased Morgan into Wales, and slew him at the foot of a hill, hence called Gla-Morgan or Glyn-Morgan, valley of Morgan. (We dare not even hint against this tradition the etymology of *gwlad môr gan* [*wg*], the city connected with the sea-[side], or the maritime city, synonymous with the Celtic Armorica. (*See* Spenser, "Faery Queen," ii. 10.)

Glasgow (Celtic, *glas gwy*, blue water). The town is on the bend of the Clyde, the blue water referred to. According to tradition, it receives its name from some mythical blacksmith (Gaelic, *glas gow*, the dark smith).

Abstracted from the bashful expression, which was that of the moment, the forehead of Henry Gow or Smith (for he was indifferently so called) was high and noble.—*Sir Walter Scott*, "*Fair Maid of Perth*," ch. 2.

Glasgow Arms. An oak tree, a bell hanging on one of the branches, a bird at the top of the tree, and a salmon with a ring in its mouth at the base.

St. Kentigern, in the seventh century, took up his abode on the banks of a little stream which falls into the Clyde, the site of the present city of Glasgow. Upon an oak in the clearing he hung a bell to summon the savages to worship, hence the oak and the bell. Now for the other two emblems: A queen having formed an illicit attachment to a soldier, gave him a precious ring which the king had given her. The king, aware of the fact, stole upon the soldier in sleep, abstracted the ring, threw it into the Clyde, and then asked the queen for it. The queen, in alarm, applied to St. Kentigern, who knew the whole affair; and the saint went to the Clyde, caught a salmon with the ring in its mouth, handed it to the queen, and was thus the means of restoring peace to the royal couple, and of reforming the repentant queen.

Glass is from the Celtic *glas* (bluish-green), the colour produced by the woad employed by the ancient Britons in dyeing their bodies. Pliny calls it *glastrum*, and Cæsar *vitrum*.

Glass-eye. A blind eye, not an eye made of glass, but the Danish *glas-oie* (wall-eye).

Glass-houses. *Those who live in glass-houses should not throw stones.* When, on the union of the two crowns, London was inundated with Scotchmen, Buckingham was a chief instigator of the movement against them, and parties used nightly to go about breaking their windows. In retaliation, a party of Scotchmen smashed the windows of the duke's mansion, which stood in St. Martin's Fields, and had so many windows that it went by the name of the "Glass House." The court favourite appealed to the king, and the British Solomon replied, "Steenie, Steenie, those wha live in glass housen should be carefu' how they fling stanes."

Glass-slipper (of Cinderella). A curious blunder of the translator, who has mistaken *vair* (sable) for *verre* (glass). Sable was worn only by kings and princes, so the fairy gave royal slippers to her favourite. Hamlet says he shall discard his mourning and resume "his suit of sables," iii. 2.

Glasse (*Mrs.*). Immortalised by a reputed saying in her cookery-book—"First catch your hare," then cook it according to the directions given. If there is any truth at all in the witticism, the direction was, probably, "First, scatch (or) scradge your hare"—*i.e.*, skin and trim it; an East Anglian word. Or else, "first scotch your hare" before you jug it—*i.e.*, cut it into small pieces. Mrs Glasse is the pseudonym of Dr John Hill. (1716-1775.)

Glaswe'gian. Belonging to Glasgow.

Glauber Salts. So called from Johann Rudolph Glauber, a German alchemist, who discovered it in 1658 in his researches after the philosopher's stone. It is the sulphate of soda.

Glaucus. *A Glaucus' Swop.* A one-

sided bargain. Alluding to the exchange of armour between Glaucos and Diome'des. As the armour of the Lycian was of gold, and that of the Greek of brass, it was like bartering precious stones for French paste Moses, in Goldsmith's "Vicar of Wakefield," made "a Glaucus' swop" with the spectacle-seller.

Glaymore or *Claymore* (2 syl.). The Scottish great sword. It used to be a large two-handled sword, but was subsequently applied to the broad-sword with the basket-hilt. (Gaelic *claidhamh*, a sword; *more*, great.)

Gleek. A game at cards, sometimes called cleek. Thus, in "Epsom Wells," Dorothy says to Mrs. Bisket, "*I'll make one at cleek, that's better than any two-handed game.*" Ben Jonson, in the "Alchemist," speaks of Gleek and Prim'ers as "the best games for the gallantest company."

Gleek is played by three persons. Every deuce and trois is thrown out of the pack. Twelve cards are then dealt to each player, and eight are left for stock, which is offered in rotation to the players for purchase. The trumps are called Tiddy, Tumbler, Tib, Tom, and Towser. Gleek is the German *gleich* (like), intimating the point on which the game turns, Gleek being three cards all alike, as three aces, three kings, &c.

Glenco'e (2 syl.). *The massacre of Glencoe.* The Edinburgh authorities exhorted the Jacobites to submit to William and Mary, and offered pardon to all who submitted on or before the 31st of December, 1691. Mac-Ian, chief of the Macdonalds of Glencoe, was unable to do so before the 6th of January, and his excuse was sent to the Council at Edinburgh. The Master of Stair (Sir John Dalrymple) resolved to make an example of Mac-Ian, and obtained the king's permission "to extirpate the set of thieves." Accordingly, on the 1st of February, 120 soldiers, led by a Captain Campbell, marched to Glencoe, told the clan they were come as friends, and lived peaceably among them for twelve days; but on the morning of the 13th, the glenmen, to the number of thirty-eight, were scandalously murdered, their huts set on fire, and their flocks and herds driven off as plunder. Campbell has written a poem, and Talfourd a play on the subject.

Glendoveer', in Hindu Mythology, is a kind of sylph, the most lovely of the good spirits.

Glendower (*Owen*). A Welsh chief, one of the most active and formidable enemies of Henry IV. He was descended from Llewellyn, the last of the Welsh princes. Sir Edmund Mortimer married one of his daughters, and the husband of Mortimer's sister was Earl Percy, generally called "Hotspur," who took Douglas prisoner at Homildon Hill. Glendower, Hotspur, Douglas, and others conspired to dethrone Henry, but the coalition was ruined in the fatal battle of Shrewsbury. Shakespeare makes the Welsh nobleman a wizard of great diversity of talent, but especially conceited of the prodigies that "announced" his birth.—*Shakespeare*, "*1 Henry IV.*"

Glim. *Douse the glim*, put out the light. Douse is *do out*, and *glim* is from the German *glimmen* (to burn faintly), our *glimmer*.

Gloria in Excelsis. The latter portion of this doxology is ascribed to Telesphorus, A.D. 139. (*See* GLORY.)

Gloria'na. (Queen Elizabeth considered as a sovereign.) Spenser says in his "Faëry Queen," that she kept an annual feast for twelve days, during which time adventurers appeared before her to undertake whatever tasks she chose to impose upon them. On one occasion twelve knights presented themselves before her, and their exploits form the scheme of Spenser's Allegory. The poet intended to give a separate book to each knight, but only six and a half books remain.

Glorious 1st of June. June 1st, 1794, when lord Howe, who commanded the Channel fleet, gained a decisive victory over the French.

Glorious John. John Dryden, the poet. (1631-1701.)

Glory. Meaning speech (or) the tongue, so-called by the Psalmist, because speech is man's speciality. Other animals see, hear, smell, and feel, quite as well and often better than man, but rational speech is man's glory, or that

which distinguishes the race from other animals.

I will sing and give praise even with my glory.—*Ps.* cviii. 1.
That my glory may sing praise to thee and not be silent.—*Ps.* xxx. 12.
Awake up my glory, awake psaltery and harp.—*Ps.* lvii. 8.

Glory be to the Father, &c. The first verse of this doxology is said to be by St. Basil. During the Arian controversy, it ran thus: "Glory be *to* the Father, *by* the Son, and *in* the Holy Ghost." (*See* GLORIA.)

Glory Hand. In folk lore, a dead man's hand, supposed to possess certain magical properties.

De hand of glory is hand cut off from a dead man as have been hanged for murther, and dried very nice in de shmoke of juniper wood.—*Sir W. Scott, "The Antiquary"* (*Dousterswivel*).

Glossin (*Lawyer*) purchases Ellangowan estate, and is found by Counsellor Pleydell to be implicated in carrying off Henry Bertrand, the heir of the estate. Both Glossin and Dirk Hatteraick, his accomplice, are sent to prison, and in the night the lawyer contrives to enter the smuggler's cell, when a quarrel ensues, in which Hatteraick strangles him, and then hangs himself.—*Sir W. Scott, "Guy Mannering."*

Glouces'ter (2 syl.). The ancient Britons called the town *Caer Glou* (bright city). The Romans Latinised Glou or Glov in *Glev-um*, and added *colonia* (the Roman colony of Glev-um). The Saxons restored the old British word *Glou*, and added *ceaster*, to signify it had been a Roman camp. Hence the word means, "Glou, the camp city." Geoffrey of Monmouth says, when Arvir'agus married Genuissa, daughter of Claudius Cæsar, he induced the emperor to build a city on the spot where the nuptials were solemnised; this city was called *Caer-Clau'*, a contraction of Caer-Claud, corrupted into Caer-glou, converted by the Romans into Glou-caster, and by the Saxons into Glou-ceaster or Glou-cester. Some, continues the same "philologist," derive the name from the duke Gloius, a son of Claudius, born in Britain on the very spot.

Glove. *Right as my glove.* The phrase, says Sir Walter Scott, comes from the custom of pledging a glove as the signal of irrefragable faith.—"*The Antiquary.*"

He bit his glove. He resolved on mortal revenge. On the "Border," to bite the glove was considered a pledge of deadly vengeance.

Stern Rutherford right little said,
But bit his glove and shook his head.
Sir Walter Scott, "Lay of the Last Minstrel."

Gloves are not worn in the presence of royalty, because we are to stand unarmed, with the helmet off the head and gauntlets off the hands, to show we have no hostile intention. (*See* SALUTATIONS.)

Gloves are worn by the clergy to indicate that their hands are clean and not open to bribes.

Gloves given to a judge in a maiden assize. In an assize without a criminal, the sheriff presents the judge with a pair of white gloves. Chambers says, anciently judges were not allowed to wear gloves on the bench (*Cyclopædia*). To give a judge a pair of gloves, therefore, symbolised that he need not come to the bench, but might wear gloves.

You owe me a pair of gloves. A small present. The gift of a pair of gloves was at one time a perquisite of those who performed small services, such as pleading your cause, arbitrating your quarrel, or showing you some favour which could not be charged for. As the services became more important, the glove was "lined" with money, or made to contain some coin called glove-money (*q.v.*). Relics of this ancient custom still remain in the presentation of gloves to those who attend weddings and funerals, and in the claim of a lady who chooses to salute a gentleman caught napping in her company. In "The Fair Maid of Perth," by Sir Walter Scott, Catharine steals from her chamber on St. Valentine's morn, and catching Henry Smith asleep, gives him a kiss. The glover says to him—

Come into the booth with me, my son, and I will furnish thee with a fitting theme. Thou knowest the maiden who ventures to kiss a sleeping man, wins of him a pair of gloves.—Ch. v.

In the next chapter Henry presents the gloves, and Catharine accepts them.

Glove Money. A bribe, a perquisite; so called from the ancient custom of presenting a pair of gloves to a person who undertook a cause for you. Mrs. Croaker presented Sir Thomas More, the Lord Chancellor, with a pair of gloves lined with forty pounds in "angels," as

a "token." Sir Thomas kept the gloves, but returned the lining. (*See above.*)

Glubdub'drib. The land of sorcerers and magicians visited by Gulliver in his "Travels."—*Swift.*

Gluckists and Picci'nists. A foolish rivalry excited in Paris (1774-1780) between the admirers of Gluck and those of Picci'ni, the former a German musical composer, and the latter an Italian. Marie Antoinette was a Gluckist, and consequently Young France favoured the rival claimant. In the streets, coffee-houses, private houses, and even schools, the merits of Gluck and Piccini were canvassed; and all Paris was ranged on one side or the other. This was, in fact, a contention between the relative merits of the German and Italian school of music.

Glum had a sword and cloak given him by his grandfather, which brought good luck to their possessors. After this present everything prospered with him. He gave the spear to Asgrim and cloak to Gizur the White, after which everything went wrong with him. Old and blind, he retained his cunning long after he had lost his luck.—*The Njals Saga.*

To look glum. To look dull or dispirited. (Scotch, *gloum*, a frown; Dutch, *loom*, heavy, dull; our *gloom, gloaming*, &c.)

Glum-Dal'clitch. A girl, nine years old and only forty feet high, who had charge of Gulliver in Brobdingnag.—*Swift, "Gulliver's Travels."*

> Soon as Glumdalclitch missed her pleasing care,
> She wept, she blubbered, and she tore her hair,
> *Pope.*

Gluttony. (*See* ADEPHAGIA, APICIUS, &c.)

Glyp'todon (Greek, *carved-tooth*). An extinct quadruped of the Armadillo class, about as big as an ox.

Gna'tho. A vain, boastful parasite in the "Eunuch" of Terence (Greek, *gnathon*, jaw, meaning "tongue-doughty.")

Gno'mes (1 syl.), according to the Rosicru'cian system, are the elemental spirits of earth, and the guardians of mines and quarries. (Greek, *gnoma*, knowledge, meaning the knowing-ones, the wise-ones.) (*See* SALAMANDERS.)

> The four elements are inhabited by spirits called sylphs, gnomes, nymphs, and salamanders. The gnomes, or demons of the earth, delight in mischief; but the sylphs, whose habitation is in air, are the best-conditioned creatures imaginable.—*Pope, Pref. Letter to the "Rape of the Lock."*

Gnostics. The *knowers*, opposed to *believers*, various sects in the first ages of Christianity, who tried to accommodate Scripture to the speculations of Pythag'oras, Plato, and other ancient philosophers. (Greek, *Gnos'ticos.*)

Go of Gin. A quartern. In the Queen's Head, Covent Garden, spirits used to be served in quarterns, neat,—water *ad libitum*. Drinkers used often to say, "Let's have another quartern and go," which got shortened into "Waiter, bring us our go" [glass], and then simply "a go."

Go it, you cripples. Keep up the fun, keep the ball flying. Mr. Hotten says it is a facetious translation of *Ite capellæ*, in the following Virgilian line:—

> Itë domum Sat'uræ, ven'it Hes'perus, itë *capellæ*.
> *Ecl.* x., last line.

Go on all fours. Perfect in all points. We say of a pun or riddle, "It does not go on all fours," it will not hold good in every way. Lord Macaulay says, "It is not easy to make a similë go on all fours." Sir Edward Coke says, "Nullum sim'ilë quat'uor ped'ibus currit." The metaphor is taken from a horse, which is lame if only one of its legs is injured. All four must be sound in order that it may go.

Go through fire and water to serve you. Do anything, even at personal cost and inconvenience. The reference is to the ancient ordeals by fire and water. Those condemned to these ordeals might employ a substitute.

Go-by. *To give one the go-by.* To pass without notice, to leave in the lurch.

Goat. Usually placed under seats in church stalls, &c., as a mark of dishonour and abhorrence, especially to ecclesiastics who take a vow of continence.

The seven little goats. So the Pleiades are vulgarly called in Spain.

Goat in Boots. A public-house sign. It was the sign of Mercury, *der goden boode* (the gods' messenger).

Goat and Compasses. A public-house sign in the Commonwealth; a corruption of "God en-compasses [us]."

Goatsnose. A prophet born deaf and dumb, who uttered his prophecies by signs.—*Rabelais, "Pantag'ruel'," iii.* 20.

Gob'bo (*Launcelot*). A clown in Shakespeare's "Merchant of Venice."

Gob'elin Tapestry. So called from Giles Gob'elin, a French dyer in the reign of François I., who discovered the Gobelin scarlet. His house in the suburbs of St. Marcel, in Paris, is still called the Gobelins.

Goblin. A familiar demon. According to popular belief, goblins dwelt in private houses and chinks of trees. As a specimen of forced etymology, it may be mentioned that Elf and Goblin have been derived from Guelph and Ghibelline. (French *gobelin*, a lubber-fiend; Armoric *gobylin*; German *kobold*, the demon of mines; Greek *kobalos*; Russian *colfy*; Welsh *coblyn*, a "knocker;" whence the woodpecker is called in Welsh "coblyn y coed".)

Goblins. In Cardiganshire the miners attribute those strange noises heard in mines to spirits called "Knockers" (goblins). (*See above.*)

Goblin-cave. In Celtic called "Coir nan Uriskin" (*cove of the satyrs*), in Benvenue, Scotland.

> After landing on the skirts of Benvenue, we reach the *cave* or cove *of the goblins* by a steep and narrow defile of one hundred yards in length. It is a deep circular amphitheatre of at least six hundred yards extent in its upper diameter, gradually narrowing towards the base, hemmed in all round by steep and towering rocks, and rendered impenetrable to the rays of the sun by a close covert of luxuriant trees. On the south and west it is bounded by the precipitous shoulder of Benvenue to the height of at least 500 feet; towards the east the rock appears at some former period to have tumbled down, strewing the white course of its fall with immense fragments, which now serve only to give shelter to foxes, wild cats, and badgers.—*Dr. Graham.*

God. Greek *agath'* (good), contracted into *'gath*; Gothic *goth* (god); German *gott*; Saxon, *god* and *good*. (*See* ALLA, ADONIST, ELOHISTIC, &c.)

The Nine Gods of the Etruscans. Juno, Minerva, and Tin'ia (the three chief); to which add Vulcan, Mars, Saturn, Hercules, Summa'nus, and Vedius. (*See* ASIR ASYNIER.)

Chief of the Greek and Roman deities—

Gods.	Greek.	Latin.
God of time	Kron'os	Sat'urn.
King of gods	Zeus	Ju'piter.
God of light	Apollon	Apollo.
God of war	A'rēs	Mars.
God of water	Posei'don	Neptune.
God of wine	Diony'sos	Bacchus.
God of the infernals	Pluton	Pluto.
God of love	Eros	Cupi'd.
The gods' messenger	Hermēs	Mercury.
The gods' smith	Hephais'tos	Vulcan.

Goddesses.	Greek.	Latin.
Rhe'a	*Wife of* Kron'os	Cyb'elē *of* Saturn.
Hē'ra	*Wife of* Zeus	Juno *of* Ju'piter.
Athe'na	*Of wisdom*	Minerva.
Ar'temis	*Of hunting*	Dian'a.
Deme'ter	*Of tillage*	Cerēs.
Hes'tia	*Of hearths*	Vesta.
Perseph'onē	*Wife of* Pluton	Proserpine *of* Pluto.
Aphrodi'tē	„ *of* Hephais'tos	Venus *of* Vulcan.

Among the gods. In the uppermost gallery of a theatre, which is near the ceiling, generally painted to resemble the sky. The French call this celestial region *paradis*.

God bless the duke of Argyle. It is said that the duke of Argyle erected a row of posts to mark his property, and these posts were used by the neighbours, when their shoulders itched, to rub against. Those who live on oatmeal porridge are very subject to cutaneous eruptions.—*Hotten, "Slang Dictionary."*

"God save the king." It is said by some that both the words and music of the anthem were composed by Dr. John Bull (1563-1622), organist at Antwerp Cathedral, where the original MS. is still preserved. Others attribute them to Henry Carey, author of "Sally in our Alley." The words, "Send him victorious," &c., look like a Jacobin song and Sir John Sinclair tells us he saw that verse cut in an old glass tankard, the property of P. Murray Threipland, of Fingask Castle, whose predecessors were staunch Jacobites.

No doubt the words of the anthem have often been altered. The air and words were probably first suggested to John Bull by the *Domine Salvum* of the Catholic Church. In 1605 the lines "Frustrate their knavish tricks," &c., were added in reference to Gunpowder Plot. In 1715 some Jacobin added the words, "Send him [the Pretender] victorious," &c. And in 1740, Henry Carey reset both words and music for the Mercers' Company on the birth-day of George II.

God's Acre. A churchyard or cemetery.

> I like that ancient Saxon phrase, which calls
> The burial-ground God's Acre.—*Longfellow.*

Godfather. *To stand godfather*, to pay the reckoning, godfathers being generally chosen for the sake of the present they are expected to make the child at the christening or in their wills.

Godfathers. Jurymen, who are the sponsors of the criminal.

God'frey. The Agamemnon of Tasso's "Jerusalem Delivered," chosen by God as chief of the crusaders; he is represented as calm, circumspect, and prudent; a despiser of "worldly empire, wealth, and fame."

Godliness. *Cleanliness next to godliness*, "as Matthew Henry says." Whether Matthew Henry used the proverb as well known, or invented it, deponent sayeth not.

Godmer. A British giant, son of Albion, slain by Canu'tus, one of the companions of Brute.

> Those three monstrous stones..
> Which that huge son of hideous Albion
> Great Godmer threw in fierce contention
> At bold Canutus: but of him was slain.
> *Spenser*, "*Faëry Queen*," ii. 10.

Godi'va (*lady*). Patroness of Coventry. In 1040, Leofric, earl of Mercia and lord of Coventry, imposed certain exactions on his tenants, which his lady beseeched him to remove. To escape her importunity, he said he would do so if she would ride naked through the town. Lady Godiva took him at his word, and the earl faithfully kept his promise.

The legend asserts that every inhabitant of Coventry kept indoors at the time, but a certain tailor peeped through his window to see the lady pass. Some say he was struck blind, others that his eyes were put out by the indignant townsfolk, and some that he was put to death. Be this as it may, he has ever since been called "Peeping Tom of Coventry." Tennyson has a poem on the subject.

Goël. The avenger of blood, so called by the Jews.

Goe'mot or *Goëm'agot.* The giant who dominated over the western horn of England, slain by Corin'eus, one of the companions of Brute. — *Geoffrey*, "*Chronicles*," i. 16. (*See* CORINEUS.)

Gog and Magog. The emperor Diocle'tian had thirty-three infamous daughters, who murdered their husbands; and being set adrift in a ship, reached Albion, where they fell in with a number of demons. The offspring of this unnatural alliance was a race of giants, afterwards extirpated by Brute and his companions, refugees from Troy. Gog and Magog, the last two of the giant race, were brought in chains to London, then called Troy-novant, and being chained to the palace of Brute, which stood on the site of our Guildhall, did duty as porters. We cannot pledge ourselves to the truth of old Caxton's narrative; but we are quite certain that Gog and Magog had their effigies at Guildhall, in the reign of Henry V. The old giants were destroyed in the great fire, and the present ones, fourteen feet high, were carved in 1708 by Richard Saunders.

Gog'gles. A corruption of *ogles*, eyeshades. (Danish, *oog*, an eye; Spanish, *ojo*; or from the Welsh, *gogelu*, to shelter.)

Gokurakf. The paradise of Japanese mythology.

Go'jam. A province of Abyssinia (Africa). Captain Speke traced it to Lake Victoria N'Yanza, near the Mountains of the Moon (1861).

> The swelling Nile.
> From his two springs in Gojam's sunny realm
> Pure-welling out. *Thomson*, "*Summer*."

Golcon'da, in Hindustan, famous for its diamond mines.

Gold. *All that glitters is not gold.* — *Shakespeare*, "*Merchant of Venice*," ii. 7.

> All thing which that schineth as the gold
> Is nought gold.
> *Chaucer*, "*Canterbury Tales*," 12390.
> Non teneas aurum totum quod splendet ut aurum
> Nec pulchrum pomum quodlibet esse bonum.
> *Alanus de Insulis*, "*Parabolæ*."

The gold of Nibelungen. Brought illluck to every one who possessed it.— *Icelandic Edda.*

He has got the gold of Tolo'sa. His ill gains will never prosper. Cæpio, the Roman consul, in his march to Gallia Narbonensis stole from Tolo'sa (Toulouse) the gold and silver consecrated by the Cimbrian Druids to their gods, and when he encountered the Cimbrians, both he and Mallius, his brother-consul, were defeated, and 112,000 of their men were left upon the field (B.C. 106).

Mosa'ic gold is "aurum musi'vum," a sulphuret of tin used by the ancients in tesselating.

Mannheim Gold, a sort of pinchbeck, made of copper and zinc, invented at Mannheim, in Germany.

Gold-purse of Spain. Andaluçia is so called because it is the city from which Spain derives its chief wealth.

Golden. *The Golden* ("Aura'tus"). So Jean Dorat, one of the Pleiad poets of France, was called by a complimentary pun on his name. This pun may pass muster; not so the preposterous title given to him of "The French Pindar." (1507-1588.)

Golden-tongued (Greek, "*Chrysol'ogos*"). So St. Peter, bishop of Ravenna, was called. (433-450.)

The golden section of a line. Its division into two such parts that the rectangle of the smaller segment and the whole line equal the square of the larger segment. —*Euclid*, ii. 11.

Golden Age. The best age; as the golden age of innocence, the golden age of literature. Chronologers divide the time between Creation and the birth of Christ into ages; Hesiod describes five, and Lord Byron adds a sixth, "The Age of Bronze." (*See* AGE, AUGUSTAN.)

i. *The Golden Age of Ancient Nations:*—

(1) NEW ASSYRIAN EMPIRE. From the reign of Esar-haddon or Assur Adon (*Assyria's prince*), third son of Sennach'erib, to the end of Sarac's reign. (B.C. 691-606.)

(2) CHALDÆO-BABYLONIAN EMPIRE. From the reign of Nabopolassar or Nebopul-Assur (*Nebo the great Assyrian*) to that of Belshazzar or Bel-shah-Assur (Bel king-of Assyria). (B.C. 606-538.)

(3) CHINA. The Tâng dynasty (626-684), and especially the reign of Taetsong. (618-626.)

(4) EGYPT. The reigns of Sethos I. and Ram'eses II. (B.C. 1336-1224.)

(5) MEDIA. The reign of Cyax'ares or Kai-ax-Arës (*the-king son-of* "*Mars*"). (B.C. 634-594.)

(6) PERSIA. The reigns of Khosru I., II. (531-628.)

ii. *The Golden Age of Modern Nations.*

(1) ENGLAND. The reign of Elizabeth. (1558-1603.)

(2) FRANCE. Part of the reigns of Louis XIV. and XV. (1640-1740.)

(3) GERMANY. The reign of Charles V. (1519-1558.)

(4) PORTUGAL. From John I. to the close of Sebastian's reign (1383-1578). In 1580 the crown was seized by Felipe II. of Spain.

(5) PRUSSIA. The reign of Frederick the Great. (1740-1786.) The present enlargement of the kingdom may possibly lead to an important epoch. (1866.)

(6) RUSSIA. The reign of czar Peter the Great. (1672-1725.)

(7) SPAIN. The reign of Ferdinand and Isabella, when the crowns of Castile and Aragon were united. (1474-1516.)

(8) SWEDEN. From Gustavus Vasa to the close of the reign of Gustavus Adolphus. (1523-1632.)

Golden Apple. "*What female heart can gold despise?*"—*Gray.* In allusion to the fable of Atalanta, the swiftest of all mortals. She vowed to marry only that man who could outstrip her in a race. Milan'ion threw down three golden apples, and Atalanta, stopping to pick them up, lost the race. When foul play is suspected on a race-course, we say "the race was lost by golden apples."

Golden Ass. The romance of Apule'ius, written in the second century, and called the *golden* because of its excellency. It contains the adventures of Lucian, a young man, who being accidentally metamorphosed into an ass while sojourning in Thessaly, fell into the hands of robbers, eunuchs, magistrates, and so on, by whom he was ill-treated; but ultimately he recovered his human form. Boccaccio has borrowed largely from this admirable romance, and the incidents of the robbers' cave in "Gil Blas" are taken from it.

Golden Bay. The bay Kieselarke is so called because the sands shine like gold or fire.—*Stray.*

Golden Bonds. Aurelian allowed the captive Zenobia a slave to hold up her golden fetters.

Golden Bull. An edict by the emperor Charles IV., issued at the diet of Nuremberg in 1356, for the purpose of fixing how the German emperors were to be elected. (*See* BULL.)

Golden Calf. According to a common local tradition, Aaron's golden calf is buried in Rook's Hill, Lavant, near Chichester.

Golden Calf. *We all worship the golden calf, i.e.*, money. The reference is to the golden calf made by Aaron when Moses was absent on Mount Sinai.—*Exod.* xxxii. (*See* ROOK.)

Golden Cave. Contained a cistern guarded by two giants and two centaurs; the waters of the cistern were good for quenching the fire of the cave, and

when this fire was quenched the inhabitants of Scobellum would return to their native forms.—"*The Seven Champions*," iii. 10.

Golden Chain. "*Faith is the golden chain to link the penitent sinner unto God*" (Jeremy Taylor). The allusion is to a passage in Homer's "Iliad" (i. 19—30), where Zeus says, If a golden chain were let down from heaven, and all the gods and goddesses pulled at one end, they would not be able to pull him down to earth; whereas he could lift with ease all the deities and all created things besides with his single might.

Golden Fleece. Ino persuaded her husband, Ath'amas, that his son Phryxos was the cause of a famine which desolated the land, and the old dotard ordered him to be sacrificed to the angry gods. Phryxos being apprised of this order, made his escape over sea on a *ram which had a golden fleece*. When he arrived at Colchis, he sacrificed the ram to Zeus, and gave the fleece to king Æe'tës, who hung it on a sacred oak. It was afterwards stolen by Jason in his celebrated Argonautic expedition.

> This rising Greece with indignation viewed,
> And youthful Jason an attempt conceived
> Lofty and bold: along Pene'us' banks,
> Around Olympus' brows, the Muses' haunts,
> He roused the brave to re-demand the fleece.
> *Dyer*, "*The Fleece*," ii.

Golden Fountain. The property of a wealthy Jew of Jerusalem. "In twenty-four hours it would convert any metal, as brass, copper, iron, lead, and tin, into refined gold; stony flints into pure silver; and any kind of earth into excellent metal." —"*The Seven Champions of Christendom*," ii. 4.

Golden Horn. The inlet of the Bosphorus on which Constantinople is situated. So called from its curved shape and great beauty.

Golden House. This was a palace erected by Nero in Rome. It was roofed with golden tiles, and the inside walls, which were profusely gilt, were embellished with mother-of-pearl and precious stones; the ceilings were inlaid with ivory and gold. The banquet-hall had a rotatory motion, and its vaulted ceiling showered flowers and perfumes on the guests. The Farne'së popes and princes used the materials of Nero's house in erecting their palaces and villas.

Golden Legend. A collection of hagiology (*lives of saints*), made by Jaques de Voragine in the thirteenth century; valuable for the picture it gives of mediæval manners, customs, and thoughts. Jortin says that the young students of religious houses, for the exercise of their talents, were set to accommodate the narratives of heathen writers to Christian saints. It was a correction of these "lives" that Voragine made, and thought deserving to be called "Legends worth their Weight in Gold." Longfellow has a dramatic poem entitled "The Golden Legend."

Golden Mean. *Keep the golden mean.* The wise saw of Cleobu'los, king of Rhodes. (B.C. 630-559.)

> Distant alike from each, to neither lean,
> But ever keep the happy Golden Mean.
> *Rowe*, "*The Golden Verses*."

Golden-mouthed. Chrysostom; so called for his great eloquence. (A.D. 347-407.)

Golden Ointment. Eye salve. In allusion to the ancient practice of rubbing "stynas of the eye" with a gold ring to cure them.

> I have a sty here, Chilax,
> I have no gold to cure it.
> *Beaumont and Fletcher*, "*Mad Lovers*."

Golden Opinions. "I have bought golden opinions of all sorts of people." —*Shakespeare*, "*Macbeth*," i. 7.

Golden Palace of Nero, built on the site of that part of Rome which had been burnt down. There were three galleries on three rows of marble pillars, each row a mile in length. The roof and walls were gold (gilt?), inlaid with mother-o'-pearl. One of the banqueting rooms, made of glass, revolved with the sun, and distilled perfumes on the guests.

Golden Rose. A cluster of roses and rosebuds growing on one thorny stem, all of the purest gold, chiselled with exquisite workmanship. In its cup, among its petals, the pope, at every benediction he pronounces upon it, inserts a few particles of amber and musk. It is blessed on the fourth Sunday in Lent, and bestowed during the ecclesiastical year on the royal lady whose zeal for the church has most shown itself by pious deeds or pious intentions. The prince who has best deserved of the Holy See has the blessed sword and cap (*lo stocco e il*

beretto) sent him. If no one merits the gift, it is laid up in the Vatican. In the spring of 1868, the pope gave the golden rose to Isabella of Spain, in reward of "her faith, justice, and charity," and to "foretoken the protection of God to his well-beloved daughter, whose high virtues make her a shining light amongst women." Truly the church sees with other eyes than the ordinary observer, and judges with other judgment than the ordinary politician or moralist. The empress Eugénie of France also received it, and the gift was not unworthily bestowed.

Golden Rule.
In morals—Do unto others as you would be done by.
In arithmetic—The Rule of Three.

Golden Shower or *Shower of gold.* A bribe, money. The allusion is to the classic tale of Jupiter and Dan'aë. Acris'ios, king of Argos, being told that his daughter's son would put him to death, resolved that Dan'aë should never marry, and accordingly locked her up in a brazen tower. Jupiter, who was in love with the princess, foiled the king, by changing himself into a shower of gold, under which guise he readily found access to the fair prisoner.

Golden State. California; so called from its gold "diggins."

Golden Stream. Joannes Damasce'nus, author of "Dogmatic Theology" (died 756).

Golden Verses. So called because they are "good as gold." They are by some attributed to Epicar'mos, and by others to Emped'oclës, but always go under the name of Pythag'oras, and seem quite in accordance with his excellent precepts. They are as follows:—

Ne'er suffer sleep thine eyes to close
Before thy mind hath run
O'er every act, and thought, and word,
From dawn to set of sun;
For wrong take shame, but grat'ful feel
If just thy course hath been;
Such effort day by day renewed
Will ward thy soul from sin.

Gol'demar (king). A German goblin, friend of Neveling von Hardenberg.

Goldy. The pet name given by Dr. Johnson to Oliver Goldsmith. Garrick said of him, "He wrote like an angel, and talked like poor Poll." (1728-1774.)

Gol'gotha signifies a *skull*, and corresponds to the French word "chaumont." Probably it designated a bare hill or rising ground, having some fanciful resemblance to the form of a bald skull.

Golgotha seems not entirely unconnected with the hill of Gareb, and the locality of Goath, mentioned in Jeremiah xxxi. 39, on the north-west of the city. I am inclined to fix the place where Jesus was crucified....on the mounds which command the valley of Hinnom, above Birket-Mamilla.—*Rénan, "Life of Jesus,"* c. xxv.

Golgotha, at the University Church, Cambridge, was the gallery in which the "heads of the houses" sat; so called because it was the place of skulls or heads. It has been more wittily than truly said that Golgotha was the place of empty skulls.

Goli'ath. The Philistine giant, slain by the stripling David with a small stone hurled from a sling.—1 *Sam.* xvii. 23-54.

Golosh'. It is said that Henry VI. wore half-boots laced at the side, and about the same time was introduced the shoe or clog called the "galage" or "gologe," meaning simply a covering; to which is attributed the origin of our word golosh. This cannot be correct, as Chaucer, who died twenty years before Henry VI. was born, uses the word. Without doubt the word comes to us from the Spanish *galocha* (wooden shoes); German, *galosche*, which is the Roman word, *gallicæ* (Gaulish shoes). The word has been wittily said to be a corruption of "Goliath's shoes."

Ne were worthy to unbocle his galoche.—*Chaucer, "Squire's Tale."*

Go'marists. Opponents of Armin'ius. So called from Francis Gomar, their leader. (1563-1641.)

Gondu'la. One of the Celtic war-goddesses. Her special office was to conduct to Odin the souls of those who fell in battle.

Gone up. Put out of the way, hanged, or otherwise got rid of. In Denver (America) unruly citizens are summarily hung on a cotton tree, and when any question is asked about them, the answer is briefly given, "Gone up"—*i.e.*, gone up the cotton tree, or suspended from one of its branches. (*See* "New America," by W. Hepworth Dixon, i. 11.)

Gon'eril. One of Lear's three daughters. Having received her moiety of Lear's kingdom, the unnatural daughter first abridged the old man's retinue, then gave him to understand that his company was troublesome.—*Shakespeare, "King Lear."*

Gon'falon or **Gonfanon.** An ensign or standard. A *gonfalonier* is a magistrate that has a gonfalon. (Italian, *gonfalo'në;* French, *gonfalon;* Saxon, *guth-fana,* war-flag.) Chaucer uses the word gonfanon; Milton prefers gonfalon. Thus he says—

> Ten thousand thousand ensigns high advanced
> Standards and gonfalons, 'twixt van and rear
> Stream in the air, and for distinction serve
> Of hierarchies (3 syl.), of orders, and degrees,
> "*Paradise Lost,*" v.

Gonfanon. The consecrated banner of the Normans. When William invaded England, his gonfanon was presented to him by the pope. It was made of purple silk, divided at the end like the banner attached to the "Cross of the Resurrection." When Harold was wounded in the eye, he was borne to the foot of this sacred standard, and the English rallied round him; but his death gave victory to the invaders. The high altar of Battle Abbey marked the spot where the gonfanon stood, but the only traces now left are a few stones recently uncovered, to show the site of this memorable place.

Gonin. *Un tour de maître Gonin* (a trick of Master Gonin's). A cunning trick. Gonin was a buffoon or fool of the sixteenth century, who acquired great renown for his clever tricks.

Gonnella's Horse. Gonnella, the domestic jester of the duke of Ferra'ra, rode on a horse all skin and bone. The jests of Gonnella are in print.

> His horse was as lean as Gonnella's, which (as the duke said) "Ossa atque pellis totus erat" (Plautus).—*Cervantes,* "*Don Quixote.*"

Gonsal'ez (*Gon-zalley*). Fernan Gonsalez was a Spanish hero of the tenth century, whose life was twice saved by his wife Sancha, daughter of Garcias, king of Navarre. The adventures of Gonsal'ez have given birth to a host of ballads.

Gonville College (Cambridge). The same as *Caius College,* founded in 1348 by Edmund Gonville, son of Sir Nicholas Gonville, rector of Terrington, Norfolk.

Good. *The Good.*

Alfonso VIII. (or IX.) of Leon, "The Noble and Good." (1158-1214.)

Sir James Douglas, surnamed *The Good Sir James,* a friend to Bruce. (Died 1330.)

Jean II. of France, *le Bon.* (1319, 1350-1364.)

Jean III., duc de Bourgogne. (1286, 1312-1341.)

Jean of Brittany, "The Good and Wise." (1287, 1389-1442.)

Philippe III., duc de Bourgogne. (1396, 1419-1467.)

Réné, called *The Good King Réné,* titular king of Na'ples. (1409-1452.)

Richard II., duc de Normandie. (996-1026.)

Richard de Beauchamp, twelfth earl of Warwick, regent of France. (Died 1439.)

Good Duke Humphrey. Humphrey Plantagenet, duke of Gloucester, youngest son of Henry IV., said to have been murdered by Suffolk and cardinal Beaufort.—*Shakespeare,* "*2 Henry VI.,*" iii. 2.

Good-bye. A contraction of *God be with you.* Similar to the French adieu, which is *à Dieu* (I commend you to God).

Good-Cheap. The French *bon marché,* a good bargain. "Cheap" here means market or bargain.

Good Friday. The anniversary of the Crucifixion. "Good" means *holy.*

Born on Good Friday. According to ancient superstition, those born on Christmas-day or Good Friday have the power of seeing and commanding spirits.

Good-Folk (Scotch *guid folk*) are like the Shetland land-Trows, who inhabit the interior of green hills. (*See* Trows.)

Good Regent. James Stewart, earl of Murray, appointed regent of Scotland after the imprisonment of queen Mary.

Good Samaritan. One who succours the distressed. The character is from our Lord's Parable of "The Man who fell among Thieves" (St. Luke x. 30-37).

Good Time. "There is a good time coming." This has been for a long, long time a familiar saying in Scotland, and is introduced by Sir Walter Scott in his "Rob Roy." Charles Mackay has written a song so called, set to music by Henry Russell.

Good Wine needs no **Bush.** It was customary to hang out ivy, boughs of trees, flowers, &c., at private houses to notify to travellers that "good cheer" might be had within. This is still usual in Gloucester, at Barton Fair time, and at the three "mops."

> Some ale-houses upon the road I saw,
> And some with bushes showing they wine did draw.
> "*Poor Robin's Perambulations,*" 1678.

Goods. *I carry all my goods with me* (Om'nia mea me'cum porto), said by Bias, one of the seven sages, when Prie'nē was besieged and the inhabitants were preparing for flight.

Goodfellow (*Robin*). Sometimes called Puck, son of Oberon, a domestic spirit, the constant attendant on the English fairy-court; full of tricks and fond of practical jokes.

> That shrewd and knavish sprite
> Called Robin Goodfellow.
> *Shakespeare*, "*Midsummer Night's Dream*," ii. 1.

Goodluck's Close (Norfolk). A corruption of Guthlac's Close, so called from a chapel founded by Allen, son of Godfrey de Swaffham, in the reign of Henry II., and dedicated to St. Guthlac.

Goodman. A husband or master is the Saxon *guma* or *goma* (a man), which in the inflected cases becomes guman or goman. In St. Matt. xxiv. 43, "If the goodman of the house had known in what watch the thief would come, he would have watched." Gomman and Gommer, for the master and mistress of a house, are by no means uncommon.

> There's nae luck about the house
> When our gudeman's awa.
> *Mickle.*

Goodman of Bal'lengeich. The assumed name of James V. of Scotland, when he made his disguised visits through the country districts around Edinburgh and Stirling, after the fashion of Haroun-al-Raschid, Louis XI., &c.

Goodman or *St. Gutman.* Patron saint of tailors, being himself of the same craft.

Goodwin Sands consisted at one time of about 4,000 acres of low land fenced from the sea by a wall, belonging to earl Goodwin or Godwin. William the Conqueror bestowed them on the abbey of St. Augustine, at Canterbury, and the abbot allowed the sea-wall to fall into a dilapidated state, so that the sea broke through in 1100 and inundated the whole.

Goodwood Races. So called from the park in which they are held. They begin the last Tuesday of July, and last four days; but the principal one is Thursday, called the "Cup Day." These races, being held in a private park, are very select, and admirably conducted. Goodwood Park, the property of the duke of Richmond, was purchased by Charles, the first duke, of the Compton family, then resident in East Lavant, a village two miles north of Chichester.

Goody is good-wife, Chaucer's goodlefe. As goody Dobson. Good-woman means the mistress of the house, contracted sometimes into gōmmer, as goodman is into gomman. (*See* GOODMAN.)

Goody Blake. A poor old woman who was detected by Harry Gill, the farmer, picking up sticks for a wee-bit fire to warm herself by. The farmer compelled her to leave them on the field, and Goody Blake invoked on him the curse that he might never more be warm. From that moment neither blazing fire nor accumulated clothing ever made Harry Gill warm again. Do what he would, "his teeth went chatter, chatter still."—*Wordsworth*, "*Goody Blake and Harry Gill.*"

Goody Two-Shoes. This tale first appeared in 1765. It was written for Newbery, as it is said, by Oliver Goldsmith.

Goose. (See *Max Muller*, "*Science of Language*," vol. ii., p. 215.) Welsh, *gwyz*; Danish, *gaas*; Saxon, *gos*; Russian, *gus*; &c,

Goose. A tailor's smoothing-iron, so called because its handle resembles the neck of a goose.

> Come in, taylor; here you may roast your goose.
> *Shakespeare*, "*Macbeth*," ii. 3.

Ferrara geese. Celebrated for the magnitude of their livers. The French *pâte de foie gras*, for which Strasbourg is so noted, is not a French invention, but a mere imitation of a well-known dish of classic times.

> I wish, gentlemen, it was one of the geese of Ferrara, so much celebrated among the ancients for the magnitude of their livers, one of which is said to have weighed upwards of two pounds. With this food, exquisite as it was, did Heliogab'alus regale his hounds.—*Smollett*, "*Peregrine Pickle.*"

A Winchester goose. An aphroditial swelling, so called because the bishop of Winchester had the licensing of the stews, &c., in Southwark.

Wayze Goose. (*See* WAYZE.)

He killed the goose to get the eggs. He grasped at what was more than his due, and lost an excellent customer. The Greek fable says a countryman had a goose that laid golden eggs; thinking to

make himself rich, he killed the goose to get the whole stock of eggs, but lost everything.

He steals a goose, and gives the giblets in alms. He amasses wealth by over-reaching, and salves his conscience by giving small sums in charity.

I'll cook your goose for you. I'll pay you out. Eric, king of Sweden, coming to a certain town with very few soldiers, the enemy, in mockery, hung out a goose for him to shoot, but finding it was no laughing matter, sent heralds to ask him what he wanted. "To cook your goose for you," he facetiously replied.

The older the goose the harder to pluck. Old men are unwilling to part with their money. The reference is to the custom of plucking live geese for the sake of their quills. Steel pens have put an end to this barbarous custom.

To get the goose. To get hissed on the stage. (*Theatrical.*)

What is the Latin for goose? (*Answer*) *Brandy.* The pun is on the word answer. *Anser* is the Latin for goose, which brandy follows as surely and quickly as an answer follows a question.

What a goose you are. In the Egyptian hieroglyphics the emblem of a vain silly fellow is a goose.

Goose at Michaelmas. One legend says that St. Martin was tormented by a goose which he killed and ate. As he died from the repast, good Christians have ever since sacrificed the goose on the day of the saint.

The popular tradition is that queen Elizabeth, on her way to Tilbury Fort (Sept. 29, 1588), dined at the ancient seat of Sir Neville Umfreyville, where, among other things, two fine geese were provided for dinner. The queen, having eaten heartily, called for a bumper of Burgundy, and gave as a toast, "Destruction to the Spanish armada!" Scarcely had she spoken when a messenger announced the destruction of the fleet by a storm. The queen demanded a second bumper, and said, "Henceforth shall a goose commemorate this great victory." This tale is marred by the awkward circumstance that the thanksgiving sermon for the victory was preached at St. Paul's on the 20th August, and the fleet was dispersed by the winds in July. Gascoigne, who died 1577, refers to the custom of goose-eating at Michaelmas as common.

At Christmas a capon, at Michaelmas a goose,
And somewhat else at New Yere's tide, for feare the lease flies loose.

Goose and Gridiron. A public-house sign, properly the coat of arms of the Company of Musicians—viz., a *swan*, with expanded wings, within a *double tressure* [the gridiron], counter, flory, argent. Perverted into a goose striking the bars of a gridiron with its foot, and called "The Swan and Harp," or "Goose and Gridiron."

Gooseberry is *gorse-berry* (rough berry; Saxon, *gorst.* Cos lettuce is also "gorse lettuce.") (*See* BEAR'S GARLIC.)

Gooseberry Fool. A corruption of gooseberry foul, *i.e.*, *foulé*, milled, mashed, pressed. The French have *foulé de pommes; foulé de raisins; foulé de groseilles*, our "gooseberry fool."

Gooseberry Picker. One who has all the toil and trouble of picking a troublesome fruit for the delectation of others.

Goose Dubbs, of Glasgow. A sort of Seven Dials, or Scottish Alsa'tia. The Scotch use *dubbs* for a filthy puddle. (Welsh, *dwb*, mortar; Irish, *doib*, plaster.)

The Guse-dubs o' Glasgow: O sirs, what a huddle o' houses.... the green middens o' baith liquid and solid matter, soomin' wi' dead cats and auld shoon.—"*Noctes Ambrosianæ.*"

Goose Gibbie. A half-witted lad, who first "kept the turkeys, and was afterwards advanced to the more important office of minding the cows."—*Sir Walter Scott, "Old Mortality."*

He played up old gooseberry with me. He took great liberties with my property, and greatly abused it; in fact, he made gooseberry fool of it. (*See* GOOSEBERRY FOOL.)

To do gooseberry is to go with two lovers for appearance-sake. The person "who plays propriety" is expected to hear, see, and say nothing. (*See* GOOSEBERRY PICKER.)

Gopy'a. Nymphs and muses of Indian mythology.

Gordian Knot. A great difficulty. Gordius, a peasant, being chosen king of Phrygia, dedicated his waggon to Jupiter, and fastened the yoke to a beam with a rope of bark so ingeniously that no one could untie it. Alexander was told that "who-over undid the knot would reign over the whole East." "Well, then," said the conqueror, "it is thus I perform the task," and, so saying, he cut the knot in twain with his sword.

To cut the knot is to evade a difficulty, or get out of it in a summary manner.

Such praise the Macedonian got
For having rudely cut the Gordian Knot.
Waller, "To the King."

Turn him to any cause of policy,
The Gordian Knot of it he will unloose,
Familiar as his garter.
Shakespeare, "Henry V.," i. 1.

Gordon Riots. Riots in 1780, headed by lord George Gordon, to compel the House of Commons to repeal the bill passed in 1778 for the relief of Roman Catholics. Gordon was of unsound mind, and died in 1793, a proselyte to Judaism. Dickens has introduced this subject in his "Barnaby Rudge."

Gor'gibus. An honest, simple-minded burgess, brought into all sorts of troubles by the love of finery and the gingerbread gentility of his niece and daughter.—*Molière, "Précieuses Ridicules."*

Gorgon. Anything unusually hideous. There were three Gorgons, with serpents on their heads instead of hair; Medu'sa was the chief of the three, and the only one that was mortal; but so hideous was her face, that whoever set eyes on it was instantly turned into stone. She was slain by Perseus, and her head placed on the shield of Minerva.

Lest Gorgon rising from the infernal lakes
With horrors armed, and curls of hissing snakes,
Should fix me, stiffened at the monstrous sight,
A stony image in eternal night.
"Odyssey," xi.

Approach the chamber, and destroy your sight
With a new gorgon.
Shakespeare, "Macbeth," ii. 3.

Gor'ham Controversy. This arose out of the refusal of the bishop of Exeter to institute the Rev. Cornelius Gorham to the vicarage of Brampford Speke, "because he held unsound views on the doctrine of baptism." Mr Gorham maintained that "spiritual regeneration is not conferred on children by baptism." After two years' controversy, the Privy Council decided in favour of Mr. Gorham (1851).

Gorlois, duke of Cornwall, husband of Igerna, who was the mother of king Arthur by an adulterous connection with Uther, pendragon of the Britons.

Goslings. The catkins of nut-trees, pines, &c. The word is *gorse-lings*, little rough things.

Gospellers. Followers of Wicliffe, called the "Gospel Doctor;" any one who believes that the New Testament has in part, at least, superseded the old; the priest who reads the Gospel at the altar.

Hot Gospellers. A nickname applied to the Puritans after the Restoration.

Gossip. A sponsor at baptism, a corruption of *gossib*, which is God-sib, a kinsman in the Lord. (*Sib, gesib,* Saxon kinsman, whence *sibman, he is our sib,* still used.)

'Tis not a maid, for she hath had gossips (*sponsors for her child*); yet 'tis a maid, for she is her master's servant, and serves for wages.
Shakespeare, "Two Gentlemen of Verona," iii. 1.

Gossip. A father confessor of a good, easy, jovial frame.

Here, Andrew, carry this to my gossip, jolly father Boniface, the monk of St. Martin's.
Sir Walter Scott, "Quentin Durward"

Gossypia. The cotton-plant personified.

The nymph Gossypia heads the velvet sod,
And warms with rosy smiles the watery god.
Darwin, "Loves of the Plants," canto ii.

Gotch. A large stone jug with a handle (Norfolk). *Fetch the gotch, mor—i.e.,* fetch the great water-jug, lassie. (Wiltsh., *goche;* Armenian, *gouzoucq;* Italian, *gozzo,* the throat; whence our *guzzle.* Anglo-Saxon, *geotan,* to pour; whence *goute,* a drop; *gush, gutter.*)

Goth. Icelandic, *got* (a horseman); whence *Woden—i.e.,* Gothen.

Without doubt, *got,* a horseman, *good,* and the sacred name of *God* are all to be traced to *got* or *guth,* the Teutonic idea of God being that of a mighty warrior. The Romans called valour *virtue,* and the French call "a good fellow," *un brave homme.*

Last of the Goths. Roderick, the thirty-fourth of the Visigothic line of kings. (414-711). (*See* RODERICK.)

Gotham. *Wise men of Gotham*—fools. Many tales of folly have been fathered on the Gothamites, one of which is their joining hands round a thorn-bush to shut in a cuckoo. The "bush" is still shown to visitors.

It is said that king John intended to make a progress through this town with the view of purchasing a castle and grounds. The townsmen had no desire to be saddled with this expense, and therefore when the royal messengers

appeared, wherever they went they saw the people occupied in some idiotic pursuit. The king being told of it, abandoned his intention, and the "wise men" of the village cunningly remarked: "We ween there are more fools pass through Gotham than remain in it." Andrew Boyde, a native of Gotham, wrote "The Merrie Tales of the Wise Men of Gotham," founded on a commission signed by Henry VIII. to the magistrates of that town to prevent poaching.

N.B. All nations have fixed upon some locality as their limbus of fools; thus we have Phrygia as the fools' home of Asia Minor, Abde'ra of the Thracians, Bœo'tia of the Greeks, Swabia of the modern Germans, and so on. (*See* COGGERSHALL.)

Gothic Architecture has nothing to do with the Goths, but is a term of contempt bestowed by the architects of the Renaissance period on mediæval architecture, which they termed Gothic or clumsy, fit for barbarians.

Gouk or *Gowk.* In the Teutonic the word *gauch* means fool; whence the Saxon *geac*, a cuckoo, and the Scotch *goke* or *gouk.*

Hunting the Gowk [fool] is making one an April fool. (*See* APRIL.)

Goun'ja Ticquo'a. The god of gods amongst the Hottentots.

Gourd. Used in the middle ages for corks.—"*Orlando Furioso*," x. 106.

Gourds. Dice with a secret cavity. Those loaded with lead were called Fullams (*q.v.*)

> Gourds and fullam holds,
> And high and low beguile the rich and poor.
> *Shakespeare*, "*Merry Wives of Windsor*," i. 3.

Gourmand and Gourmet (French). *The gourmand* is one whose chief pleasure is eating; but a *gourmet* is a connoisseur or taster of wines. (Welsh, *gor*, excess; *gorm*, a fulness; *gormod*, too much; *gormant*; &c. (*See* APICIUS.)

Gourre. A debauched woman. The citizens of Paris bestowed the name on Isabella of Bavaria.

> We have..a man..who to his second wife espoused La grande Gourre.
> *Rabelais*, "*Pantag'ruel*," iii. 21.

Gout, from the French *goutte*, a drop, because it was once thought to proceed from a "drop of acrid matter in the joints."

Goven. *St. Goven's Bell.* (*See* INCHCAPE.)

Gower, called by Chaucer "The moral Gower."

> O moral Gower, this book I direct
> To thee, and to the philosophical Strood,
> To vouchsauf there need is to correct
> Of your benignities and zealés good.
> *Chaucer.*

Gowk-thrapple (*Maister*). A pulpit-drumming "chosen vessel," in Scott's "Waverley."

Gowlee (*Indian*). A "cow-herd." One of the Hindu castes is so called.

Gown. *Gown and town row.* A skrimmage between the students of different colleges, on one side, and the townsmen, on the other. These feuds go back to the reign of king John, when 3,000 students left Oxford for Reading, owing to a quarrel with the men of the town. What little now remains of this "ancient tenure" is confined, as far as the town is concerned, to the bargees and their "tails."

Gownsman. A student at one of the universities; so called because he wears an academical gown.

Graal. (*See* GREAL.)

Grab. To clutch or seize. *I grabbed it; he grabbed him, i.e.*, the bailiff caught him. (Swedish, *grabba*, to grasp; Danish, *griber*; our *grip, gripe, grope, grapple*, &c.)

Grace. *The sister Graces.* The Romans said there were three sister Graces, bosom friends of the Muses. They are represented as embracing each other, to show that where one is the other is welcome.

Grace's Card or *Grace-card.* The six of hearts is so called in Kilkenny. At the Revolution in 1688, one of the family of Grace, of Courtstown, in Ireland, equipped at his own expense a regiment of foot and troop of horse, in the service of king James. William of Orange promised him high honours if he would join the new party, but the indignant baron wrote on a card, "Tell your master I despise his offer." The card was the six of hearts, and hence the name.

Grace Cup or *Loving Cup.* The large tankard passed round the table

after grace. It is still seen at the Lord Mayor's feasts, at college, and occasionally in private banquets.

Grace Darling, daughter of William Darling, lighthouse-keeper on Longstone, one of the Farne Islands. On the morning of the 7th Sept., 1838, Grace and her father saved nine of the crew of the *Forfarshire* steamer, wrecked among the Farne Isles, opposite Bamborough Castle. (1815-1842.)

Grace Days or *Days of Grace.* The three days over and above the time stated in a commercial bill. Thus, if a bill is drawn on the 20th June, and is payable in one month, it ought to be due on the 20th of July, but three days of grace are to be added, bringing the date to the 23rd.

Gracechurch (London) is Græschurch, or Grass-church, the church built on the site of the old grass-market. Grass at one time included all sorts of herbs.

Graceless Florin. The first issue of the English florins, so called because F.D. (*fidei defensor*) was omitted. The omission was not from inadvertency, but because there was not room for the letters in the circumference.

Gracio'sa. A princess beloved by Percinet, who thwarts the malicious schemes of Grognon, her step-mother.—*A fairy tale.*

Gracio'so. A Spanish droll or interlocator in pantomime. With his coxcomb cap and truncheon terminated in a fool's head, he mingles with every event, ever and anon directing his gibes to the audience.

Gradas'so. A bully; so called from Gradasso, king of Serica'na, called by Ariosto "the bravest of the Pagan knights." He went against Charlemagne with 100,000 vassals in his train, all "discrownëd kings," who never addressed him but on their knees.—"*Orlando Furioso*" and "*Orlando Innamorato.*"

Gradely. Orderly, regularly: as, *Behave yourself gradely. A gradely fine day.*

Grad'grind (*Thomas*). A man who measures everything with rule and compass, allows nothing for the weakness of human nature, and deals with men and women as a mathematician with his figures. He shows that *summum jus* is *suprema injuria.*—*Dickens,* "*Hard Times*"

The Gradgrinds undervalue and disparage it.—"*Church Review.*"

Graham. A charlatan who gave indecent and blasphemous addresses in the "Great Apollo Room," Adelphi. He some times made mesmerism a mediura of pandering to the prurient taste of his audience.

Grahame's Dike. The Roman wall between the friths of the Clyde and Forth, so called from the first person who leaped over it after the Romans left Britain.

This wall defended the Britons for a time, but the Scots and Picts assembled themselves in great numbers, and climbed over it....A man named Grahame is said to have been the first soldier who got over, and the common people still call the remains of the wall "Grahame's Dike."—*Sir Walter Scott,* "*Tales of a Grandfather.*"

Grain. *A knave in grain.* A knave, though a rich man, or magnate. Grain means scarlet (Latin, *granum,* the coccus, or scarlet dye).

A military vest of purple flowed
Livelier than Melibe'an (*Thessalian*), or the grain
Of Sarra (*Tyre*) worn by kings and heroes old
In time of truce.
"*Paradise Lost,*" xi.

Rogue in grain. A punning application of the above phrase to millers.

To go against the grain. Against one's inclination. The allusion is to wood, which cannot be easily planed the wrong way of the grain.

Gramercy. Thank you much (the French, *grand merci*). Thus Shakespeare, "Be it so, Titus, and gramercy too." ("*Titus Andronicus,*" i. 2). Again: "Gramercies, Tranio, well dost thou advise." ("*Taming of the Shrew,*" i. 1.) When Gobbo says to Bassanio, "God bless your worship!" he replies, "Gramercy. Wouldst thou aught with me?"—"*Merchant of Venice,*" ii. 2.

Grammar. Zenod'otos invented the terms singular, plural, and dual.

The scholars of Alexandria and of the rival academy of Per'gamos were the first to distinguish language into parts of speech, and to give technical terms to the various functions of words.

The first Greek Grammar was by Dionysios Thrax, and it is still extant. He was a pupil of Aristarchos.

Julius Cæsar was the inventor of the term *ablative case.*

Grammarians. *Prince of Grammarians.* Apollo'nios of Alexandria,

called by Priscian *Grammatico'rum princeps.* (2 cent. B.C.)

Grammont. *The count de Grammont's short memory.* When the count left England he was followed by the brothers of la belle Hamilton, who, with drawn swords, asked him if he had not forgotten something. "True, true," said the count; "I promised to marry your sister," and instantly went back to repair the lapse by making the young lady countess of Grammont.

Granary of Europe. So Sicily used to be called.

Granby. *The marquis of Granby.* A public-house sign in honour of John Manners, marquis of Granby, a popular English general. (1721-1770.)

The Times says the old marquis owes his sign-board notoriety "partly to his personal bravery and partly to the baldness of his head. He still presides over eighteen public-houses in London alone."

Old Weller, in "Pickwick," married the hostess of the "Marquis of Granby" at Dorking.

Grand (*French*).

Le Grand Corneille. Corneille, the French dramatist. (1606-1684.)

Le Grand Dauph'in. Louis, son of Louis XIV. (1661-1711.)

La Grande Mademoiselle. The duchesse de Montpensier, daughter of Gaston, duc d'Orléans, and cousin of Louis XIV.

Le Grand Monarque. Louis XIV., also called "The Baboon." (1638, 1643-1715.)

Le Grand Pan. Voltaire. (1696-1778.)

Monsieur le Grand. The Grand Equerry of France in the reign of Louis XIV., &c.

Grand Alliance. Signed May 12, 1689, between England, Germany, and the States General, subsequently also by Spain and Savoy, to prevent the union of France and Spain.

Grand Lama. The object of worship in Thibet and Mongolia. The word lama in the Tangutanese dialect means "mother of souls." It is the representative of the Shigemooni, the highest god.

Grande Jument. Meant for Diane de Poitiers.—*Rabelais, "Gargantua and Pantagruel."*

Grandison (*Sir Charles*). The union of a Christian and a gentleman. Richardson's novel so called. Sir Walter Scott calls Sir Charles "the faultless monster that the world ne'er saw." Robert Nelson, reputed author of the "Whole Duty of Man," was the prototype.

Grandison Cromwell Lafayette. Grandison Cromwell is the witty nickname given by Mirabeau to Lafayette, meaning thereby that he had all the ambition of a Cromwell in his heart, but wanted to appear before men as a Sir Charles Grandison.

Grandmother. *My Grandmother's Review,* the "British Review." Lord Byron said, in a sort of jest, "I bribed *My Grandmother's Review.* The editor of the "British" called him to account, and this gave the poet a fine opportunity of pointing the battery of his satire against the periodical.

Grane. To strangle, throttle (Anglo-Saxon, *gryn*).

Granë. Siegfried's horse, whose swiftness exceeded that of the winds.

Grange. Properly the *granum* (granery) or farm of a monastery, where the corn was kept in store. In Lincolnshire and other northern counties any lone farm is so called. These "granges" were generally *moated.*

"Mariana, of the Moated Grange," is the title of a poem by Tennyson, suggested by the character of Mariana in Shakespeare's "Measure for Measure."

Grangousier. King of Uto'pia, who married in "the vigour of his old age" Gargamelle, daughter of the king of the Parpaillons, and became the father of Gargantua, the giant. He is described as a man in his dotage, whose delight was to draw scratches on the hearth with a burnt stick while watching the broiling of his chesnuts. When told of the invasion of Picrochole, king of Lerné, he exclaimed, "Alas! alas! do I dream? can it be true?" and began calling on all the saints of the calendar. He then sent to expostulate with Picrochole, and seeing this would not do, tried what bribes by way of reparation would effect. In the meantime he sent to Paris for his son, who soon came to his rescue, utterly defeated Picrochole, and put his army to full rout. Some say he is meant for Louis XII., but this is most improbable, not only because there is very little resemblance between the two, but because he was king of Utopia, some considerable distance from Paris. Motteux thinks the

academy figure of this old Priam was John d'Albret, king of Navarre. He certainly was no true Catholic, for he says in chap. 45 they called him a heretic for declaiming against the saints.—*Rabelais*, "*Gargantua*," i. 3.

Granite Redoubt. The grenadiers of the Consular Guard were so called at the battle of Marengo in 1800, because when the French had given way, they formed into a square, stood like flints against the Austrians, and stopped all further advance.

Granite State. New Hampshire is so called because the mountain parts are chiefly granite.

Grannus. The Celtic Apollo.

Grantorto. A giant who withheld the inheritance of Ire'na (*Ireland*). He is meant for the genius of the Irish rebellion of 1580, slain by Sir Art'egal.—*Spenser*, "*Faery Queen*," v.

Grapes. *The grapes are sour.* You disparage it because it is beyond your reach. The allusion is to the well-known fable of the fox, which tried in vain to get at some grapes, but when he found they were beyond his reach, went away saying, "I see they are sour."

Grass. *Gone to grass.* Dead. The allusion is to the grass which grows over the dead. Also, "Gone to rusticate," the allusion being to a horse which is sent to grass when unfit for work.

Grass-hopper, as the sign of a grocer, is the crest of Sir Thomas Gresham, the merchant grocer. The Royal Gresham Exchange used to be profusely decorated with grass-hoppers, and the brass one on the eastern part of the present edifice is the one which escaped the fires of 1666 and 1838.

Grass-market. At one time the place of execution in Edinburgh.

"I like nane o' your sermons that end in a psalm at the Grass-market."—*Sir Walter Scott*, "*Old Mortality*," chap. xxiv.

Grassum. A fine in money paid by a lessee for the renewal of his lease. (Anglo-Saxon, *gærsum*, a treasure.)

Grass-widow was anciently an unmarried woman who has had a child, but now the word is used for a wife temporarily parted from her husband. The word means a *grace* widow, a widow by courtesy (French, *grace;* Italian, *grasa ;* &c.)

A slightly different idea has been recently attached to the term. During the gold mania in California a man would not unfrequently put his wife and children to board with some family while he went to the diggin's. This he called "putting his wife to grass," as we put a horse to grass when not wanted or unfit for work.

Gratia'no. Brother of the Venetian senator, Brabantio.—*Shakespeare*, "*Othello.*"

Also a character in "The Merchant of Venice," who "talks an infinite deal of nothing, more than any man in all Venice." He marries Nerissa, Portia's maid.

Grave. *To carry away the meal from the grave.* The Greeks and Persians used to make feasts at certain seasons (when the dead were supposed to return to their graves), and leave the fragments of their banquets on the tombs (*Eleemosynam sepul'cri pat'ris*).

With one foot in the grave. At the very verge of death. The expression was used by Julian, who said he would "learn something even if he had one foot in the grave." The parallel Greek phrase is "With one foot in the ferry-boat," meaning Charon's.

Grave-diggers ("Hamlet"). "If the water come to the man . . ." The legal case referred to by Shakespeare occurred in the fifth year of queen Elizabeth's reign, called Hales *v.* Petit, stated at length in "*Notes and Queries*," vol. viii. p. 123 (first series).

Grave Maurice. A public-house sign. The head of the Graaf Maurice, prince of Orange, and captain-general of the United Provinces. (1567-1625.)—*Hotten*, "*Book of Signs.*"

Grave Searchers. Monkir and Nakir, so called by the Mahometans.—*Ockley*, vol. ii. (*See* MONKIR.)

Gravel. *I'm regularly gravelled.* In a quandary, in a muddle, confused with too many things at once. (Latin, *grav'idus*, laden, burthened.)

When you were gravelled for lack of matter.—*Shakespeare*, "*As You Like It.*"

Gray. The authoress of *Auld Robin Gray* was Lady Anne Lindsay, afterwards lady Barnard. (1750-1825.)

Gray Cloak. An alderman above the chair, so called because his proper

costume is a cloak furred with gray amis. —*Hutton*, "*New View of London*," intr. xxxii.

Grayham's. (*See* GRAHAME'S DIKE.)

Gray Man's Path. A singular fissure in the greenstone precipice near Ballycastle, in Ireland.

Gray's Inn (London) was the inn or mansion of the lords Gray.

Graysteel. The sword of Kol, fatal to the owner. It passed to several hands, but always brought ill-luck.—*Icelandic Edda*. (*See* GOLD OF NIBELUNGEN.)

Greal (*Grail*). The St. Greal was the vessel from which our Saviour is said to have taken his last supper, and which was subsequently filled with the blood that flowed from the wounds inflicted on Calvary. It was fabled to have been preserved by Joseph of Arimathe'a. The quest of this is the most fertile source of adventures to the Knights of the Round Table, and Merlin, when he made the table, left a place for the Holy Greal.

The word is immediately from the old French *grasal* (the sacramental cup), a corruption of *Sanguis-Realis*, which was contracted to *San-grasal*, *Sangraal*, and corrupted into *St. Greal*. Sir Galahad discovered it and died. All the 150 knights of king Arthur caught sight of it. (*See* GALAHAD.)

Greasy Sunday. One of the chief days of the Carnival.

Great (*The*).

(1) Abbas I., schah of Persia. (1557, 1585-1628.)

(2) Albertus (*Magnus*), the schoolman. (1193-1280.)

(3) Alfonso III., king of Asturias and Leon. (848, 866-912.)

(4) Alfred of England. (849, 871-901.)

(5) Alexander of Macedon. (B.C. 356, 340-323.)

(6) St. Basil, bishop of Cæsare'a. (329-379.)

(7) Canute, of England and Denmark. (995, 1014-1036.)

(8) Casimir III., of Poland. (1309, 1333-1370.)

(9) Charles I., emperor of Germany, called *Charlemagne*. (742, 764-814.)

(10) Charles III. (or II.), duke of Lorraine. (1543-1608.)

(11) Charles Emmanuel I., duke of Savoy. (1562-1630.)

(12) Lewis I., of Hungary. (1326, 1342-1381.)

(13) Louis II., prince of Condé, duc d'Enghien. (1621-1686.)

(14) Constantine I., emperor of Rome. (272, 306-337.)

(15) Francis Couperin, the French musical composer. (1668-1733.)

(16) Archibald Douglas, *great earl of Angus*, also called *Bell-the-Cat*, *q.v.* (Died 1514.)

(17) Ferdinand I., of Castile and Leon. (*, 1034-1065.)

(18) Frederick William, elector of Brandenburg, surnamed *The Great Elector*. (1620,1640-1688.)

(19) Frederick II., of Prussia. (1712, 1740-1786.)

(20) Gregory I., pope. (544, 590-604.)

(21) Henri IV., of France. (1553, 1589-1610.)

(22) Herod Agrippa I., tetrarch of Abile'në, who beheaded James (Acts xii.). (Died A.D. 44.)

(23) Hiao-wen-tee, the sovereign of the Hân dynasty of China. He forbad the use of gold and silver vessels in the palace, and appropriated the money which they fetched to the aged poor. (B.C. 206, 179-157.)

(24) John II., of Portugal. (1455, 1481-1495.)

(25) Justinian I. (483, 527-565.)

(26) Mahomet II., sultan of the Turks. (1430, 1451-1481.)

(27) Maximilian, duke of Bavaria, victor of Prague. (1573-1651.)

(28) Cosmo di' Medici, first grand duke of Tuscany. (1519, 1537-1574.)

(29) Gonzales Pédro de Mendoza, *great cardinal of Spain*, statesman and scholar. (1503-1575.)

(30) Nicholas I., pope. (*, 858-867.)

(31) Otho I., emperor of Germany. (912, 936-973.)

(32) Pierre III., of Aragon. (1239, 1276-1285.)

(33) James Sforza, the Italian general. (1369-1424.)

(34) Sapor or Shah-pour, the ninth king of the Sassan'idës, *q.v.* (240, 307-379.)

(35) Sigismund, king of Poland. (1466, 1506-1548.)

(36) Theo'doric, king of the Ostrogoths. (454, 475-526.)

(37) Theodo'sius I., emperor. (346, 378-395.)

(38) Matteo Visconti, lord of Milan. (1250, 1295-1322.)
(39) Vladimir, grand duke of Russia. (*, 973-1014.)
(40) Waldemar I., of Denmark. (1131, 1157-1181.)

Great Bullet-head. George Cadoudal, leader of the *Chouans*, born at Brech, in Mor'bihan. (1769-1804.)

Great Captain. (*See* CAPTAIN.)

Great Cham of Literature. So Smollett calls Dr. Johnson. (1709-1784.)

Great Cry and Little Wool. Much ado about nothing. (*See* CRY.)

Great Dauphin. (*See* GRAND.)

Great Elector. Frederick William, elector of Brandenburg. (1620, 1640-1688.)

Great Go. A cant term for a university examination for degrees; the "previous examination" being the "Little Go."

Great Harry (*The*). A man-of-war built by Henry VII., the first of any size constructed in England. It was burnt in 1553. (*See* HENRY GRACE DE DIEU.)

Great Head. Malcolm III., of Scotland; also called *Canmore*, which means the same thing. (*, 1057-1093.)

Malcolm III., called Canmore or Great Head.—*Sir W. Scott*, "*Tales of a Grandfather*," i. 4.

Great-heart (*Mr.*). The guide of Christiana and her family to the Celestial City.—*Bunyan*, "*Pilgrim's Progress*." ii.

Great Mogul. The title of the chief of the Mogul empire, which came to an end in 1806.

Great Mother. The earth. When Junius Brutus and the sons of Tarquin asked the Delphic Oracle who was to succeed Superbus on the throne of Rome, they received for answer, "He who shall first kiss his mother." While the two princes hastened home to fulfil what they thought was meant, Brutus fell to the earth, and exclaimed, "Thus kiss I thee, O earth, the great mother of us all."

Great Unknown. Sir Walter Scott, who published the *Waverley Novels*, anonymously. (1771-1832.)

Great Unwashed. The artisan class. Burke first used the compound. Sir Walter Scott popularised it.

Great Wits Jump. Think alike, tally. Thus Shakespeare says, "It jumps with my humour."—"1 *Henry IV.*," i. 2.

Greaves (*Sir Launcelot*). A sort of Don Quixote, who, in the reign of George II., wandered over England to redress wrongs, discourage moral evils not recognisable by law, degrade immodesty, punish ingratitude, and reform society. His Sancho Panza was an old sea captain.—*Smollett*, "*Adventures of Sir Launcelot Greaves*."

Grebenski Cossacks. So called from the Roman word *greben* (a comb). This title was conferred upon them by czar Ivan I., because, in his campaign against the Tartars of the Caucasus, they scaled a mountain fortified with sharp spurs, sloping down from its summit, and projecting horizontally, like a comb.—*Duncan*, "*Russia*."

Grecian Coffee-house, in Devereux-court, the oldest in London, was originally opened by Pasqua, a Greek slave, brought to England in 1652 by Daniel Edwards, a Turkey merchant. This Greek was the first to teach the method of roasting coffee, to introduce the drink into the island, and to call himself a "coffee-man."

Grecian Stairs. A corruption of *greesing stairs*. Greesings (steps) still survives in the architectural word *grees*, and in the compound word *de-grees*. There is still on the hill at Lincoln a flight of stone steps called "*Grecian stairs*."

Greedy (*Justice*). In "A New Way to Pay Old Debts," by Massinger.

Greegrees. Charms.—*African superstition.*

A gree-gree man. One who sells charms.

Greek (*The*). Manuel Alva'rez (*el Griego*), the Spanish sculptor. (1727-1797.)

Last of the Greeks. Philopœ'men, of Megalop'olis, whose great object was to infuse into the Achæans a military spirit, and establish their independence. (B.C. 252-183.)

Un Grec (French). A cheat. Towards the close of the reign of Louis XIV., a knight of Greek origin, named Apoulos, was caught in the very act of cheating at play, even in the palace of the *grand monarque*. He was sent to the galleys, and the opprobrious nation which gave

him birth became from that time a by-word for swindler and blackleg.

To play the Greek (Latin, *græcari*). To indulge in one's cups. The Greeks have always been considered a luxurious race, fond of creature comforts. Thus Cicero, in his oration against "Verres," says: "Discum'bitur; fit sermo inter eos et invita'tio, ut Græco morë bibero'tur: hospës horta'tur, poscunt majo'ribus poc'ulis; celebra'tur omnium sermo'në lætitiaq: convi'vium." The law in Greek banquets was *E pithi e apithi* (Quaff, or be off!) (Cut in, or cut off!). In "Troïlus and Cressida," Shakespeare makes Pan'darus, bantering Helen for her love to Tro'ilus, say, "I think Helen loves him better than Paris;" to which Cressida, whose wit is to parry and pervert, replies, "Then she's a merry Greek indeed," insinuating that she was a "woman of pleasure." (*See* HIREN, the fair Greek.)

When Greek joins Greek then is the tug of war. When two men or armies of undoubted courage fight the contest will be very severe. The line is a verse from the drama of "Alexander the Great," slightly altered, and the reference is to the obstinate resistance of the Greek cities to Philip and Alexander, the Macedonian kings.

When Greeks joined Greeks then was the tug of war.—*Nathaniel Lee.*

Greek Calends. Never. To defer anything to the Greek Calends is to defer it *sine dië*. There were no calends in the Greek months. The Romans used to pay rents, taxes, bills, &c., on the calends, and to defer paying them to the "Greek Calends" was virtually to repudiate them. (*See* ST. TIB'S EVE, LAMMAS, TWO SUNDAYS.)

Will you speak of your paltry prose doings in my presence, whose great historical poem, in twenty books, with notes in proportion, has been postponed "ad Græcas Kalendas?"—*Sir W. Scott, "The Betrothed"* (Introduction).

Greek Church, includes the church within the Ottoman empire subject to the patriarch of Constantinople, the church in the kingdom of Greece, and the Russo-Greek Church. It formally separated from the Roman Church in 1054. They dissent from the doctrine that the Holy Ghost proceeds from the Father and the Son (*Filioque*), reject the papal claim to supremacy, and administer the eucharist in both kinds to the laity; but agree with the Romanists in their belief of seven sacraments, transubstantiation, the adoration of the host, confession, absolution, penance, prayers for the dead, &c.

Greek Commentator. Fernan Nunen de Guzman, the great promoter of Greek literature in Spain. (1470-1553.)

Greek Cross. Same shape as St. George's cross +.

Greek Fire. A composition of nitre, sulphur, and naphtha. Tow steeped in the mixture was hurled in a blazing state through tubes, or tied to arrows. The invention is ascribed to Callini'cos, of Heliop'olis, A.D. 668.

A very similar projectile was used by the Federals in the great American contest, especially at the siege of Charleston.

Greek Life. A sound mind in a sound body.

This healthy life, which was the Greek life, came from keeping the body in good tune.—*Daily Telegraph.*

Greek Trust. No trust at all. Plautus uses the phrase *Græcâ fidë merca'ri* (to buy for ready money), and *Græca fides* was with the Romans no faith at all.

Green. Young, fresh; as *green cheese, i.e.*, cream cheese, which is eaten fresh; *green goose*, a young or Midsummer goose; a *green-horn* (*q.v.*)

Green. The imperial green of France is the old Merovin'gian colour restored, and the golden bees are the ornaments found on the tomb of Childeric, the father of Clovis, in 1653.

Green is held unlucky to particular clans and counties of Scotland. The Caithness men look on it as fatal, because their bands were clad in green at the battle of Flodden. It is disliked by all who bear the name of Ogilvy, and is especially unlucky to the Grahame clan. One day an aged man of that name was thrown from his horse in a fox chase, and he accounted for the accident from his having a green lash to his riding-whip.

The Greens of Constantinople were a political party opposed to the *Blues* in the reign of Justinian.

Green Backs. The bank notes issued by the United States during the civil war (1861-5). So called from the colour of the chief of them.

Green Bag. *What's in the green bag?* What charge is about to be pre-

ferred against me? The allusion is to the "Green Bag Inquiry" (*q.v.*).

Green Bag Inquiry. Certain papers of a seditious character packed in a green bag during the Regency. The contents were laid before Parliament, and the committee advised the suspension of the Habeas Corpus Act. (1817.)

Green Bird *(The)* told everything a person wished to know, and talked like an oracle. — "*Fair Star and Prince Chery*," *by Countess D'Aulnoy.*

Green Cloth. *The Board of Green Cloth.* A board connected with the royal household, having power to correct offenders within the verge of the palace and two hundred yards beyond the gates. A warrant from the board must be obtained before a servant of the palace can be arrested for debt. So called "because they sit with the steward of the household at a board covered with a green cloth in the counting-house, as recorders and witnesses to the truth." It existed in the reign of Henry I., and probably at a still earlier period.

Green-eyed Jealousy or *Green-eyed Monster.* Expressions used by Shakespeare ("Merchant of Venice," iii. 2; "Othello," iii. 3). As cats, lions, tigers, and all the green-eyed tribe "mock the meat they feed on," so jealousy mocks its victim by loving and hating it at the same time.

Greengage. Introduced into England by lord Gage from the Chartreuse Monastery, near Paris. Called by the French "Reine Claude," out of compliment to the daughter of Anne de Bretagne and Louis XII., generally called *la bonne reine.* (1499-1524.)

Green-horn means an ox with the horns just making their appearance; metaphorically, a lad no more accustomed to the ways of the world than a young steer to the plough. (*See* GREEN.)

Green Dragoons *(The)*, the 13th Dragoons (whose regimental facings were green). Now called the 13th Hussars, and the regimental facings have been white since 1861.

Green Horse *(The).* The 5th Dragoon Guards, so called because they are a *horse* regiment, and have *green* for their regimental facings.

Green Howards *(The).* The 19th Foot, named from the hon. Chas. Howard, colonel from 1738 to 1743.

Green Isle or *The Emerald Isle.* Ireland, so called from the brilliant green hue of its grass.

Green Knight *(The).* A Pagan, who demanded Fezon in marriage, but being overcome by Orson, was obliged to resign his claim.—"*Valentine and Orson.*"

Greenlander. A greenhorn, one from the verdant country called the land of green ones.

Green Linnets. The 39th Foot, so called from the colour of their facings.

Green Man. This public-house sign represents the gamekeeper or squire's chief man, who used at one time to be dressed in green.

> But the "Green Man" shall I pass by unsung,
> Which mine own James upon his sign-post hung?
> His sign, his image,—for he once was seen
> A squire's attendant, clad in keeper's green.
> *Crabbe, "Borough."*

The men who let off fireworks were called *Green-men* in the reign of James I.

> Have you any squibs, any green-man in your shows?—"*The Seven Champions of Christendom.*"

Green Man and Still. This public-house sign refers to the distillation of spirits from green herbs, such as peppermint cordial, and so on. The green man is a herbalist, or green grocer of herbs, and the still the apparatus for distillation.

Green Sea. The Persian Gulf, so called from a remarkable strip of water of a green colour along the Arabian coast.

Green Thursday, Maundy Thursday, the great day of absolution in the Lutheran Church. (Germ. *Grün-donnerstag.*) *See* LUKE xxiii. 31.

Greenwich is the Saxon Grenë-wic (green village), formerly called Grenawic, and in old Latin authors "*Grenovium viridis.*" Some think it is a compound of *grian-wic* (the sun city).

Greenwich Barbers. Retailers of sand, so called because the inhabitants of Greenwich "shave the pits" in the neighbourhood to supply London with sand.

Greg'arines (3 syl.). In 1867 the women of Europe and America, from the thrones to the maid servants, adopted the fashion of wearing a pad made of

false hair behind their head, utterly destroying its natural proportions. The microscope showed that the hair employed for these "uglies" abounded in a pedic'ulous insect called a greg'arine (or little herding animal), from the Latin *grex* (a herd). The nests on the filaments of hair resemble those of spiders and silkworms, and the "object" forms one of the exhibits in microscopical *soirées*.

Grego'rian Calendar. One which shows the new and full moon, with the time of Easter and the movable feasts depending thereon. The reformed calendar of the Church of Rome, introduced by pope Gregory XIII. in 1582, corrected the error of the civil year, according to the Julian calendar.

Grego'rian Chant. So called because it was introduced into the church service by Gregory the Great. (600.)

Grego'rian Epoch. The epoch or day on which the Gregorian calendar commenced—March, 1582.

Grego'rian Telescope. The first form of the reflecting telescope, invented by James Gregory, professor of mathematics in the university of St. Andrews. (1663.)

Grego'rian Tree. The gallows, so named from three successive hangmen—Gregory, sen., Gregory, jun., and Gregory Brandon. To the last Sir William Segar, garter knight of arms, granted a coat of arms. (*See* HANGMEN.)

> This trembles under the black rod, and he
> Doth fear his fate from the Gregorian tree.
> *Mercutius Pragmaticus.* 1641.

Grego'rian Water or *Gringorian Water.* Holy water, so called because Gregory I. was a most strenuous recommender of it.

> In case they should happen to encounter with devils, by virtue of the Gringoriene water they might make them disappear.—*Rabelais,* "*Gargantua,*" book i. 43.

Grego'rian Year. The civil year, according to the correction introduced by pope Gregory XIII. in 1582. The equinox which occurred on the 25th of March, in the time of Julius Cæsar, fell on the 11th of March in the year 1582. This was because the Julian calculation of 365¼ days to a year was 11 min. 10 sec. too much. Gregory suppressed ten days, so as to make the equinox fall on the 21st of March, as it did at the council of Nice, and, by some simple arrangements, prevented the recurrence in future of a similar error.

Greg'ories (3 syl.). Hangmen. (*See* GREGORIAN TREE.)

Gregory *(St.).* The last pope who has been canonised. Usually represented with the tiara, pastoral staff, his book of homilies, and a dove. The last is his peculiar attribute.

Grenadier' (3 syl.). Originally a soldier employed to throw the hand-grenade.

Grenadier Guards. The first regiment of Foot Guards.

Grendel. A superhuman monster slain by Beowulf, in the Anglo-Saxon romance of that title.—*See Turner's abridgement.*

Gresham College *(London).* Founded by Sir Thomas Gresham in 1575.

Greta Hall. *The poet of Greta Hall.* Southey, who lived at Greta Hall, in the Vale of Keswick. (1774-1843.)

Gretchen. A pet German diminutive of Margaret.

Greth'el *(Gammer).* The hypothetical narrator of the "Nursery Tales," edited by the Brothers Grimm.

Gretna Green Marriages. Runaway matches. In Scotland all that is required of contracting parties is a mutual declaration before witnesses of their willingness to marry, so that elopers reaching the parish of Graitney, or village of Springfield, could get legally married without licence, banns, or priest. The declaration was generally made to a blacksmith.

Crabbe has a metrical tale called "Gretna Green," in which young Belwood elopes with Clara, the daughter of Dr. Sidmere, and gets married; but Belwood was a "screw," and Clara a silly, extravagant hussy, so they soon hated each other and parted.—"*Tales of the Hall,*" book xv.

Greve (1 syl.). *Place de Grève.* The Tyburn of ancient Paris. The present Hôtel de Ville occupies part of the site. The word *grève* means the strand of a river or shore of the sea, and is so called

from *gravier* (gravel or sand). The Place de Grève was on the bank of the Seine.

Who has e'er been to Paris must needs know the Grève,
The fatal retreat of th' unfortunate brave,
Where honour and justice most oddly contribute
To ease Hero's pains by a halter or gibbet.
Prior, "*The Thief and the Cordelier.*"

Grewnds. The servants of the Rounfis or Breton ogres.

Grey from Grief.

Ludovico Sforza became grey in a single night.

Charles I. grew grey while he was on his trial.

Marie Antoinette grew grey from grief during her imprisonment.

Greys. *The Scotch Greys.* The 2nd (Royal North British) Dragoons, so called because they are mounted on grey horses.

Grey Friars. Franciscan friars, so called from their grey habit.

Greyhound. A public-house sign, in honour of Henry VII., whose badge it was.

Grey Mare. *The Grey Mare is the better horse.* The woman is paramount. It is said that a man wished to buy a horse, but his wife took a fancy to a grey mare, and so pertinaciously insisted that the grey mare was the better horse that the man was obliged to yield the point.

The French say, when the woman is paramount, *C'est le mariage d'epervier* ('Tis a hawk's marriage), because the female hawk is both larger and stronger than the male bird.

As long as we have eyes, or hands, or breath,
We'll look, or write, or talk you all to death.
Yield, or she-Pegasus will gain her course,
And the grey mare will prove the better horse.
Prior, "*Epilogue to Mrs. Manley's 'Lucius.'*"

Grey Mare's Tail. A cataract made by the stream which issues from Loch-skene, in Scotland, so called from its appearance.

Grey Wethers. Huge bolders, either embedded or not, very common in the "Valley of Stones" near Avebury, Wilts. When split or broken up they are called sarsens or sarsdens (German, *sargë steins*, coffin stones).

Grid'iron. Emblematic of St. Lawrence, because in his martyrdom he was broiled to death on a gridiron. In allusion thereto the church of St. Lawrence Jewry, near Guildhall, has a gilt gridiron for a vane. The gridiron is also an attribute of St. Faith, who was martyred like St. Lawrence; and St. Vincent, who was partially roasted on a gridiron covered with spikes. (*See* ESCURIAL.)

Griffen Horse *(The)*, belonged to Atlantës, the magician, but was made use of by Roge'ro, Astolpho, and others. It flew through the air at the bidding of the rider, and landed him where he listed. —*Ariosto*, "*Orlando Furioso.*"

Griffin. A cadet newly arrived in India, half English and half Indian.

Griffins, the residue of a contract feast, taken away by the contractor, half the buyer's and half the seller's.

Griffon, *Griffen*, or *Griffin.* Offspring of the lion and eagle. Its legs and all from the shoulder to the head is like an eagle, the rest of the body is that of a lion. This creature was sacred to the sun, and kept guard over hidden treasures. Sir Thomas Browne says it is emblematical of watchfulness, courage, perseverance, and rapidity of execution.—*Vulgar Errors*, iii. 2. (*See* ARIMASPIANS.)

Grig. *Merry as a Grig.* A grig is a small eel. There was also a class of vagabond dancers and tumblers who visited ale-houses, so called. Hence Levi Solomon, *alias* Cockleput, who lived in Sweet Apple Court, being asked in his examination how he obtained his living, replied that "he went a-grigging." Many think the expression should be *merry as a Greek*, and have Shakespeare to back them: "Then she's a merry Greek;" and again, "Cressid 'mongst the merry Greeks" ("Troilus and Cressida," i. 2; iv. 4). Patrick Gordon also says, "No people in the world are so jovial and merry, so given to singing and dancing, as the Greeks."

Grim *(Giant)*, in Bunyan's "Pilgrim's Progress," pt. ii. He tried to stop the pilgrims on their way to the Celestial City, but was slain by Mr. Greatheart.

Grima'ce (2 syl.). Cotgrave says this word is from Grima'cier, a celebrated carver of fantastic heads in Gothic architecture; but probably the Saxon *grim*, Welsh *gremiaw*, Dutch *grimmig*, may be considered the basis of the word.

Grimes *(Peter).* The son of a steady fisherman, was a drunkard and a thief. He had a boy whom he killed by ill-usage. Two others he made away with,

but was not convicted for want of evidence. As no one would live with him, he dwelt alone, turned mad, and was lodged in the parish poor-house, confessed his crime in his delirium, and died.—*Crabbe, "Borough,"* let. xxii.

Grimmal'kin or *Graymalkin.* French, *gris malkin.* Shakespeare makes his Witch in "Macbeth" say, "I come, Graymalkin," Malkin being the name of a foul fiend. The cat, supposed to be a witch and the companion of witches, is called by the same name.

Grimm's Law. A law discovered by Jakob L. Grimm, the German philologist, to show how the mute consonants interchange as corresponding words occur in different branches of the A'ryan family of languages. Thus, what is *p* in Greek, Latin, or Sanskrit, becomes *f* in Gothic, and *b* or *f* in the old High German; what is *t* in Greek, Latin, or Sanskrit, becomes *th* in Gothic, and *d* in old High German; &c.

Grimsby *(Lincolnshire).* Grim was a fisherman who rescued from a boat adrift an infant named Habloc, whom he adopted and brought up. This infant turned out to be the son of the king of Denmark, and when the boy was restored to his royal sire, Grim was laden with gifts. He now returned to Lincolnshire and built the town which he called after his own name. The ancient seal of the town contains the names of Gryme and Habloc. This is the foundation of the mediæval tales about "Havelock the Dane."

Grim's Dyke or *Devil's Dyke.* (Anglo-Saxon, *grima,* a goblin or demon.)

Grind. To work up for an examination; to grind up the subjects set, and to grind into the memory the necessary cram. The allusion is to a mill, and the analogy evident.

To take a grind is to take a constitutional walk; to cram into the smallest space the greatest amount of physical exercise. This is the physical grind. The literary grind is a turn at hard study.

To take a grinder is to insult another by applying the left thumb to the nose, and revolving the right hand round it, as if working a hand-organ or coffee-mill. This insulting retort is given when some one has tried to practise on your credulity, or to impose upon your good faith.

Grinders. The double teeth which grind the food put into the mouth. The preacher speaks of old age as the time when "the grinders cease because they are few" (Ecc. xii. 3). (*See* ALMOND-TREE.)

Grise. A step. (Latin, *gradus*).

> Which as a grise or step may help these lovers
> Into your favour.
> *Shakespeare, "Othello,"* i. 3.

Grisilda or *Griselda.* The model of enduring patience and conjugal obedience. She was the daughter of Janic'-ola, a poor charcoal-burner, but became the wife of Walter, marquis of Saluzzo. The marquis put her humility and obedience to three severe trials, but she submitted to them all without a murmur: (1) Her infant daughter was taken from her, and secretly conveyed to the queen of Pa'via to bring up, while Grisilda was made to believe that it had been murdered. (2) Four years later she had a son, who was also taken from her, and sent to be brought up with her sister. When the little girl was twelve years old, the marquis told Grisilda he intended to divorce her and marry another, so she was stripped of all her fine clothes and sent back to her father's cottage. On the "wedding day" the much-abused Grisilda was sent for to receive "her rival" and prepare her for the ceremony. When her lord saw in her no spark of jealousy, he told her the "bride" was her own daughter. The moral of the tale is this: If Grisilda submitted without a murmur to these trials of her husband, how much more ought we to submit without repining to the trials sent us by God.

This tale is the last of Boccaccio's "Decam'eron;" it was rendered by Petrarch into a Latin romance, entitled "De Obedientia et Fidë Uxo'ria Mytholo'gia," and forms "The Clerkës Tale" in Chaucer's "Canterbury Tales."

Grist. *All grist that comes to my mill.* All is appropriated that comes to me; all is made use of that comes in my way. Grist is all that quantity of corn which is to be ground or crushed at one time. The phrase means, all that is brought, good, bad, and indifferent corn, with all

refuse and waste, is put into the mill and ground together. (*See* EMOLUMENT.)

Griz'el or *Grissel.* Octavia, wife of Marc Antony and sister of Augustus Cæsar, is called the "patient Grizel" of Roman story. (*See* GRISILDA.)

> For patience she will prove a second Grissel.
> *Shakespeare, "Taming of the Shrew," ii. 1.*

Groat. *From John o' Groat's house to the Land's End.* From Dan to Beersheba, from one end of Great Britain to the other. John o' Groat was a Dutchman, who settled in the most northerly point of Scotland, in the reign of James IV., and immortalised himself by the way he settled a dispute among his nine sons respecting precedency. He had nine doors to his cottage, one for each son, so that none could go out or come in before another.

Blood without groats is nothing (North of England), meaning "family without fortune is worthless." The allusion is to black-pudding, which consists chiefly of blood and groats formed into a sausage.

Not worth a groat. Of no value. A groat is a silver four-pence. The Dutch had a coin called a *grote*, a contraction of *grote-schwarë* (great schwarë), so called because it was equal in value to five little schwarë. So the coin of Edward III. was the groat or great silver penny, equal to four penny-pieces. The modern groat was first issued in 1835. (Fr. *gros*, great.)

Græmes (*The*). A class of free-booters, who inhabited the debateable land, and were transported to Ireland at the beginning of the seventeenth century.

Grog. Rum and water cold without. Admiral Vernon was called *Old Grog* by his sailors, because he was accustomed to walk the deck in rough weather in a *grogram cloak.* As he was the first to serve water in the rum on board ship, the mixture went by the name of grog. *Six-water grog* is one part rum to six parts of water. Grog, in common parlance, is any mixture of spirits and water, either hot or cold.

Gro'gram. A coarse kind of taffety, stiffened with gum. A corruption of the French *gros-grain.*

Groined Ceiling. One in which the arches are divided or intersected. (Swedish, *grena*, to divide.)

Gromet, *Grumet,* or *Grummet.* A younker on board ship. In Smith's *Sea Grammar* we are told that "younkers are the young men whose duty it is to take in the top-sails, or top and yard, for furling the sails, or slinging the yards. . . ." "*Sailers,*" he says, "are the elder men." Gromet is the Flemish *grom* (a boy) with the diminutive. It appears in *bride-groom,* &c.

Grongar Hill, in South Wales, rendered famous by Dyer's poem so called.

Groom of the Stole (*Grom of the Stole*). Keeper of the stole or state-robe. The original duty of this officer was to invest the king in his state-robe, but he had also to hand him his shirt when he dressed. The office when a queen reigns is termed *Mistress of the Robes,* though queen Anne had her "Groom of the Stole." (Greek, *stolë*, a garment.) (*See* BRIDEGROOM.)

Gross. (*See* ADVOWSON.)

Grosted or *Robert Grosseteste,* bishop of Lincoln, in the reign of Henry III., the author of some 200 works. He was accused of dealings in the black arts, and the pope ordered a letter to be written to the king of England, enjoining him to disinter the bones of the too-wise bishop and burn them to powder. (Died 1253.)

> None a deeper knowledge boasted,
> Since Hodge, Bacon, and Bob Grosted.
> *Butler, "Hudibras," ii. 3*

Grotes'que (2 syl.) means in "Grotto style." Classical ornaments so called were found in the thirteenth century in grottoes, that is, excavations made in the baths of Titus and in other Roman buildings. These ornaments abound in fanciful combinations, and hence anything outré is termed grotesque.

Grotta del Canë (Naples). *The Dog's Cave,* so called from the practice of sending dogs into it to show visitors how the carbonic acid gas of the cave kills them.

Grotto. *Pray Remember the Grotto.* July 25 *new style,* and August 5 *old style,* is the day dedicated to St. James the Greater, and the correct thing to do in days of yore was to stick a shell in your hat or cloak, and pay a visit on that day to the shrine of St. James of Compostella. Shell grottoes with an image of the saint were erected for the behoof of those who

could not afford such pilgrimage, and the keeper reminded the passer-by to remember it was St. James's day, and not to forget their offering to the saint.

Groundling. One who stood in the pit, which was the ground in ancient theatres.

> To split the ears of the groundlings.
> *Shakespeare, "Hamlet," iii. 2.*

Grove. The grove for which the Jewish women wove hangings, and which the Jews were commanded to cut down and burn, was the wooden Ash'era, a sort of idol, symbolising the generative power of Nature, and placed on the stone altar of Baal. It was called *Phallos* by the Greeks. The Hindus have two emblems, Linga and Yoni, the former symbolising generative power, and the latter productive power.

Grub Street. Since 1830 called Milton Street, near Moorfields, London, once famous for literary hacks and inferior literary productions. The word is the Gothic *graban* (to dig), whence Saxon *grab* (a grave), and *groep* (a ditch). —*See* "Dunciad," i. 38, &c.

Gruel. *To give him his gruel.* To kill him. The allusion is to the very common practice in France, in the sixteenth century, of giving poisoned possets, an art brought to perfection by Catherine de Medicis and her Italian advisers.

Grumbo. A giant in the tale of Tom Thumb. A raven picked up Tom, thinking him to be a grain of corn, and dropped him on the flat roof of the giant's castle. Old Grumbo came to walk on the roof terrace, and Tom crept up his sleeve. The giant, annoyed, shook his sleeve, and Tom fell into the sea, where a fish swallowed him, and the fish being caught and sold for Arthur's table, was the means of introducing Tom to the British king, by whom he was knighted.—*Nursery Tale, "Tom Thumb."*

Grundy. *What will Mrs. Grundy say?* What will our rivals or neighbours say? The phrase is from Tom Morton's "Speed the Plough." In the first scene Mrs. Ashfield shows herself very jealous of neighbour Grundy, and farmer Ashfield says to her, "Be quiet, woolye? Aleways ding, dinging Dame Grundy into my ears. What will Mrs. Grundy zay? What will Mrs. Grundy think? . . ."

Grunth. The sacred book of the Sikhs.

Gryll. *Let Gryll be Gryll, and keep his hoggish mind.* Don't attempt to wash a blackamoor white; the leopard will never change his spots. Gryll is from the Greek *gru* (the grunting of a hog). When Sir Guyon disenchanted the forms in the Bower of Bliss some were exceedingly angry, and one in particular, named Gryll, who had been metamorphosed by Acra'sia into a hog, abused him most roundly. "Come," says the palmer to Sir Guyon,

> Let Gryll be Gryll, and have his hoggish mind,
> But let us hence depart while weather serves and wind.
> *Spenser, "Faery Queen," book ii. 12.*

Gryphon (in "Orlando Furioso"), son of Olive'ro and Sigismunda, brother of Aquilant, in love with Origilla, who plays him false. He was called *White* from his armour, and his brother *Black*. He overthrew the eight champions of Damascus in the tournament given to celebrate the king's wedding-day. While asleep Marta'no steals his armour, and goes to the king Norandi'no to receive the meed of high deeds. In the meantime Gryphon awakes, finds his armour gone, is obliged to put on Marta'no's, and being mistaken for the coward, is hooted and hustled by the crowd. He lays about him stoutly, and kills many. The king comes up, finds out the mistake, and offers his hand, which Gryphon, like a true knight, receives. He joined the army of Charlemagne.

Gryphons. (*See* GRIFFON.)

Guadia'na. The squire of Durandartë. Mourning the fall of his master at Roncesvallës, he was turned into the river which bears the same name.—*"Don Quixote,"* ii. 23.

Guaff. Victor Emmanuel is so called from his nose.

Gua'no is the Peruvian word *hua'no* (dung), and consists of the droppings of sea-fowls.

Guari'nos (*Admiral*). One of Charlemagne's paladins, taken captive at the battle of Roncesvallës. He fell to the lot of Marlo'tës, a Moslem, who offered him his daughter in marriage if he would become a disciple of Mahomet. Guari'nos refused, and was cast into a dungeon, where he lay captive for seven years. A

joust was then held, and Admiral Guari'nos was allowed to try his hand at a target. He knelt before the Moor, stabbed him to the heart, vaulted on his grey horse Treb'ozond', and escaped to France.

Gubbings. Anabaptists near Brent, in Devonshire. They had no ecclesiastical order or authority, "but lived in holes, like swine; had all things in common; and multiplied without marriage. Their language was vulgar Devonian. . . They lived by pilfering sheep; were fleet as horses; held together like bees; and revenged every wrong. One of the society was always elected chief, and called *King of the Gubbings*" (Fuller).

N.B. Their name is from *gubbings*, the offal of fish (*Devonshire*).

Gudgeon. *Gaping for gudgeons.* Looking out for things extremely improbable. As a gudgeon is a bait to deceive fish, it means a *lie*, a *deception*.

To swallow a gudgeon. To be bamboozled with a most palpable lie, as silly fish are caught by gudgeons.

> Make fools believe in their foreseeing
> Of things before they are in being;
> To swallow gudgeons ere they're catched,
> And count their chickens ere they're hatched.
> *Butler, "Hudibras," ii. 3.*

Gudrun. A model of heroic fortitude and pious resignation. She was a princess betrothed to Herwig, but the king of Norway carried her off captive. As she would not marry him, he put her to all sorts of menial work, such as washing the dirty linen. One day her brother and lover appeared on the scene, and at the end she married Herwig, pardoned the "naughty" king, and all went merry as a marriage bell.—*A North-Saxon poem.*

Gudule (2 syl.) or *St. Gudu'la*, patron saint of Brussels, was daughter of Count Witger, died 172. She is represented with a lantern, from a tradition that she was one day going to the church of St. Morgelle with a lantern, which went out, but the holy virgin lighted it again by her prayers.

St. Gudule in Christian art is represented carrying a lantern which a demon tries to put out. The legend is a repetition of that of St. Geneviève, as Brussels is Paris in miniature.

Gue'bres (Fire-Worshippers). Followers of the ancient Persian religion, reformed by Zoroaster. They are called in the Talmud *Chebers*, and by Origen *Kabirs*, a corruption of the Arabic *Kafirs* a non-Mahometan or infidel), a term bestowed upon them by their Arabian conquerors.

Guelder Rose is the Rose de Gueldres, *i.e.*, of the ancient province of Guelder or Guelderland, in Holland.

Guelpho (3 syl.), son of Actius IV., Marquis d'Este and of Cunigunda, a German, king of Carynth'ia. He led an army of 5,000 men from Germany, but two-thirds were slain by the Persians. He was noted for his broad shoulders and ample chest. Guelpho was Rinaldo's uncle, and next in command to Godfrey.—*Tasso, "Jerusalem Delivered,"* iii.

Guelphs and Ghibellines. Two great parties, whose conflicts make up the history of Italy and Germany in the 12th, 13th, and 14th centuries. Guelph is the Italian form of *Welfe*, and Ghibelline of *Waiblingen*, and the origin of these two words is this: At the battle of Weinsberg, in Suabia (1140), Conrad, duke of Franconia, rallied his followers with the war-cry *Hie Waiblingen* (his family estate), while Henry the Lion, duke of Saxony, used the cry of *Hie Welfe* (the family name). The Ghibellines supported in Italy the side of the German emperors; the Guelphs opposed it, and supported the cause of the pope.

Guen'dolen (3 syl.). A fairy whose mother was a human being. One day king Arthur wandered into the valley of St. John, when a fairy palace rose to view, and a train of ladies conducted him to their queen. King Arthur and Guen'dolen fell in love with each other, and the fruit of their illicit love was a daughter named Gyneth. After the lapse of three months Arthur left Guen'dolen, and the deserted fair one offered him a parting cup. As Arthur raised the cup a drop of the contents fell on his horse, and so burnt it that the horse leaped twenty feet high, and then ran in mad career up the hills till it was exhausted. Arthur dashed the cup on the ground, the contents burnt up everything they touched, the fairy palace vanished, and Guen'dolen was never more seen. This tale is told by Sir Walter Scott in "The Bridal of Triermain." It is called *Lyulph's Tale*,

from canto i. 10 to canto ii. 28. (*See* GYNETH.)

> Her mother was of human birth,
> Her sire a Genie of the earth,
> In days of old deemed to preside
> O'er lovers' wiles and beauty's pride.
> "*Bridal of Triermain*," ii. 3.

Guendolœ'na, daughter of Corin'eus and wife of Locrin, son of Brute, the legendary king of Britain. She was divorced, and Locrin married Estrildis, by whom he already had a daughter named Sabri'na. Guendolœ'na, greatly indignant, got together a great army, and near the river Stour, a battle was fought, in which Locrin was slain. Guendolœ'na now assumed the government, and one of her first acts was to throw both Estrildis and Sabri'na into the river Severn.—*Geoffrey*, "*Brit. Hist.*," ii., c. 4, 5.

Guenever. (*See* GUINEVER.)

Guerilla, improperly *Guerilla wars*, means a petty war, a partisan conflict; and the parties are called Guerillas or Guerilla chiefs. Spanish *guer'ra* (war). The word is applied to the armed bands of peasants who carry on irregular war on their own account, especially when Government is occupied with invading armies.

Gueri'no Meschi'no (*the Wretched*). An Italian romance, half chivalric and half spiritual, first printed in Padua in 1473. Guerin was the son of Millon, king of Alba'nia. On the day of his birth his father was dethroned, and the child was rescued by a Greek slave, and called Meschino. When he grew up he fell in love with the princess Elize'na, sister of the Greek emperor, at Constantinople.

Guest. *The Ungrateful Guest* was the brand fixed by Philip of Macedon on a Macedonian soldier, who had been kindly entertained by a villager, and being asked by the king what he could give him, requested the farm and cottage of his entertainer.

Gueux. *Les Gueux.* The ragamuffins. A nick-name assumed by the first revolutionists of Holland. It arose thus: When the duchess of Parma made inquiry about them of count Berlaymont, he told her they were "the scum and offscouring of the people" (*les gueux*). This being made public, the party took the name in defiance, and from that moment dressed like beggars, substituted a fox's tail in lieu of a feather, and a wooden platter instead of a brooch. They met at a public-house which had for its sign a *cock* crowing these words, *Vive les Gueux par tout le monde!* (*See* Motley *Dutch Rep.* ii. 6.)

N.B. The revolters of Guienne assumed the name of *Eaters;* those of Normandy *Bare-foot;* those of Beausse and Soulogne *Wooden-pattens;* and in the French revolution the most violent were termed *Sansculottes.*

Gugner. A spear made by the dwarf Eitri, and given to Odin. It never failed to hit and slay in battle.—*The Edda.*

Gui. *Le Gui* (French). The mistletoe or Druid's plant. The Druids used to be called *Guys*, meaning "guides" or "leaders." (Spanish and Portuguese, *guia*, from *guiar*, to guide.) (*See* GUYROPES.)

Guide'rius. The elder son of Cymbeline, a legendary king of Britain, during the reign of Augustus Cæsar. Both Guiderius and his brother Arvir'agus were stolen in infancy by Bela'rius, a banished nobleman, out of revenge, and were brought up by him in a cave. When grown to man's estate, the Romans invaded Britain, and the two young men so distinguished themselves that they were introduced to the king, and Belarius related their history. Geoffrey of Monmouth says that Guiderius succeeded his father, and was slain by Hamo.—*Shakespeare*, "*Cymbeline.*"

Guides (pron. *geed*). Contraction of *guidons.* A corps of French cavalry which carries the *guidon*, a standard borne by light horse-soldiers, broad at one end and nearly pointed at the other. The *corps des Guides* was organised in 1796 by Napoleon as a personal body guard; in 1848 several squadrons were created, but Napoleon III. made the corps a part of the Imperial Guard. Great care must be taken not to confound the Guides with the Gardes, as they are totally distinct terms.

Guido, surnamed *the Savage* (in *Orlando Furioso*), son of Constantia and Amon, therefore younger brother of Rinaldo. He was also Astolpho's kinsman. Being wrecked on the coast of the Amazons, he was doomed to fight their ten male champions. He slew them all, and was then compelled to marry ten of the Amazons. He made his escape with Ale'ria, his favourite wife, and joined the army of Charlemagne.

Guidobal'do. Second son of Francesco Maria, duke of Urbi'no.

Guildenstern. (*See* ROSENCRANTZ.)

Guildhall. The hall of the city guilds. Here are the Court of Common Council, the Court of Aldermen, the Chamberlain's Court, the police court presided over by an alderman, &c. The ancient guilds were friendly trade societies, in which each member paid a certain fee, called a guild, from the Saxon *gildan* (to pay). There was a separate guild for each craft of importance.

Guil'lotine (3 syl.). So named from Joseph Ignace Guillotin, a French physician, who proposed its adoption to prevent unnecessary pain. (1738-1814.)

The Guillotine is not unlike the *Maiden*, which the regent Morton of Scotland introduced when the laird of Pennycuick was to be beheaded.

Guinea. Sir H. Holmes, in 1666, captured in Schelling Bay 160 Dutch sail, containing bullion and gold-dust from Cape Coast Castle in Guinea. This rich prize was coined into gold pieces, stamped with an elephant, and called Guineas to memorialise the valuable capture. (*See* Dryden, "Annus Mirabilis.")

Guinea. The legend is M. B. F. et H. Rex. F. D. B. L. D. S. R. I. A. T. et E. —Magnæ Britanniæ, Franciæ, et Hiberniæ Rex; Fidei Defensor; Brunsvicensis, Lunenburgensis Dux; Sacri Romani Imperii Archi Thesaurarius et Elector.

Guinea-dropper. A cheat. The term is about equal to thimble-rig, and alludes to an ancient cheating dodge of dropping counterfeit guineas.

Guinea Fowl. So called because it was brought to us from the coast of Guinea, where it is very common.

Guinea-hen. A courtesan who is won by money. If this is a play on the word *guinea*, as Othello was acted in 1602, the coin must have been current before Sir R. Holmes's capture. (*See above.*)

> Ere . . . . I would drown myself for the love of a Guinea-hen, I would change my humanity with a baboon.—*Shakespeare*, "*Othello*" i. 3.

Guinea-pig (*Stock Exchange term*). A gentleman of sufficient name to form a bait, who allows himself to be put on a directors' list for the *guinea and lunch* provided for the board. (*See* FLOATERS.)

Guin'ever, or rather *Guanhuma'ra* (4 syl.). Daughter of Leodograunce of Cam'elyard, the most beautiful of women, and wife of king Arthur. She entertained a guilty passion for Sir Launcelot of the Lake, one of the knights of the Round Table, but during the absence of king Arthur in his expedition against Leo, king of the Romans, she "married" Modred, her husband's nephew, whom he had left in charge of the kingdom. Soon as Arthur heard thereof he hastened back, Guinever fled from York and took the veil in the nunnery of Julius the Martyr, and Modred set his forces in array at Cam'bula, in Cornwall. Here a desperate battle was fought, in which Modred was slain, and Arthur mortally wounded. Guinever is generally called the "grey-eyed;" she was buried at Meigle, in Strathmore, and her name has become the synonym of a wanton or adulteress.—*Geoffrey*, "*Brit. Hist.*" x. 13.

> That was a woman when queen Guinever of Britain was a little wench.
> *Shakespeare*, "*Love's Labour's Lost*," iv. 1.

Guin'evere (3 syl.). Tennyson's "Idyll" represents her as loving Sir Lancelot, but one day, when they were bidding farewell, Modred tracked them, "and brought his creatures to the basement of the tower for testimony." Sir Lancelot hurled the fellow to the ground and got to horse, and the queen fled to a nunnery at Almesbury. (*See* GUINEVER.)

Guingelot. The boat of Wato or *Wade*, the father of Weland, and son of Vilkinr, in which he waded over the nine-ell deep, called Grœnasund, with his son upon his shoulders.—*Scandinavian mythology.*

Guisan'do. *The Bulls of Guisando.* Five monster statues of antiquity, to mark the scene of Cæsar's victory over the younger Pompey.

Guitar. Greek *kithara*, Latin *cithara*, Italian *chitarra*, French *guitare*. The Greek *kithar* is the Hindu *cha-tar* (six-strings).

Guitar. The best players on this instrument have been Guilia'ni, Sor, Zoechi, Stoll, and Horetzsky.

Gules (red). An heraldic term. The most honourable heraldic colour, signifying valour, justice, and veneration. Hence it was given to kings and princes, The royal livery of England is gules or

scarlet. (Persian, *ghul*, rose or rose-colour; French, *gueules*, the mouth and throat, or the red colour thereof; Hebrew, *gulude*, red cloth.)

> With man's blood paint the ground, gules, gules.
> *Shakespeare*, "*Timon of Athens*," iv. 3.

> And threw warm gules on Madeline's fair breast.
> *Keats*, "*Eve of St. Agnes*."

Gulf. A man that goes in for honour at Cambridge, *i.e.*, a mathematical degree, is sometimes too bad to be classed with the lowest of the three classes, and yet has shown sufficient merit to pass. When the list is made out a line is drawn after the classes, and one or two names are appended. These names are in the gulf, and those so honoured are gulfed. In the good old times these men were not qualified to stand for the classical tripos.

> The ranks of our curatehood are supplied by youths whom, at the very best, merciful examiners have raised from the very gates of "pluck" to the comparative paradise of the "Gulf."—*Saturday Review*.

Gulf Stream. The stream which issues from the Gulf of Mexico, and extends over a range of 3,000 miles, raising the temperature of the water through which it passes, and of the lands against which it flows. It washes the shores of the British Isles, and runs up the coast of Norway.

Gu'listan (*garden of roses*). The famous recueil of moral sentences by Saadi, the poet of Shiraz, who died 1291. (Persian *ghul*, a rose, and *tan*, a region.)

Gull. A dupe, one easily cheated. Wilbraham says all unfledged nestlings are called "naked gulls" from the *yellow* tint of their skin. (Icelandic *guls*, Danish *gul*, yellow, our *gold*.) (*See* BEJAN.)

> The most notorious geck and gull
> That e'er invention played on.
> *Shakespeare*, "*Twelfth Night*," v. 1.

Gulliver (*Lemuel*). The hero of Swift's famous "Travels" to Lilliput, Brobdingnag, Lapu'ta, and the Houyhnhnms (*Whin-nims*).

Gulna're (2 syl.), afterwards called Kaled, queen of the haram, and fairest of all the slaves of Seyd (*Seed*). She was rescued from the flaming palace by lord Conrad, the corsair, and when the corsair was imprisoned, released him and murdered the sultan. The two escaped to the Pirate's Isle, but when Conrad found that Medo'ra, his betrothed, was dead, he and Gulnare left the island secretly, and none of the pirates ever knew where they went to. The rest of the tale of Gulnare is under the new name, Kaled (*q.v.*).—*Byron*, "*The Corsair*."

Gummed (1 syl.). *He frets like gummed velvet* or *gummed taffety*. Velvet and taffeta were sometimes stiffened with gum to make them "sit better," but being very stiff, they fretted out quickly.

Gumption. Wit to turn things to account, capacity. In Yorkshire we hear the phrase, "I canna gaum it" (understand it, make it out), and Gaum-tion is the capacity of understanding or making out.

Gumption. A nostrum much in request by painters in search of the supposed "lost medium" of the old masters, and to which their unapproachable excellence is ascribed. The medium is made of gum mastic and linseed-oil.

Gun. *Sure as a gun*; quite certain. It is as certain to happen as a gun to go off if the trigger is pulled.

Son of a gun. A jovial fellow. A gun is a large flagon of ale.

He's a great gun. A man of note. The reference is not to artillery, but to the ancient flagons. (*See above*.)

Gunner. *Kissing the Gunner's daughter*; being flogged on board ship. Boys in the Royal Navy who are to be flogged are first tied to the breech of a cannon.

Gunpowder Plot. A project of a few Roman Catholics to destroy James I. with the lords and commons assembled in the Houses of Parliament, on the 5th of November, 1605. It was to be done by means of gunpowder when the king went in person to open Parliament. Robert Catesby originated the plot, and Guy Fawkes undertook to fire the gunpowder.

Gunter's Chain, for land surveying, is so named from Edmund Gunter, its inventor (1580-1626). It is sixty-six feet long, and divided into one hundred links. As ten square chains make an acre, it follows that an acre contains 100,000 square links.

Gunther, king of Burgundy and brother of Kriem'hild. He resolved to wed Brunhild, the martial queen of Issland, who had made a vow that none should win her who could not surpass her in three trials of skill and strength. The first was hurling a spear, the second throwing a stone, and the third was

jumping. The spear could scarcely be lifted by three men. The queen hurled it towards Günther, when Siegfried, in his invisible cloak, reversed it, hurled it back again, and the queen was knocked down. The stone took twelve brawny champions to carry, but Brunhild lifted it on high, flung it twelve fathoms, and jumped beyond it. Again the unseen Siegfried came to his friend's rescue, and flung the stone still further, and, as he leaped, bore Günther with him. The queen was overmastered, and exclaimed to her subjects, "I am no more your mistress; you are Günther's liegemen now" (*Lied*, vii.). After the marriage the masculine maid behaved so obstreperously that Günther had again to avail himself of his friend's aid. Siegfried entered the chamber in his cloud-cloak, and wrestled with the bride till all her strength was gone; then he drew a ring from her finger, and took away her girdle. After which he left her, and she became a submissive wife. Günther, with unpardonable ingratitude, was privy to the murder of his friend and brother-in-law, and was himself slain in the dungeon of Etzel's palace by his sister Kriemhild. In history this Burgundian king is called Gün'tacher.—*The Nibelungen-Lied.*

Gurgoils. (*See* GARGOUILLE.)

Gurme (2 syl.). The Celtic Cer'berus. While the world lasts it is fastened at the mouth of a vast cave, but at the end of the world it will be let loose, when it will attack Tyr, the war-god, and kill him.

Gurney-Light. (*See* BUDE.)

Guth'lac (*St.*), of Crowland, Lincolnshire, is represented in Christian art as a hermit punishing demons with a scourge, or consoled by angels while demons torment him.

Guthrum. *Silver of Guthrum*, or *Silver of Guthrum's Lane.* Fine silver was at one time so called, because the chief gold and silver smiths of London resided there in the thirteenth and fourteenth centuries. The hall of the Goldsmiths' Company is still in the same locality.—*Riley, "Munimenta Gildhallæ."*

Gutta Percha. Latin *gutta* (a drop or the juice), Percha from the island of *Pulo Percha.* The juice is obtained by cutting the bark of a variety of trees, of the order called *Sapota'cea.*

Gutter Lane (London). A corruption of Guthurun Lane, from a Mr. Guthurun, Goderoune, or Guthrum, who, as Stow informs us, "possessed the chief property therein." (*See* GUTHRUM.)

All goes down Gutter Lane. He spends everything on his stomach. The play is between Gutter Lane, London, and *guttur* (the throat), preserved in our word *guttural* (a throat letter).

Guy. The *Guiser* or *Guisard* was the ancient Scotch mummer, who played before Yule; hence our words *guise, disguise, guy,* &c.

Guy. The Druids were called *Guys*, whence the mistletoe is termed in French *le gui.* (*See* GUY-ROPES.)

Guy, earl of Warwick. An Anglo-Danish hero of wonderful puissance. He was in love with fair Phelis or Felice, who refused to listen to his suit till he had distinguished himself by knightly deeds. First, he rescued the daughter of the emperor of Germany "from many a valiant knight;" then he went to Greece to fight against the Saracens, and slew the doughty Coldran, Elmaye king of Tyre, and the soldan himself. Then returned he to England and wedded Phelis, but in forty days he returned to the Holy Land, where he redeemed earl Jonas out of prison, slew the giant Am'arant, and many others. He again returned to England, and slew at Winchester in single combat Colbroude or Colbrand, the Danish giant, and thus redeemed England from Danish tribute. At Windsor he slew a boar of "passing might and strength." On Dunsmore Heath he slew the "Dun-cow of Dunsmore, a monstrous wyld and cruell beast." In Northumberland he slew a dragon "black as any cole," with lion's paws, wings, and a hide which no sword could pierce. Having achieved all this, he became a hermit in Warwick, and hewed himself a cave a mile from the town. Daily he went to his own castle, where he was not known, and begged bread of his own wife Phelis. On his death-bed he sent Phelis a ring, by which she recognised her lord, and went to close his dying eyes. (890-953.) His combat with Colbrand is very elaborately told in Drayton's "Polyolbion."

> I am not Sampson, nor Sir Guy, nor Colbrand, to mow them down before me.—*Shakespeare, "Henry VIII.,"* v. 3.

Guyon (*Sir*). The impersonation of

Temperance or Self-government. He destroys the witch Acra'sia, and destroys her bower, called the "Bower of Bliss." His companion was Prudence.—*Spenser, "Faëry Queen,"* bk. ii.

The word Guyon is the Spanish *guiar* (to guide), and the word Temperance is the Latin *tem'pero* (to guide).

Guy-ropes. Guide or guiding-ropes, to steady heavy goods while a-hoisting. (Spanish and Portuguese, *guia*, from *guiar*, to guide.)

Gwynn (*Nell*). An actress, and one of the courtesans of Charles II. of England (died 1687). Sir Walter Scott speaks of her twice in "Peveril of the Peak;" in ch. xi. he speaks of "the smart humour of Mrs. Nelly," and in ch. xl. lord Chaffinch says of "Mrs. Nelly, wit she has, let her keep herself warm with it in worse company, for the cant of strollers is not language for a prince's chamber."

Gygës' Ring rendered the wearer invisible. Gygës, the Lydian, is the person to whom Candau'lës showed his wife naked. According to Plato, Gygës descended into a chasm of the earth, where he found a brazen horse; opening, the sides of the animal, he found the carcase of a man, from whose finger he drew off a brazen ring, which rendered him invisible, and by means of this ring he entered the king's chamber and murdered him.

> Why did you think that you had Gygës' ring,
> Or the herb that gives invisibility (*fern-seed*)?
> *Beaumont and Fletcher*, "*Fair Maid of the Inn*," I. 1.

The wealth of Gygës. Gygës was a Lydian king, who married Nyssia, the young widow of Candaulës, and reigned thirty-eight years. He amassed such wealth that his name became proverbial. (Reigned B.C. 716-678.)

Gymnas'tics. Athletic games. The word is from *gymna'sium*, a public place set apart in Greece for athletic sports, which were done naked. (Greek, *gumnos*, naked.)

Gymnos'ophists. A sect of Indian philosophers who went about with naked feet and almost without clothing. They lived in woods, subsisted on roots, and never married. They believed in the transmigration of souls. Strabo divides them into Brahmins and Samans. (Greek, *gumnos*, naked; *sophistës*, sages.)

Gy'neth. Natural daughter of Guendolen and king Arthur. Arthur swore to Guendolen that if she brought forth a boy, he should be his heir, and if a girl, he would give her in marriage to the bravest knight of his kingdom. One pentecost a beautiful damsel presented herself to king Arthur, and claimed the promise made to Guendolen; accordingly a tournament was proclaimed, and the warder given to Gyneth. The king prayed her to drop the warder before the combat turned to earnest warfare, but Gyneth haughtily refused, and twenty knights of the Round Table fell in the tournament, amongst whom was young Vanoc, son of Merlin. Immediately Vanoc fell, the form of Merlin rose, put a stop to the fight, and caused Gyneth to fall into a trance in the Valley of St. John, from which she was never to awake till some knight came forward for her hand, as brave as those which were slain in the tournay. Five hundred years passed away before the spell was broken, and then De Vaux undertook the adventure of breaking the spell. He overcame four temptations—fear, avarice, pleasure, and ambition, when Gyneth awoke, the enchantment was dissolved, and Gyneth became the bride of the bold warrior.—*Sir Walter Scott, "Bridal of Triermain,"* c. ii.

Gyp. A college-servant, whose office is that of a gentleman's servant, waiting on two or more collegians in the University of Cambridge. He differs from a bed-maker, inasmuch as he does not make beds; but he runs on errands, waits at table, wakes men for morning chapel, brushes their clothes, and so on. His perquisites are innumerable, and he is called a gyp (*vulture*, Greek) because he preys upon his employer like a vulture. At Oxford they are called *scouts*.

Gypsy. (*See* GIPSY.)

Gyrfalcon, *Gerfalcon*, or *Jerfalcon*. A native of Iceland and Norway, highest in the list of hawks for falconry. "Gyr" or "Ger" is, I think, the Dutch *gier*, a vulture. It is called the "vulture-falcon" because, like the vulture, its beak is not toothed. The common etymology from *hieros*, sacred, "because the Egyptians held the hawk to be sacred," is utterly worthless. Besides Ger-falcons, we have Gier-eagles, Lammer-giers, &c. (German, *gier*, greedy.) (*See* HAWK.)

H

H. This letter represents a stile or hedge. It is called in Hebrew *heth* or *cheth* (a hedge).

H.B. (Mr. Doyle, father of Mr. Richard Doyle, connected with *Punch*), the political caricaturist, died 1868.

H.M.S. His *or* Her Majesty's service *or* ship, as H.M.S. *Wellington*.

Habeas Corpus. The "Habeas Corpus Act" was passed in the reign of Charles II., and defined a provision of similar character in Magna Charta, to which also it added certain details. The Act provides (1) That any man taken to prison can insist that the person who charges him with crime shall bring him bodily before a judge, and state the why and wherefore of his detention. As soon as this is done, the judge is to decide whether or not the accused is to be admitted to bail. [No one, therefore, can be imprisoned on mere suspicion, and no one can be left in prison any indefinite time at the caprice of the powers that be. Imprisonment, in fact, must be either for punishment after conviction, or for safe custody till the time of trial.]

(2) It provides that every person accused of crime shall have the question of his guilt decided by a jury of twelve men, and not by a Government agent or nominee.

(3) No prisoner can be tried a second time on the same charge.

(4) Every prisoner may insist on being examined within twenty days of his arrest, and tried by jury the next session.

(5) No defendant is to be sent to prison beyond the seas, either within or without the British dominions.

The exact meaning of the words *Habeas Corpus* is this: "You are to produce the body." That is, You, the accuser, are to bring before the judge the body of the accused, that he may be tried and receive the award of the court, and you (the accused) are to abide by the award of the judge.

Suspension of Habeas Corpus. When the Habeas Corpus Act is suspended the Crown can imprison persons on *suspicion*, without giving any reason for so doing; the person so arrested cannot insist on being brought before a judge to decide whether or not he can be admitted to bail; it is not needful to try the prisoner at the following assize; and the prisoner may be confined in any prison the Crown chooses to select for the purpose.

Haberdasher, from *hapertas*, a cloth the width of which was settled by Magna Charta. A "hapertas-er" is the seller of hapertas-erie.

> To match this saint there was another,
> As busy and perverse a brother,
> An haberdasher of small wares
> In politics and state affairs
> *Butler*, "*Hudibras*," iii. 2.

Habit is Second Nature. The wise saw of Diogĕnës, the cynic. (B.C. 412-323.)

Habsburg is a contraction of *Habichts-burg* (Hawk's Tower), so called from the castle on the right bank of the Aar, built in the eleventh century by Werner, bishop of Strasburg, whose nephew (Werner II.) was the first to assume the title of "Count of Habsburg." His great-grandson, Albrecht II., assumed the title of "Landgraf of Sundgau." His grandson, Albrecht IV., in the thirteenth century, laid the foundation of the greatness of the House of Habsburg, of which the imperial family of Austria are the representatives.

Hackell's Coit. A vast stone near Stantin Drew, in Somersetshire; so called from a tradition that it was a *coit* thrown by Sir John Hautville. In Wiltshire three huge stones near Kennet are called the *Devil's coits*.

Hackney, from the French *haquenée* (a cob-horse), Italian *acchinea*. The Romance word *haque* is a horse (Latin *equus*). The French were accustomed to let out their cob-horses for short journeys, and at a later period they were harnessed to a plain vehicle called *coche-à-haquenie*.

> The knights are well horsed, and the common people and others on litell *hakeneys* and geldynges.—*Froissart*.

Hackum (*Captain*). A thick-headed bully of Alsa'tia, impudent but cowardly. He was once a sergeant in Flanders, but ran from his colours, and took refuge in Alsa'tia, where he was dubbed captain.—*Shadwell*, "*Squire of Alsatia*."

Haco I. His sword was called Quern-Biter (*foot-breadth*).

Hada. The Juno of the Babylonians.

Haddock. According to tradition it was a haddock in whose mouth St. Peter found the *stater* (or piece of money), and the two marks on the fish's neck are said to be the impressions of the apostle's finger and thumb. It is a pity that the person who invented this pretty story forgot that salt-water haddocks cannot live in the fresh water of the lake Gennesaret.

O superstitious dainty, Peter's fish,
How com'st thou here to make so goodly dish?
Metellus, "*Dialogues*." (1593.)

Hadēs. Either the god of the infernal regions, or the infernal regions themselves. The word means *Unseen* (Greek, *aidēs*.).

Ha'dith (*a legend*). The traditions about Mahomet the Prophet's sayings and doings. This compilation forms a supplement to the Koran, as the Talmud to the Jewish Scriptures. Like the Jewish *Gema'ra*, the "Ha'dith" was not allowed originally to be committed to writing, but the danger of the traditions being perverted or forgotten led to their being placed on record.

Hadj. The pilgrimage to Kaa'ba (temple of Mecca), which every Mahometan feels bound to make once at least before death. Those who neglect to do so "might as well die Jews or Christians." (Hebrew *hag*, the festival of Jewish pilgrimages to Jerusalem.)

Hadji. A pilgrim, a Mahometan who has made the *Hadj* or pilgrimage to the Prophet's tomb at Mecca. Every Hadji is entitled to wear a green turban.

Hæmony. Milton, in his "Comus," says hæmony is of "sovereign use 'gainst all enchantments, mildew, blast, or damp." Coleridge says the word is *hæma-oinos* (blood-wine), and refers to the blood of Jesus Christ, which destroys all evil. The leaf, says Milton, "had prickles on it," but "it bore a bright golden flower." The *prickles* are the crown of thorns, the *flower* the fruits of salvation.

This interpretation is so in accordance with the spirit of Milton, that it is far preferable to the suggestions that the plant ag'rimony or allysum was intended, for why should Milton have changed the name?

Dioscor'ides ascribes similar powers to the herb allysum, which, as he says, "keepeth man and beast from enchantments and witching."

Hæmos. A range of mountains separating Thrace and Mœ'sia, called by the classic writers *Cold Hæmos*. (Greek *cheimon*, winter; Latin *hiems*, Sanskrit *hima*.)

O'er high Pier'ia thence her course she bore,
O'er fair Emath'ia's ever-pleasing shore;
O'er Hæmus' hills with snows eternal crown'd,
Nor once her flying foot approached the ground.
Pope, "*Iliad*," xiv.

Hafed. A Gheber or Fire-worshipper, in love with Hinda, the Arabian emir's daughter, whom he first saw when he entered the palace under the hope of being able to slay her father, the tyrant usurper of Persia. He was the leader of a band sworn to free their country or die, and his name was a terror to the Arab, who looked upon him as superhuman. His rendezvous was betrayed by a traitor comrade, but when the Moslem army came to take him he threw himself into the sacred fire, and was burnt to death.—*Thomas Moore*.

Hafiz, the great Persian lyrist, called the "Persian Anacreon" (fourteenth century). His odes are called *ghazels*, and are both sweet and graceful. The word *hafiz* (retainer) is a degree given to those who know by heart the Koran and Hadith (traditions).

Hag. So called from *hak* (a species of snake), whence hag-worms (snakes).

How now, you secret, black, and midnight hags?
Shakespeare, "*Macbeth*," iv. 1.

Hagan of Trony or *Haco of Norway*, son of Aldrian, liegeman of Günther, king of Burgundy. Günther invited Siegfried to a hunt of wild beasts, but while the king of Netherland stooped to drink from a brook, Hagan stabbed him between the shoulders, the only vulnerable point in his whole body. He then deposited the dead body at the door of Kriemhild's chamber, that she might stumble on it when she went to matins, and suppose that he had been murdered by assassins. When Kriemhild sent to Worms for the "Nibelung Hoard," Hagan seized it, and buried it secretly somewhere beneath the Rhine, intending himself to enjoy it. Kriemhild, with a view of vengeance, married Etzel, king of the Huns, and after the lapse of seven years, invited the king of Burgundy, with Hagan and many others, to the court of her hus-

band, but the invitation was a mere snare. A terrible broil was stirred up in the banquet hall, which ended in the slaughter of all the Burgundians but two (Günther and Hagan), who were taken prisoners and given to Kriemhild, who cut off both their heads. Hagan lost an eye when he fell upon Walter of Spain as he was dining on the chine of a wild boar. Walter pelted him with the bones, one of which struck him in the eye. His person is thus described in the great German epic:—

Well-grown and well-compacted was that redoubted guest;
Long were his legs and sinewy, and deep and broad his chest;
His hair, that once was sable, with grey was dashed of late;
Most terrible his visage, and lordly was his gait.
The "Nibelungen-Lied." Stanza 1789.

Hag'gada. The free rabbinical interpretation of Scripture. (Hebrew *hagged*, to relate.)

Hag-knots. Tangles in the manes of wild ponies, supposed to be used by witches for stirrups. The term is common in the New Forest. Seamen use the word *hag's-teeth* to express those parts of a matting, &c., which spoil its general uniformity.

Hagring. The Fata Morga'na.—(*Scandinavian*).

Hahnemann (*Samuel*). A German physician, who set forth in his "Orgănon of Medicine" the system which he called "homœopathy," the principles of which are these: (1) that diseases are cured by those medicines which would produce the disease in healthy bodies; (2) that medicines are to be simple and not compounded; (3) that doses are to be exceedingly minute. (1755-1843.)

Haidee. A beautiful Greek girl, who found Don Juan when he was cast ashore, and restored him to animation. "Her hair was auburn, and her eyes were black as death." Her mother, a Moorish woman from Fez, was dead, and her father, Lambro, a rich Greek pirate, was living on one of the Cyc'ladës. She and Juan fell in love with each other during the absence of Lambro from the island. On his return Juan was arrested, placed in a galliot, and sent from the island. Haidee went mad, and after a lingering illness, died.—*Byron*, "*Don Juan*," can. ii., iii., iv.

Hail. Health, an exclamation of welcome, like the Latin Salvë (Saxon, *hael*).

All hail, Macbeth! Hail to thee, thane of Gla'mis
Shakespeare, "*Macbeth*," i. 3.

He was Hail-fellow-well-met with every one; on easy, familiar terms. Hailing every one with courtesy, and making every one believe that it was well they had met together. (*See* JOCKEY.)

Hail fellow well met, all dirty and wet;
Find out, if you can, who's master, who's man.
Swift, "*My Lady's Lamentation.*"

Hair. One single tuft is left on the shaven crown of a Mussulman, for Mahomet to grasp hold of when drawing the deceased to Paradise.

And each scalp had a single long tuft of hair.
Byron, "*Siege of Corinth.*"

The scalp-lock of the North American Indians, left on the otherwise bald head, is for a conquering enemy to seize when he tears off the scalp.

A hair of the dog that bit you (simil'ia simil'ibus curantur). In Scotland it is a popular belief that a few hairs of the dog that bit you applied to the wound will prevent evil consequences.

Take the hair, it's well written,
Of the dog by which you're bitten;
Work off one wine by his brother,
And one labour with another . . .
Cook with cook, and strife with strife;
Business with business, wife with wife.
Athenæus (ascribed to Aristophanes).

Hair of a dissembling colour. Red hair is so called, from the notion that Judas had red hair.

Rosalind. His very hair is of the dissembling colour (*red*).
Celia. Somewhat browner than Judas's.
Shakespeare, "*As You Like It*," iii. 4.

Against the hair. Against the grain, contrary to its nature.

If you should fight you go against the hair of your professions.—*Shakespeare*, "*Merry Wives of Windsor*," ii. 3.

Hair by hair, you will pull out the horse's tail. Plutarch says that Serto'rius, in order to teach his soldiers that perseverance and wit are better than brute force, had two horses brought before them, and set two men to pull out their tails. One of the men was a burly Herculës, who tugged and tugged, but all to no purpose; the other was a sharp, weasen-faced tailor, who plucked one hair at a time, amidst roars of laughter, and soon left the tail quite bare.

The three hairs. When Reynard wanted

to get talked about, he told Miss Magpie, under the promise of secrecy, that "the lion king had given him three hairs from the fifth leg of the a'moronthol'ogos'phorus . . . a beast that lives on the other side of the river Cylinx; it has five legs, and on the fifth leg there are three hairs, and whoever has these three hairs will be young and beautiful for ever." They had effect only on the fair sex, and could be given only to the lady whom the donor married.—*Sir E. B. Lytton, "Pilgrims of the Rhine,"* xii.

Hair-breadth 'scape. A very narrow escape from some evil. In measurement the forty-eighth part of an inch is called a "hair-breadth."

Wherein I spake of most disastrous chances,
Of moving accidents by flood and field,
Of hair-breadth 'scapes i' th' imminent deadly breach.
Shakespeare, "Othello," i. 3.

Hair Stane (*Celtic*) means boundary stone; a monolith sometimes, but erroneously termed a Druidical stone. (*Scotland.*)

Hairs. *Great events drawn by hairs.*

Sir John Hawkins's *History of Music*—a work of sixteen years' labour—was plunged into long oblivion by a pun.—A ballad chanted by a nile de chambre undermined the colossal power of Alberoni.—A single line of Frederick II., reflecting, *not* on politics, but on the poetry of a French minister, plunged France into the Seven Years' War.

Hake. *We lose in hake, but gain in herring.* Lose one way, but gain in another. Herrings are persecuted by the hakes, which are therefore driven away from a herring fishery.

Halacha (*rule*). The Jowish oral law. (*See* GEMA'RA, MISHNA.)

Halberjects or *Haubergets.* A coarse thick cloth used for the habits of monks. Thomson says it is the German *al-bergen* (cover-all) or *Hals-bergen* (neck-cover).—*Essay on Magna Charta.*

Halcyon Days. A time of happiness and prosperity. Halcyon is the Greek for a king-fisher, compounded of *hals* (the sea) and *kuo* (to brood on). The ancient Sicilians believed that the king-fisher laid its eggs and incubated for fourteen days, before the winter solstice, on the surface of the sea, during which time the waves of the sea were always unruffled.

Amidst our arms as quiet you shall be
As halcyon brooding on a winter's sea,
Dryden.

The peaceful king-fishers are met together
About the deck, and prophesie calm weather.
Wild, "Iter Boreale"

Half. *Half is more than the whole.* (Πλέον ἥμιαν παντὸς). This is what Hesiod said to his brother Perseus, when he wished him to settle a dispute without going to law. He meant "half of the estate without the expense of law will be better than the whole after the lawyers have had their pickings." The remark, however, has a very wide signification. Thus an *embarras de richesse* is far less profitable than a sufficiency. A large estate to one who cannot manage it is impoverishing. A man of small income will be poorer with a large house and garden to keep up than if he lived in a smaller tenement. Increase of wealth, if expenditure is more in proportion, tendeth to poverty.

Unhappy they to whom God has not revealed,
By a strong light which must their sense control,
That half a great estate's more than the whole.
Cowley, "Essays in Verse and Prose," No. iv.

Half Done. *Half done, as Elgin was burnt.* In the wars between James II. of Scotland and the Douglases in 1452, the earl of Huntly burnt one-half of the town of Elgin, being the side which belonged to the Douglases, but left the other side standing, because it belonged to his own family.—*Sir Walter Scott, "Tales of a Grandfather,"* xxi.

Half-seas over. Almost up with one. Now applied to a person almost *dead* drunk. The phrase seems to be a corruption of the Dutch *op-zee zober*, "over-sea beer," a strong heady beverage introduced into Holland from England (*Gifford*). "Up-zee Freese" is Friezeland beer. The German *zauber* means "strong-beer" and "bewitchment."

I am half-seas o'er to death.
Dryden.

I do not like the dulness of your eye,
It hath a heavy cast, 'tis upsee Dutch.
Ben Jonson, "Alchemist," iv. 2.

Halgaver. *Summoned before the Mayor of Halgaver.* The mayor of Halgaver is an imaginary person, and the threat is given to those who have committed no offence against the laws, but are simply untidy and slovenly. Halgaver is a moor in Cornwall, near Bodmin, famous for an annual carnival held there in the middle of July. Charles II, was so pleased with the diversions when he passed through the place on his way to Scilly, that he became a member of the "self-constituted" corporation. The Mayor of Garratt (*q.v.*) is a similar "magnate."

Halifax. The name of this Yorkshire town is derived from Saxon *halig*, holy, and *fax*, hair, from the sacred hair of a certain virgin who was murdered because she would not surrender her virtue, and was afterwards canonised.

Halifax (in Nova Scotia). So called by the Hon. Edward Cornwallis, the governor, in compliment to his patron, the Earl of Halifax. (1749.)

Halifax Law. By this law whoever commits theft in the liberty of Halifax is to be executed on the Halifax gibbet, a kind of guillotine.

> At Hallifax the law so sharpe doth deale,
> That whoso more than thirteen pence doth steale,
> They have a jyn that wondrous quick and well
> Sends thieves all headless into heaven or hell.
> *Taylor (the Water poet), "Works," ii. (1630).*

Hall Mark. The mark on gold or silver articles after they have been assayed. Every article in gold is compared with a given standard of pure gold. This standard is supposed to be divided into twenty-four parts called carats; gold equal to the standard is said to be twenty-four carats fine. Manufactured articles are never made of pure gold, but the quantity of alloy used is restricted. Thus sovereigns and wedding rings contain two parts of alloy to every twenty-two of gold; and are said to be twenty-two carats fine. Gold watch-cases contain six parts of silver or copper to eighteen of gold, and are therefore eighteen carats fine. Other articles may contain nine, twelve, or fifteen parts of alloy, and only fifteen, twelve, or nine of gold. The Mint price of standard gold is £3 17s. 10½d. per ounce, or £46 14s. 6d. per pound.

Standard silver consists of thirty-seven parts of pure silver and three of copper. The Mint price is 5s. 6d. an ounce, but silver to be melted is worth sixpence an ounce less.

Suppose the article to be marked is taken to the assay office for the hall mark. It will receive a *leopard's head* for London; an *anchor* for Birmingham; *three wheat sheaves* or a *dagger* for Chester; a *castle with two wings* for Exeter; *five lions and a cross* for York; a *crown* for Sheffield; *three castles* for Newcastle-on-Tyne; *a thistle* or *castle and lion* for Edinburgh; a *tree and a salmon with a ring in its mouth* for Glasgow; a *harp* or *Hibernia* for Dublin, &c. The specific mark shows at once where the article was assayed.

Besides the hall mark, there is also the standard mark, which for England is a *lion passant;* for Edinburgh a *thistle;* for Glasgow a *lion rampant;* and for Ireland a *crowned harp.* If the article stamped contains less pure metal than the standard coin of the realm, the number of carats is marked on it, as eighteen, fifteen, twelve, or nine carats fine.

Besides the hall mark, the standard mark, and the figure, there is a letter called the date mark. Only twenty letters are used, beginning with A, omitting J, and ending with V; one year they are in Roman characters, another year in Italian, another in Gothic, another in Old English; sometimes they are all capitals, sometimes all small letters; so by seeing the letter and referring to a table, the exact year of the mark can be discovered.

Lastly, the head of the reigning sovereign completes the marks.

Hall' Sunday. The Sunday preceding Shrove Tuesday; the next day is called Hall' Monday, and Shrove Tuesday eve is called Hall' Night. The Tuesday is also called pancake-day, and the day preceding callop Monday, from the special foods popularly prepared for those days. All three were days of merrymaking. Hall' or Halle is a contraction of *Hallow* or *Haloghe*, meaning holy or festival.

Hall of Odin. The rocks, such as Halleberg and Hunneberg, from which the Hyperboreans, when tired of life, used to cast themselves into the sea; so called because they were the vestibule of the Scandinavian Elysium.

Hallelujah Victory. A victory gained by some newly-baptised Bretons, led by Germanus, bishop of Auxerre (A.D. 429). The conquerors commenced the battle with loud shouts of "Hallelujah!"

Hallifax. (*See* HALIFAX.)

Halloween, according to Scotch superstition, is the time when witches, devils, fairies, and other imps of earth and air hold annual holiday. —(See *Halloween*, a poem by Robert Burns.)

Halter. A Bridport dagger (*q. v.*) St. Johnstone's tippet.

Haltios. In Laplandic mythology, the guardian spirits of mount Nie'mi.

From this height (*Nie'mi, in Lapland*), we had opportunity several times to see those vapours rise from the lake, which the people of the country call Haltios, and which they deem to be the guardian spirits of the mountain.—*M. de Maupertuis.*

Ham and Heyd. Storm-demons or weather-sprites.—*Scandinavian mythology.*

Though valour never should be scorned,
Yet now the storm rules wide;
By now again to life returned
I'll wager Ham and Heyd.
Frithiof Saga, "Lay xi.

Hame'h. In Arabian mythology, a bird formed from the blood near the brains of a murdered man. This bird cries "Iskoo'nee!" (Give me drink!), meaning drink of the murderer's blood; and this it cries incessantly till the death is avenged, when it flies away.

Hamet. *The Cid Hamet Benengi'li.* The hypothetical Moorish chronicler from whom Cervantes professes to derive his adventures of Don Quixote.

Of the two bad cassocks I am worth . . I would have given the latter of them as freely as even Cid Hamet offered his . to have stood by.—*Sterne.*

Hamilton. *The reek of Mr. Patrick Hamilton has infected as many as it did blow upon,* i.e., Patrick Hamilton was burnt to death by Cardinal Beaton, and the horror of the deed contributed not a little to the Reformation. As the blood of martyrs is the seed of the Church, so the smoke or reek of Hamilton's fire diffused the principles for which he suffered. (1504-1528.)

Hamilto'nian System. A method of teaching foreign languages by interlinear translations, suggested by James Hamilton, a merchant. (1769-1831.)

Hamlet. A daft person (Icelandic *amlod'*), one who is irresolute and can do nothing fully. Shakespeare's play is based on the Danish story of Amleth' recorded in Saxo-Grammat'icus.

Hammer.

(1) Pierre d'Ailly, *Le Marteau des Hérétiques,* president of the council that condemned John Huss. (1350-1425.)

(2) Judas Asamonæus, surnamed *Maccabæus,* "the hammer." (B.C. 166-136.)

(3) St. Augustine is called by Hakewell "That renowned pillar of truth and hammer of heresies." (395-430.)

(4) John Faber, surnamed *Malleus Heretico'rum* from the title of one of his works. (1470-1541.)

(5) St. Hilary, bishop of Poitiers, *Malleus Ariano'rum.* (350-367.)

(6) Charles Martel. (689-741.)

On prétend qu'on lui donna le surnom de *Martel,* parcequ'il avait écrasé comme avec un marteau les Sarrasins, qui, sous la conduite d'Abdérame, avaient envahi la France. — *Bouillet, "Dictionnaire Universel," &c.*

Hammer of the Scotch. Edward I. On his tomb in Westminster Abbey is the inscription, "Edwardus longus Scotorum Malleus hic est" (Here is long Edward, the hammer of the Scots).

Gone to the hammer; applied to goods sent to a sale by auction; the auctioneer giving a rap with a small hammer when a lot is sold, to intimate that there is an end to the bidding.

They live hammer and tongs; are always quarrelling. They beat each other like hammers, and are as "cross as the tongs."

Hammer Cloth. The cloth that covers the coach-box, in which hammer, nails, bolts, &c., used to be carried in case of accident. Another etymology is from the Icelandic *hamr* (a skin), skin being used for the purpose. Our "yellow-hammer" means yellow-skin. A third suggestion is that the word *hammer* is a corruption of "hammock," the seat which the cloth covers being formed of straps or webbing stretched between two crutches like a sailor's hammock.

Hampton Court Conference. A conference held at Hampton Court in January, 1604, to settle the disputes between the Church party and the Puritans. It lasted three days, and its result was a few slight alterations in the Book of Common Prayer.

Hamshackle. A harum-scarum, a wild sort of a fellow, one who is very irregular. To hamshackle a horse is to shackle his head to one of his fore-legs.

Hamull. The guardian angel of the Guebres.—*Persian mythology.*

Han. *Sons of Hân.* The Chinese are so called from Hân the founder of the twenty-sixth dynasty, with which modern history commences. (206-220.)

Hanap. The cup out of which our Lord drank at the last supper, afterwards called the "San-greal." (*See* GREAL.)

Han'aper. Exchequer. "Hanaper-office," an office where all writs relating to the public were formerly kept in a hamper (*in hanaper'io*). Hanaper is Norman for "a hamper."

Hand. The whole deal of cards given to a single player. The cards which he holds in his hand.

A saint in heaven would grieve to see such "hand"
Cut up by one who will not understand.
Crabbe, "Borough."

Hand. Previous to the twelfth century the Supreme Being was represented by a hand extended from the clouds; sometimes the hand is open, with rays issuing from the fingers, but generally it is in the act of benediction, *i.e.*, with two fingers raised.

Hand of Justice. The allusion is to the sceptre or bâton anciently used by kings, which had an ivory hand at the top of it.

An empty hand is no lure for an hawk. You must not expect to receive anything without giving a return. The Germans say *Wer schmiert der fährt.* The Latin proverb is *Da, si vis accipĕre*, or *Pro nihilo, nihil fit.*

Putting the hand under the thigh. An ancient ceremony used in swearing.

And Abraham said unto his eldest servant . . . Put, I pray thee, thy hand under my thigh, and I will make thee swear . . . that thou shalt not take a wife unto my son of the daughters of the Canaanites.—*Genesis* xxiv. 2, 3.

And the time drew nigh that Israel must die; and he called his son Joseph and said unto him . . . Put . . . thy hand under my thigh, and deal . . . truly with me; bury me not . . . in Egypt.—*Genesis* xlvii. 29.

To kiss the hand (Job xxxi. 27). To worship false gods. Cicero ("In Verrem," lib. iv. 43) speaks of a statue of Hercules, the chin and lips of which were considerably worn by the kisses of his worshippers. Hosea (xiii. 2) says, "Let the men that sacrifice kiss the calves." (*See* ADORE.)

I have left me seven thousand in Israel . . . which have not bowed unto Baal, and . . . which [have] not kissed [their hand to] him.—*1 Kings* xix. 18.

To strike hands (Prov. xvii. 18). To make a contract, to become surety for another. (*See* also Prov. vii. 1 and xxii. 26.) The English custom of shaking hands in confirmation of a bargain has been common to all nations and all ages. In feudal times the vassal put his hands in the hands of his overlord on taking the oath of fidelity and homage.

The open red hand, forming part of the arms of the Province of Ulster, commemorates the daring of O'Neile, a bold adventurer, who vowed to be first to touch the shore of Ireland. Finding the boat in which he was rowed outstripped by others, he cut off his hand and flung it to the shore, to touch it before those in advance could land.

The open red hand in the armorial coat of baronets arose thus:—James I. in 1611 created 200 baronets on the payment of £1,000 each, ostensibly "for the amelioration of Ulster," and from this connection with Ulster they were allowed to place on their coat armour the "open red hand," up to that time borne by the O'Neiles. The O'Neile whose estates were made forfeit by king James was surnamed *Lamb-derg Eirin* (red-hand of Erin).

The red or *bloody hand* in coat armour is generally connected with some traditional tale of blood, and the badge was never to be expunged till the bearer had passed, by way of penance, seven years in a cave, without companion, without shaving, and without uttering a single word.

In Aston Church, near Birmingham, is a coat-armorial of the Holts, the "bloody hand" of which is thus accounted for:—It is said that Sir Thomas Holt, some 200 years ago, murdered his cook in a cellar with a spit, and when pardoned for the offence, the king enjoined him, by way of penalty, to wear ever after a "bloody hand" in his family coat.

In the church of Stoke d'Abernon, Surrey, there is a red hand upon a monument, the legend of which is, that a gentleman shooting with a friend, was so mortified at meeting with no game, that he swore he would shoot the first live thing he met. A miller was the victim of this rash vow, and the "bloody hand" was placed in his family coat to keep up a perpetual memorial of the crime.

Similar legends are told of the red hand in Wateringbury Church, Kent; of the red hand on a table in the hall of Church-Gresly, in Derbyshire; and of many others.

Hand-book. Spelman says that king Alfred used to carry in his bosom memorandum leaves, in which he made observations, and took so much pleasure therein that he called it his hand-book, because it was always in his hand.

Handfasting. A sort of marriage. A fair was at one time held in Dumfriesshire, at which a young man was allowed to pick out a female companion to live with him. They lived together for twelve months, and if they both liked the arrangement, were man and wife. This was called *hand-fasting* or *hand-fastening*.

This sort of contract was common among the Romans and Jews, and is not unusual in the East even to the present hour.

Hand Paper. A particular sort of paper well known in the Record-office, and so called from its water-mark, which goes back to the fifteenth century. ☞*

Handicap. A game at cards not unlike Loo, but with this difference—the winner of one trick has to put in a double stake, the winner of two tricks a triple stake, and so on. Thus: if six persons are playing, and the general stake is 1s., and A gains three tricks, he gains 6s., and has to "hand i' the cap" or pool 3s. for the next deal. Suppose A gains two tricks and B one, then A gains 4s. and B 2s., and A has to stake 3s. and B 2s. for the next deal.

> To the Mitre Tavern in Wood Street, a house of the greatest note in London. Here some of us fell to handicap, a sport I never knew before, which was very good.—*Pepys*, "*His Diary*," *Sept.* 18, 1660.

Handicap, in racing, is the adjudging of various weights to horses differing in age, power, or speed, in order to place them all, as far as possible, on an equality. If two unequal players challenge each other at chess, the superior gives up a piece, and this is his handicap. So called from the ancient game referred to by Pepys.

The Winner's Handicap. The winning horses of previous races being pitted together in a race royal are first handicapped according to their respective merits: the horse that has won three races has to carry a greater weight than the horse that has won only two, and this latter more than its competitor who is winner of a single race only.

Handkerchief. "*The committee was at a loss to know whom next to throw the handkerchief to*" (The *Times*). The meaning is that the committee did not know whom they were to ask next to make a speech for them; and the allusion is to the game called in Norfolk "Stir up the dumplings," and by girls "Kiss in the ring."

Handle. *He has a handle to his name.* Some title, as "lord," "sir," "doctor." The French say *Monsieur sans queue*, a man without a tail (handle to his name).

Handycuffs. Cuffs or blows given by the hand. "Fisticuffs" is now more common.

Hang. *To hang in the bell ropes.* To be asked at church, and then defer the marriage so that the bells hang fire.

Hanged or *Strangled.* Examples from the ancient classic writers:—

(1) Ac'hius, king of Lydia, endeavoured to raise a new tribute from his subjects, and was hanged by the enraged populace, who threw the dead body into the river Pacto'lus.

(2) Ama'ta, wife of king Lati'nus, promised her daughter Lavin'ia to king Turnus; when, however, she was given in marriage to Æne'as, Ama'ta hanged herself that she might not see the hated stranger.—*Virgil*, "*Æneid*," vii.

(3) Arach'ne, the most skilful of needlewomen, hanged herself because she was outdone in a trial of skill by Minerva. —*Ovid*, "*Metamorphoses*," vi., fab. 1.

(4) Autol'yca, mother of Ulysses, hanged herself in despair on receiving false news of her son's death.

(5) Bono'sus, a Spaniard by birth, was strangled by the emperor Probus for assuming the imperial purple in Gaul. (A.D. 280.)

(6) Iphis, a beautiful youth of Salamis, of mean birth, hanged himself because his addresses were rejected by Anaxar'etë, a girl of Salamis of similar rank in life.—*Ovid*, "*Metamorphoses*," xiv. 708, &c.

(7) Lati'nus, wife of. (*See* Amata, *above*.)

(8) Lycam'bes, father of Neobu'la, who betrothed her to Archil'ochos, the poet. He broke his promise, and gave her in marriage to a wealthier man. Archil'ochos so scourged them by his satires that both father and daughter hanged themselves.

(9) Neobu'la. (*See above*.)

(10) Phyllis, queen of Thrace, the accepted of Demoph'oön, who stopped on her coasts on his return from Troy. Demophoön was called away to Athens, and promised to return; but failing so to do, Phyllis hanged herself. (*See* Drawn.)

Hanger. Properly the fringed loop or strap hung to the girdle by which the dagger was suspended, but applied by a common figure of speech to the sword or dagger itself.

> Men's swords in hangers hang fast by their side.
> *J. Taylor.* (1630.)

Hanging. *Hanging gardens of Babylon.* Four acres of garden raised on a base supported by pillars, and towering in terraces one above another, 300 feet in height. At a distance they looked like a vast pyramid covered with trees. This mound was constructed by Nebuchadnezzar to gratify his wife Am'ytis, who felt weary of the flat plains of Babylon, and longed for something to remind her of her native Me'dian hills.

Hangmen and *Executioners.*

(1) BULL is the earliest hangman whose name survives (*fl.* 1593).

(2) JOCK SUTHERLAND.

(3) DERRICK, who cut off the head of Essex in 1601.

(4) GREGORY. Father and son, mentioned by Sir Walter Scott (1647).

(5) GREGORY BRANDON, about 1648.

(6) RICHARD BRANDON, his son, who executed Charles I.

(7) SQUIRE DUN, mentioned by Hudibras, (pt. iii., c. 2).

(8) JACK KETCH (1678) executed lord Russell and the duke of Monmouth.

(9) ROSE, the butcher (1686), but Jack Ketch was restored to office the same year.

(10) EDWARD DENNIS (1780), introduced as a character in Dickens's "Barnaby Rudge."

(11) THOMAS CHESHIRE, nicknamed "Old Cheese."

(12) JOHN CALCRAFT; MARWOOD.

(13) Of foreign executioners the most celebrated are Little John; Capeluche, headsman of Paris during the terrible days of the Armagnacs and Burgundians; and the two brothers Sanson, who were executioners during the first French Revolution.

*** Hudibras, under the name of Dun, "personates" Sir Arthur Hazelrig, "the activest" of the five members impeached by King Charles I. The other four were Monk, Walton, Morley, and Alured.

Hangman's Wages. 13½d. The fee given to the executioner at Tyburn, with 1½d. for the rope. This was the value of a Scotch merk, and therefore points to the reign of James, who decreed that "the coin of silver called the mark-piece shall be current within the kingdom at the value of 13½d." Whatever the ancient fee might be, the present price is 14s. 6d., of which 7s. 6d. is the fee, 4s. 6d. for stripping the body, and 2s. 6d. for the use of the shell. Noblemen who were to be beheaded were expected to give the executioner from £7 to £10 for cutting off their head.

> For half of thirteen-pence ha'penny wages
> I would have cleared all the town cages,
> And you should have been rid of all the stages
> I and my gallows groan.
> *The Hangman's Last Will and Testament,*
> *(Rump Songs.)*

Hanoverian Shield. This escutcheon used to be added to the arms of England; it was placed in the *centre* of the shield to show that the House of Hanover came to the crown by election, and not by conquest. Conquerors strike out arms of a conquered country, and place their own in lieu.

Hans von Rippach (*rip-pak*). Jack of Rippach, a Monsieur Nong-tong-pas, *i.e.* some one asked-for who does not exist. A gay German spark calls at a house and asks for Herr Hans von Rippach. An English spark asks for Monsieur Nong-tong-pas. Rippach is a village near Leipsig.

Hansard. The British parliamentary records and debates, printed and published by the Messrs. Hansard. The present firm print only the bills before parliament, the reports of committees, and some of the accounts; the other parliamentary records are printed by other firms. Luke Hansard, the founder of the present family, came from Norwich in 1752.

Hanse Towns. The maritime cities of Germany, which belonged to the Hanseatic League (*q.v.*).

Hanseat'ic League. The first trade union; it was established in the thirteenth century by certain cities of Northern Germany for their mutual prosperity and protection. The diet which used to be held every three years was called the *Hansa*, and the members of it *Hansards.* The league was virtually broken up in 1630. (German, *am-see*, on the sea. The league was originally called the *Am-see-staaten*, free cities on the sea).

Hansel. A gift or bribe, the first money received in a day. Hence Hansel-Monday, the first Monday of the year. To "hansel our swords" is to use them for the first time. In Norfolk we hear of hanselling a coat, *i.e.*, wearing it for the first time. Lemon tells us that superstitious people will spit on the first money taken at market for luck, and Misson says "Ils le baisent en le recevant, crachent dessus, et le mettent dans une poche apart."—*"Travels in England,"* p. 192.

Hansel Monday. The first Monday of the new year. (*See above.*)

Happy Arabia. A mistranslation of the Latin *Arabia felix*, which means simply *on the right hand, i.e.*, Arabia on the "felix" side of Mecca; the sinister city is Al-Shan.

Happy Valley, in Dr. Johnson's tale of *Rasselas*, is placed in the kingdom of Amhara, and was inaccessible except in one spot through a cave in a rock. It was a Garden of Paradise where resided the princes of Abyssinia.

Hapsburg. (*See* HABSBURG.)

Har. The second person of the Indian Trinity. He has already passed his ninth incarnation; in his tenth he will take the forms first of a peacock, and then of a horse, when all the followers of Mahomet will be destroyed.

Ha'ram or **Ha'rem,** means in Arabic *sacred* or *not to be violated;* a name given by Mahometans to those apartments which are appropriated exclusively to the female members of a family.

Har'apha. A descendant of Og and Anak, a giant of Gath, who went to mock Samson in prison, but durst not venture within his reach. Rapha in Hebrew means a *giant,* and Arapha was father of the giants of Rephaim.—*Milton, "Samson Agonistes."*

Harbinger. One who looks out for lodgings or a harbour, hence a forerunner, a messenger.

> I'll be myself the harbinger, and make joyful
> The hearing of my wife with your approach.
> *Shakespeare, "Macbeth," i. 4.*

Hard by. Near; a corruption of the German *hierbei* (here-by).

Hardouin (2 syl.). *E'en Hardouin would not object.* Said in apology of an historical or chronological incident introduced into a treatise against which some captious persons take exception. Jean Hardouin, the learned jesuit, was librarian to Louis le Grand. He was so fastidious that he doubted the truth of all received history, denied the authenticity of the "Æneid" of Virgil, the "Odes" of Horace, &c.; placed no faith in medals and coins, regarded all councils before that of Trent as chimerical, and looked on Descartes, Malebranche, Pascal, and all Jansenists as infidels. (1646-1729.)

> Even père Hardouin would not enter his protest against such a collection.—*Dr. A. Clarke, "Essay."*

Hardy (*Letitia*). Heroine of the "Belle's Stratagem," by Mrs. Cowley. She is a young lady of fortune destined to marry Doricourt. She first assumes the air of a raw country hoyden and disgusts the fastidious man of fashion; then she appears at a masquerade, and wins him. The marriage is performed at midnight, and Doricourt does not know that the masquerader and hoyden are the same Miss Hardy till after the ceremony is over.

The Hardy, i.e., brave or daring; hence the phrase *hardi comme un lion.*

(1) William Douglas, defender of Berwick. (Died 1302.)

(2) Philippe III. of France, *le Hardi.* (1245, 1270-1285.)

(3) Philippe II. duc de Bourgogne, *le Hardi.* (1342, 1363-1382.)

Hare. It is unlucky for a hare to cross your path, because witches were said to transform themselves into hares.

> Nor did we meet, with nimble feet,
> One little fearful lepus;
> That certain sign, as some divine,
> Of fortune bad to keep us.
> *Ellison, "Trip to Bentwell," lx.*

Hold with the hare and run with the hounds. To play a double and deceitful game, to be a traitor in the camp. To run with the hounds as if intent to catch the hare, but all the while being the secret friend of poor Wat. In the American war these double dealers were called Copperheads (*q.v.*).

Mad as a March hare. Hares are unusually shy and wild in March, which is their rutting season.

Melancholy as a hare (Shakespeare, "1 Henry IV.," i. 2). According to mediæval quackery the flesh of hare was supposed to generate melancholy, and all foods imparted their own speciality.

The quaking hare, in Dryden's "Hind and Panther," means the Quakers.

Among the timerous kind, the quaking hare
Professed neutrality, but would not swear.
Part i.

Hare-bell. A corruption of Ayr-bell, from the Welsh *awyr pel*, a balloon or distended globe.

Hare-brained. Mad as a March hare, giddy, fool-hardy.

Let's leave this town, for they (*the English*) are hair-brained slaves,
And hunger will enforce them to be more eager.
Shakespeare, "*1 Henry VI.*," i. 2.

Harefoot. Swift of foot as a hare. The surname given to Harold I., youngest son of Canute. (1035-1040.)

To kiss the hare's foot. To be too late for anything, to be a day after the fair. The hare has gone by, and left its foot-print for you to salute. A similar phrase is *To kiss the post.*

Hare-lip. A cleft lip. So called from its supposed resemblance to the upper lip of a hare. It was said to be the mischievous act of an elf or malicious fairy.

This is the foul fiend Flibbertigibbet. He begins at curfew, and walks till the first cock. He . . . squints the eye and makes the hare-lip.—*Shakespeare*, "*King Lear*," iii. 4.

Hare-stone. Boundary-stone in the parish of Sancred (Cornwall), with a heap of stones round it. It is thought that these stones were set up for a similar purpose as the column set up by Laban (Genesis, xxxi. 51, 52). "Behold this heap, and behold this pillar," said Laban to Jacob, "which I have cast betwixt me and thee. This heap be witness, and this pillar be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap unto me, for harm."

Har'icot Mutton A ragoût made with hashed mutton and turnips. In old French *harigot*, *harligot*, and *haligote* are found meaning a "morsel," a "piece."

Et li chevalier tuit monté,
Detaillie et dehaligoté.
Chauvenci, "*Les Tournois*," p. 138.

Har'idi. A serpent honoured in upper Egypt.

Harlequin means a species of drama in two parts, the introduction and the harlequinade, acted in dumb show. The prototype is the Roman *atellānæ*, but our Christmas pantomime or harlequinade is essentially a British entertainment, first introduced by Mr. Weaver, a dancing-master of Shrewsbury, in 1702. (*See below.*)

What Momus was of old to Jove,
The same a harlequin is now
The former was buffoon above,
The latter is a Punch below.
Swift, "*The Puppet Show.*"

Harlequin, in the British pantomime, is a sprite supposed to be invisible to all eyes but those of his faithful Columbine. His office is to dance through the world and frustrate all the knavish tricks of the Clown, who is supposed to be in love with Columbine. In Armoric *Harlequin* means "a juggler," and Harlequin metamorphoses everything he touches with his magic wand.

Menage derives the word from Achille de Harlay, a comedian of Paris (1536-1616). Did he refer to the pun? — "When Harlay proposed to Miss Quin, a wit remarked that he would then become a veritable Harlay-quin."

Harlequin. So Charles Quint was called by Francois I. of France.

Harlot is said to be derived from Harlotta, the mother of William the Conqueror, but it is more likely to be a corruption of *horelet* (a little hireling), "hore" being the past participle of *hyran* (to hire). It was once applied to males as well as females. Hence Chaucer speaks of "a sturdy harlot . . . that was her hostes man." The word *varlet* is another form of it.

He was a gentil harlot, and a kiude;
A bettre felaw shulde man no wher finde.
Chaucer, "*Canterbury Tales*," prol. 649.

The harlot king is quite beyond mine arm.
Shakespeare, "*Winter's Tale*," ii. 3.

Harlowe (*Clarissa*). The heroine of Richardson's novel of that name. In order to avoid a marriage urged upon her by her parents, she casts herself on the protection of a lover, who grossly abuses the confidence thus reposed in him. He subsequently proposes to marry her, but Clarissa rejects the offer, and retires from the world to cover her shame and die.

Harm. *Harm set, harm get.* Those who lay traps for others get caught themselves. Haman was hanged on his own gallows. Our Lord says, "They that take the sword shall perish with the sword."—Matt. xxvi. 52.

Harmo'nia's Necklace. An unlucky possession, something that brings evil to all who possess it. Harmonia was the daughter of Mars and Venus. On the day of her marriage with king Cadmos she received a necklace, which proved fatal to all who possessed it.

Harmo'nia's Robe. On the marriage of Harmonia, Vulcan, to avenge the infidelity of her mother, made the bride a present of a robe dyed in all sorts of crimes, which infused wickedness and impiety into all her offspring. Both Harmonia and Cadmos, after having suffered many misfortunes, and seen their children a sorrow to them, were changed into serpents.—"*Pausanias*," 9, 10. (*See* NESSUS.)

Haro. *To cry out haro to any one.* To denounce his misdeeds, to follow him with hue and cry. "Ha Rou" was the ancient Norman hue and cry, and the exclamation made by those who wanted assistance, their person or property being in danger. Similar to our cry of "Police!" but it is to be hoped that the cry was more effectual. Probably our halloo is the same word.

Haroe'ris. The elder Horus. His eyes are the Sun and Moon, which illuminate the world.—*Egyptian mythology.*

Harold the DAUNTLESS, son of Witikind, the Dane. "He was rocked on a buckler, and fed from a blade." He became a Christian, like his father, and married Eivir, a Danish maid, who had been his page.—*Sir W. Scott*, "*Harold the Dauntless.*"

Harold's Stones at Trelech (Monmouthshire). Three stones, one of which is fourteen feet above the ground, evidently no part of a Druidical *circle*. Probably boundary stones. (*See* HARESTONE.)

Haroot and Maroot. Two angels who, in consequence of their want of compassion to man, are susceptible of human passions, and are sent upon earth to be tempted. They were at one time kings of Babel, and are still the teachers of magic and the black arts.

Haroun al Raschid. Calif of the East, of the Abbasside race. (765-809.) His adventures form a part of the "Arabian Nights' Entertainments."

Harp. The arms of Ireland. According to tradition, one of the early kings of Ireland was named David, and this king took for arms the *harp* of Israel's sweet psalmist. Probably the harp is altogether a blunder arising from the *triangle* invented in the reign of John to distinguish his Irish coins from the English. The reason why a triangle was chosen may have been in allusion to St. Patrick's explanation of the trinity, or more likely to signify that he was king of England, Ireland, and France. Henry VIII. was the first to assume the *harp* positive as the Irish device, and James I. to place it in the third quarter of the royal achievement of Great Britain.

To harp for ever on the same string. To be for ever teazing one about the same subject. There is a Latin proverb (Eandem cantile'nam recin'erē). I once heard a man with a clarionet play the first half of "In my cottage near a wood" for more than an hour without cessation or change. It was in a crowded market-place, and the annoyance became at last so unbearable that he collected a rich harvest to move on.

> Still harping on my daughter.
> "*Hamlet*," ii. 1.

Har'pagon (*A*). A miser. Harpagon is the name of the miser in Molière's comedy called "L'Avare."

Harpal'icē. A Thracian virago, who liberated her father Harpal'icos when he was taken prisoner by the Getæ.

> With such array Harpalicë bestrode
> Her Thracian courser. *Dryden.*

Harpe (2 *syl.*). The cutlass with which Mercury killed Argus, and Perseus subsequently cut off the head of Medu'sa.

Harpies (2 *syl.*). Vultures with the head and breasts of a woman, very fierce and loathsome, living in an atmosphere of filth and stench, and contaminating everything which they came near. Homer mentions but *one* harpy. He'siod gives *two*, and later writers *three*. The names indicate that these monsters were personifications of whirlwinds and storms. Their names were Ocyp'eta (*rapid*), Cele'no (*blackness*), and Aëll'o (*storm*).

He is a regular harpy. One who wants to appropriate everything, one who sponges on another without mercy.

> I will . . . do you any embassage . . . rather than hold three words conference with this harpy.
> *Shakespeare*, "*Much Ado About Nothing*," ii. 1.

Harpoc'ratës. The Greek form of the Egyptian god Har-pi-kruti (*Horus the Child*), made by the Greeks and Romans the *god of silence.* This arose from a pure misapprehension. It is an Egyptian god, and was represented with its "finger on its mouth," to indicate *youth,* but the Greeks thought it was a symbol of *silence.*

Har'idan. A haggard old beldame. So called from the French *haridelle,* a worn-out jade of a horse.

Har'rier (3 *syl.*). A dog for hare-hunting, whence the name.

Harri-kari (*happy despatch*). Official suicides of Japan. All persons in Japan holding civil appointments are bound to kill themselves when commanded by the Government. This they do by ripping themselves up with two gashes cross-wise, called harri-kari.

Harrington. A farthing. So called from lord Harrington, to whom James I. granted a patent for making them of brass. Drunken Barnaby says—

> Thence to Harrington be it spoken,
> For name-sake I gave a token
> To a beggar that did crave it.

Harris. *Mrs. Harris.* An hypothetical lady, to whom Sarah Gamp referred for the corroboration of all her statements, and the bank on which she might draw to any extent for self-praise.—*Dickens, "Martin Chuzzlewit."*

> Not Mrs. Harris in the immortal narrative was more quoted and more mythical.—*Lord Lytton.*

Harry. *Old Harry.* Old Scratch. To harry (*Saxon*) is to tear in pieces, whence our *harrow.* There is an ancient pamphlet entitled "The Harrowing of Hell." I do not think it is a corruption of "Old Hairy," although the Hebrew *Seirim* (hairy ones) is translated devils in Lev. xvii. 7, and no doubt alludes to the he-goat, an object of worship with the Egyptians. Moses says the children of Israel are no longer to sacrifice to devils (*seirim*), as they did in Egypt.

Harry Soph. A student at Cambridge who has "declared" for Law or Physic, and wears a full-sleeve gown. The word is a corruption of the Greek *Heri-sophos* (more than a Soph or common second-year student).—*Cambridge Calendar.*

The tale goes that at the destruction of the monasteries, in the reign of Henry VIII., certain students waited to see how matters would turn out before they committed themselves by taking a clerical degree, and that these men were called *Sophistæ Henriciani* or "Henry Sophisters."

Hart. In Christian art, the emblem of solitude and purity of life. It was the attribute of St. Hubert, St. Julian, and St. Eustace. It was also the type of piety and religious aspiration.—*Psalm* xlii. 1. (*See* HIND.)

The White Hart or hind, with a golden chain, in public-house signs, is the badge of Richard II., which was worn by all his courtiers and adherents. It was adopted from his mother, whose cognizance was a white hind.

Hart Royal. A male red deer, when the crown of the antler has made its appearance, and the creature has been hunted by a king.

Hartnet. The daughter of Rukenaw, the ape in the tale of "Reynard the Fox." The word in old German means *hard* or *strong strife.*

Harum Scarum. A hare-brained person who scares quiet folk. Some derive it from the French *clameur de Haro* (hue and cry), as if the mad-cap were one against whom the hue and cry is raised, but probably it is simply a gingle-word having allusion to the "madness of a March *hare,*" and the "scaring" of honest folks from their proprieties.

> Who's there? I s'pose young harum-scarum.
> *Cambridge Facetiæ, "College and Porter."*

Haruspex (pl. *haruspicës*). Persons who interpreted the will of the gods by inspecting the entrails of animals offered in sacrifice (old Latin *haru'ga,* a victim; *specio,* I inspect). Cato said, "I wonder how one haruspex can keep from laughing when he sees another."

Harvard College, in the United States, endowed by the Rev. John Harvard in 1639. Founded 1636.

Harvest Goose. A corruption of *Arvyst Gos* (a stubble goose). (*See* WAYZ-GOOSE.)

> A young wife and an arvyst gos,
> Moche gagil [*clatter*] with both.
> *"Reliquiæ Antiquæ,"* ii. 113.

Harvest Moon. The full moon nearest the autumnal equinox. The peculiarity of this moon is that it rises

for several days nearly at sunset, and about the same time, instead of fifty-two minutes later each successive day as usual.

Hassan. Caliph of the Ottoman empire; noted for his hospitality and splendour. His palace was daily thronged with guests, and in his seraglio was a beautiful young slave named Leila (2 *syl.*), who had formed an unfortunate attachment to a Christian called the Giao'ur. She is put to death by an emir, and Hassan is slain by the Giaour near Mount Parnassus.—*Byron, "The Giaour."*

Al Hassan. The Arabian emir of Persia, father of Hinda, in Moore's "Fire-Worshippers." He won the battle of Cadessia, and thus became master of Persia.

Hassan-Ben-Sabah (the Old Man of the Mountain), founder of the sect of the Assassins. In Rymer's *Fœdera* are two letters by this sheik.

Hassock. A doss or footstool made of *hêsg* (sedge or rushes).

> Hassocks should be gotten in the fens, and laid at the foot of the said bank . . . where need required.—*Dugdale, "Imbanking,"* p. 322.
>
> The knees and hassocks are well-nigh divorced. *Cowper.*

Hat. How lord Kingsale acquired the right of wearing his hat in the royal presence is this: King John and Philippe II. of France agreed to settle a dispute respecting the duchy of Normandy by single combat. John de Courcy, earl of Ulster, was the English champion, and no sooner put in his appearance than the French champion put spurs to his horse and fled. The king asked the earl what reward should be given him, and he replied, "Titles and lands I want not, of these I have enough; but in remembrance of this day I beg the boon for myself and successors to remain covered in the presence of your highness, and all future sovereigns of the realm."

Cockle hat. A pilgrim's hat. So called from the custom of putting cockle-shells upon their hats, to indicate their intention or performance of a pilgrimage.

> How should I your true love know
> From another one?
> By his cockle-hat and staff
> And his sandal shoon.
> *Shakespeare, "Hamlet,"* iv. 5.

You are only fit to wear a steeple-crowned hat. To be burnt as a heretic. The victims of the Autos-da-Fé of the "Holy" Inquisition were always decorated with such a head-gear.

Never wear a brown hat in Friesland. Do as Rome does. If people have a strong prejudice do not run counter to it. Friesland is a province of the Netherlands, where they cut their hair short, and cover the head first with a knitted cap, then a high silk skull-cap, then a metal turban, and lastly a huge flaunting bonnet. Four or five dresses always constitute the ordinary head-gear. A traveller once passed through the province with a common brown chimney-hat or wide-awake, but was hustled by the workmen, jeered at by the women, pelted by the boys, and sneered at by the magnates as a regular guy. If, therefore, you would pass quietly through this "enlightened" province never wear there a brown hat.

Hats and Caps. Two political factions of Sweden of the eighteenth century, the former favourable to France, and the latter to Russia. Carlyle says the latter were called caps, meaning night-caps, because they were averse to action and war; but the fact is that the French partisans wore a French chapeau as their badge, and the Russian partisans a Russian cap.

Hat Money. A small gratuity paid to the master of a ship for his care and trouble, originally collected in a hat at the end of a good voyage.

Hatchet. Greek *axinë*, Latin *ascia*, Italian *accetta*, French *hachette*, our *hatchet* and *axe*.

To throw the hatchet. To tell falsehoods. In allusion to an ancient game where hatchets were thrown at a mark, like quoits. Same as drawing the long-bow (*q.v.*).

Bury the Hatchet. (*See* BURY.)

Hatchway. *Lieutenant Jack Hatchway.* A retired naval officer, the companion of Commodore Trunnion, in Smollett's "Peregrine Pickle."

Hatef (*the deadly*). One of Mahomet's swords, confiscated from the Jews when they were exiled from Medi'na.

Hat'temists. An ecclesiastical sect in Holland, so called from Pontian von Hattem, of Zealand (seventeenth century). They denied the expiatory sacrifice of Christ, and the corruption of human nature.

Hatteraick (*Dirk*). Also called "Jans Janson." A Dutch smuggler imprisoned with lawyer Glossin for kidnapping Henry Bertrand. During the night Glossin contrived to enter the smuggler's cell, when a quarrel ensued, and Hatteraick strangled Glossin, and then hanged himself.—*Sir Walter Scott.* "*Guy Mannering.*"

Hatto. Archbishop of Mainz, according to tradition, was devoured by mice. The story says that in 970 there was a great famine in Germany, and Hatto, that there might be better store for the rich, assembled the poor in a barn, and burnt them to death, saying, "They are like mice, only good to devour the corn." By and by an army of mice came against the archbishop, and the abbot, to escape the plague, removed to a tower on the Rhine, but hither came the mouse-army by hundreds and thousands, and ate the bishop up. The tower is still called Mouse-tower. Southey has a ballad on the subject, but makes the invaders an army of rats. (*See* MOUSE TOWER; PIED PIPER.)

A very similar legend is told of count Graaf, a wicked and powerful chief, who raised a tower in the midst of the Rhine for the purpose of exacting tolls. If any boat or barge attempted to evade the exaction, the warders of the tower shot the crew with cross-bows. Amongst other ways of making himself rich was buying up corn. One year a sad famine prevailed, and the count made a harvest of the distress; but an army of rats, pressed by hunger, invaded his tower, and falling on the old baron, worried him to death, and then devoured him.—*Legends of the Rhine.*

And in at the windows, and in at the door,
And through the walls by thousands they pour,
And down through the ceiling, and up through the floor,
From the right and the left, from behind and before,
From within and without, from above and below,
And all at once to the bishop they go.

They have whetted their teeth against the stones.
And now they are picking the bishop's bones;
They gnawed the flesh from every limb,
For they were sent to do judgment on him.
Southey, "Bishop Hatto."

Hatton. *The dancing chancellor.* Sir Christopher Hatton was brought up to the law, but became a courtier, and attracted the attention of queen Elizabeth by his very graceful dancing at a masque. The queen took him into favour, and soon made him both chancellor and knight of the garter. (*, —1591.)

His bushy beard, and shoestrings green,
His high-crowned hat and satin doublet,
Moved the stout heart of England's queen,
Though pope and Spaniard could not trouble it.
Gray

Hatton Gardens (London). The place of Sir Christopher Hatton, the dancing chancellor. (*See above.*)

Haul over the Coals. Take to task. Jamieson thinks it refers to the ordeal by fire, a suggestion which is favoured by the French corresponding phrase, *mettre sur la sellette* (to put on the culprit's stool).

Hauss'manniza'tion. The pulling down and building up anew of streets and cities, as baron Haussmann remodelled Paris, at the expense of some 100 millions sterling. In 1868 he had saddled Paris with a debt of about twenty-eight millions.

Hautboy. A strawberry. So called either from the *haut bois* (high woods) of Bohemia whence it was imported, or from its *haut-bois* (long-stalk). The latter is the more probable, and furnishes the etymology of the musical instrument also, which has a *long mouth-reed.*

Hav'elok (3 *syl.*), the orphan son of Birkabegn, king of Denmark, was exposed at sea through the treachery of his guardians, and the raft drifted to the coast of Lincolnshire. Here a fisherman named Grim found the young prince, and brought him up as his own son. In time it so happened that an English princess stood in the way of certain ambitious nobles, who resolved to degrade her by uniting her to a peasant, and selected the young foundling for the purpose; but Havelok having learnt the story of his birth, obtained the aid of the king his father to recover his wife's possessions, and became in due time king of Denmark and part of England.—"*Haveloc the Dane*" (*by the Trouveurs*).

Haver-Cakes. Oaten cakes (Scandinavian *hafre*, German *hafer*, oats).

Haveril (3 *syl.*) A simpleton. Aprilfool. French *poisson d'Avril* (Islandic *gifr*, foolish talk), Scotch *haiver*, to talk nonsense.

Havering (Essex). The legend says that while Edward the Confessor was dwelling in this locality an old pilgrim

asked alms, and the king replied, "I have no money, but I *have-a-ring*," and drawing it from his fore-finger, gave it to the beggar. Some time after certain English pilgrims in Jewry met the same man, who drew the ring from his finger, and said, "Give this to your king, and say within six months he shall die." The request was complied with, and the prediction fulfilled. The shrine of Edward the Confessor in Westminster Abbey gives colour to this legend.

Havior, Heavier, Haiver, or Hevor. Ox-deer, wilder than either hart or hind. Colquhoun says they are so called from the French *hiver* (winter) because they are in season all the winter. Jamieson says the derivation is *averie* (live stock generally).

Havock. A military cry to general massacre without quarter. This cry was forbidden in the ninth year of Richard II. on pain of death. Probably it was originally used in hunting wild beasts, such as wolves, lions, &c., that fell on sheepfolds, and Shakespeare favours this suggestion in his "Julius Cæsar," where he says Até shall "cry havock! and let slip the dogs of war." (Welsh, *hafog*, devastation; Irish, *arvach*.)

Havre (France). A contraction of *Le havre de notre dame de grace*.

Hawks are thus distinguished:—

Gerfalcon: a Tercell of a Gerfalcon are due to a king.
Falcon gentle and a Tercel gentle, for a prince.
Falcon of the rock, for a duke.
Falcon peregrine, for an earl.
Bastard hawk, for a baron.
Sacre and a Sacrit, for a knight.
Lanare and Lanrell, for a squire.
Merlyn, for a lady.
Hoby, for a young man.
Goshawk, for a yeoman.
Tercel, for a poor man.
Sparehawk, for a priest.
Murkyte, for a holy-water clerk.
Kesterel, for a knave or servant.
Dame Juliana Barnes.

The "Sore-hawk" is a hawk of the first year, so called from the French *sor* or *saure*, brownish yellow.

The "Spar" or "Sparrow" hawk is a *small*, ignoble hawk (Saxon, *speara*; Goth, *sparwa*; our *spare*, *spar*, *spur*, *spear*, *spire*, *sparing*, *sparse*, &c.; Latin, *sparsus*; all referring to minuteness).

The Hawk was the ava'tar of Ra or Horus, the sun-god of the Egyptians.

I know a hawk from a handsaw. Handsaw is a corruption of *hernshaw* (a heron). I know a hawk from a heron, the bird of prey from the game flown at. The proverb means, I know one thing from another. (*See* "Hamlet," ii. 2.)

Hawse-holes. *He has crept through the hawse-holes.* Has risen from the ranks. A naval phrase. The hawse-holes are those in the bow of a ship through which cables pass.

Hawthorn was chosen by Henry VII. for his device, because the crown of Richard III. was discovered in a hawthorn bush at Bosworth.

Hay. *A bottle of hay.* (French "botte de foin," bundle of hay).

Methinks I have a great desire to a bottle of hay, good hay; sweet hay hath no fellow.—*Shakespeare*, "*Midsummer Night's Dream*," iv. 1.

Hayston (*Frank*). The laird of Bucklaw, afterwards laird of Girnington. —*Sir Walter Scott*, "*Bride of Lammermoor*."

Hayward. A keeper of the cattle or common herd of a village or parish. The word *hay* means "hedge," and this herdsman was so called because he had "ward" of the "hedges" also.

Hazel. Used for discovering metals and water. It must be forked like a Y, and the diviner walks with the rod slowly over the places where he suspects mines or springs to be concealed; when he passes over the place, the rod makes a dip or inclination. This is a relic of the vir'gula divi'na superstition, mentioned more than once in the Old Testament.

My people ask counsel at their stocks, and their staff declareth unto them.—*Hosea*, iv. 12.

The Betjuans seek to learn beforehand the issue of an enterprise by consulting their staffs like the ancient Jews.—*Lichtenstein*, "*Travels in South Africa*."

Hazis. The war-god of the Syrians. The word means "terrible in battle."

Head. Latin, *caput*; Saxon, *heafod*; Scotch, *hafet*; contracted into *head*.

Men without heads (*See* BLEMMYES.)

Men with heads beneath the shoulders (*See* CAORA).

Better be the head of an ass than the tail of a horse. Better be foremost amongst commoners than the lowest of the aristocracy; better be the head of the yeomanry than the tail of the gentry. The Italians say, "E meglio esser testa di luccio che coda di sturione."

I'll bundle you out head and heels. "Sans cérémonie," altogether. The allusion is to a custom at one time far too frequent in cottages, for a whole family to sleep together in one bed head to heels or *pednam'enë*, as it was termed in Cornwall; to bundle the whole lot out of bed, was to turn them out head and heels.

You have hit the nail on the head. You have guessed aright, you have done the right thing. The allusion is obvious. The French say, "Vous avez frappé au but" (You have hit the mark); the Italians have the phrase, "Havete dato in brocca" (You have hit the pitcher), alluding to a game where a pitcher stood in the place of Aunt Sally (*q.v.*). The Latin, "Rem acu tetigisti" (You have touched the thing with a needle), refers to the custom of probing sores.

Heads or tails. Guess whether the coin tossed up will come down with head-side uppermost or not. The side not bearing the head has various devices, sometimes Britannia, sometimes George and the Dragon, sometimes a harp, sometimes the royal arms, sometimes an inscription, &c. These devices are all included in the word tail, meaning opposite to the head. The ancient Romans used to play this game, but said, "Heads or ships."

Cum pueri denarios in sublime jactantes, "capita aut navia," lusu teste vetustatis exclamant.—*Macrobius*, "*Saturnalia*," i. 7.

Headlands. A corruption of *hegelands*, the parts against the *hedge*, which at one time were left uncultivated.

Headrigg (*Cuddie*). A ploughman in lady Bellenden's service.—*Sir Walter Scott*, "*Old Mortality*."

Heady, wilful, is the German *heftig*, violent, self-willed.

Healing Gold. Gold given to a king for "healing" the king's evil, which was done by a touch.

Health. *Your health.* The story is that Vortigern was invited to dine at the house of Hengist, when Rowe'na, the host's daughter, brought a cup of wine which she presented to their royal guest, saying, "*Was hæ'l, hláford cyning*" (Your health, lord king). (*See* WASSAIL.)

William of Malmesbury says, the custom took its rise from the death of young king Edward the Martyr, who was traitorously stabbed in the back while drinking a cup of wine presented to him by his mother Elfrida.

Drinking healths. The Romans adopted a curious fashion of drinking the health of their lady-loves, and that was to drink a bumper to each letter of her name. Hudibras satirises this custom, which he calls "spelling names with beer-glasses" (pt. ii., c. 1).

Nævia sex cyathis, septem Justina bibatur,
Quinque Lycas, Lyde quatuor, Ida tribus.
"*Martial*," i. 72.

Three cups to Amy, four to Kate be given,
To Susan five, six Rachel, Bridget seven.

Hear as hog in harvest. In at one ear and out at the other, hear without paying attention. Giles Firmin says, "If you call hogs out of the harvest stubble, they will just lift up their heads to listen, and fall to their shack again.—"*Real Christian.*" (1670.)

Hearse (*l syl.*) means simply a harrow. Those harrows used in Roman Catholic churches (or frames with spikes) for holding candles are called in France *herses*. These frames at a later period were covered with a canopy, and lastly were mounted on wheels.

Heart. A variety of the word *core*. (Latin, *cord'*, the heart; Greek, *kard'*; Sanskrit, *herd'*; Saxon, *heorte*).

Heart (in Christian art), the attribute of St. There'sa.

A heart pierced with arrows (in Christian art) indicates the wounds of sorrow. The heart of the Virgin Mary is frequently represented as pierced with seven arrows or daggers, indicative of her seven sorrows (*q.v.*).

Yea, an arrow shall pierce through thine own soul [heart].—*St. Luke*, ii. 35.

A bloody heart. Since the time of Good lord James the Douglasses have carried upon their shields a bloody heart with a crown upon it, in memory of the expedition of lord James to Spain with the heart of king Robert Bruce. King Robert commissioned his friend to carry his heart to the Holy Land, and lord James had it enclosed in a silver casket, which he wore

round his neck. On his way to the Holy Land, he stopped to aid Alphonso of Castile against Osmyn the Moor, and was slain. Sir Simon Lockhard of Lee was commissioned to carry the heart back to Scotland.—"*Tales of a Grandfather*," xi.

The flaming heart (in Christian art), the symbol of charity. An attribute of St. Augustine, denoting the fervency of his devotion. The heart of the Saviour is frequently so represented.

Heart of Mid-Lothian. The old jail, the Tolbooth of Edinburgh, taken down in 1817. Sir Walter Scott has a novel so called.

Heat. One course in a race. So called because the horses must be allowed to cool down before they run again.

> Feigned Zeal, you saw, set out with speedier pace,
> But the last heat, Plain Dealing won the race.
> *Dryden.*

Heathen. A dweller on a heath or common. Christian doctrines would not reach these remote people till long after it had been accepted in towns, and even villages. (*See* PAGAN.)

Heaven. *The first heaven*, says Mahomet, is of pure silver, and here the stars are hung out like lamps on golden chains. Each star has an angel for warder. In this heaven "the prophet" found Adam and Eve.

The second heaven, says Mahomet, is of polished steel and dazzling splendour. Here "the prophet" found Noah.

The third heaven, says Mahomet, is studded with precious stones too brilliant for the eye of man. Here Az'rael, the angel of death is stationed, and is for ever writing in a large book, or blotting words out. The former are the names of persons born, the latter those of the newly dead. (*See below* "Heaven of Heavens.")

The fourth heaven, he says, is of the finest silver. Here dwells the Angel of Tears, whose height is "500 days' journey," and he sheds ceaseless tears for the sins of man.

The fifth heaven is of purest gold, and here dwells the Avenging Angel, who presides over elemental fire. Here "the prophet" met Aaron. (*See below.*)

The sixth heaven is composed of Has'ala, a sort of carbuncle. Here dwells the Guardian Angel of heaven and earth, half snow and half fire. It was here that Mahomet saw Moses, who wept with envy.

The seventh heaven, says the same veritable authority, is formed of divine light beyond the power of tongue to describe. Each inhabitant is bigger than the whole earth, and has 70,000 heads, each head 70,000 mouths, each mouth 70,000 tongues, and each tongue speaks 70,000 languages, all for ever employed in chanting the praises of the Most High. Here he met Abraham. (*See below.*)

¶ *The fifth heaven.* According to Ptolemy there are five heavens: (1) The planetary heaven; (2) the sphere of the fixed stars; (3) the crystalline, which vibrates; (4) the primum mo'bilë, which communicates motion to the lower spheres; (5) the empyre'an or seat of deity and angels. (*See above.*)

> Sometimes she deemed that Mars had from above
> Left his fifth heaven, the powers of men to prove.
> *Hoole, "Orlando Furioso," bk. xiii.*

¶ *To be in the seventh heaven.* Supremely happy. The Cabbalists maintained that there are seven heavens, each rising in happiness above the other, the seventh being the abode of God and the highest class of angels. (*See above.*)

¶ *The ninth heaven.* The term heaven was used anciently to denote the orb or sphere in which a celestial body was supposed to move, hence the number of heavens varied. According to one system, the first heaven was that of the Moon, the second that of Venus, the third that of Mercury, the fourth that of the Sun, the fifth that of Mars, the sixth that of Jupiter, the seventh that of Saturn, the eighth that of the fixed stars, and the ninth that of the *primum mo'bilë*.

The heaven of heavens. The Hebrews acknowledged three heavens: the air, the starry firmament, and the residence of God. Thus "the fowls of heaven," "the dew of heaven," "the clouds of heaven," mean *of the air*. "Let there be lights in the firmament of heaven" (Genesis i. 14) means the starry vault. "Heaven is my throne" (Isa. lxvi. 1 and Matt. v. 34), is the residence of God and the angels. "Heaven of heavens" is a Hebrew superlative meaning *the highest of the heavens*.

In modern phraseology the word heaven is used for the starry firmament, and the residence of God and angels.

He'bë. Goddess of youth, and cupbearer to the celestial gods. She had

the power of restoring the aged to youth and beauty.—*Greek mythology.*

> Wreathèd smiles
> Such as hang on Hebe's cheek,
> And love to live in dimple sleek.
> *Milton, "L'Allegro."*

Hebe Vases. Small vases like a cotyliscos. So termed because Hebë is represented as bearing one containing nectar for the gods.

Hébertistes (3 syl.). The partisans of the vile demagogue, Jaques Réné Hébert, chief of the Cordeliers, a revolutionary club which boasted of such names as Anacharsis Clootz, Ronsin, Vincent, and Momoro, in the great French Revolution.

Heb'ron, in the satire of "Absalom and Achitophel," in the first part stands for Holland, but in the second part for Scotland. Heb'ronite (3 syl.), a native of Holland, or Scotland.

Hec'ate (3 syl. in Greek, 2 in Eng.). A triple deity, called Phœbë or the Moon in heaven, Diana on the earth, and Hecate or Proserpine in hell. She is described as having three heads—one of a horse, one of a dog, and one of a lion. Her offerings consisted of dogs, honey, and black lambs. She was sometimes called "Tri'via," because offerings were presented to her at cross-roads. Shakespeare refers to the triple character of this goddess.

> And we fairies that do run
> By the triple Hecate's team.
> *"Midsummer Night's Dream," v. 2.*

Hecate, daughter of Persës the Titan, is a very different person to the "Triple Hecate," who, according to Hesiod, was daughter of Zeus and Deme'ter. This latter was a benevolent goddess, for whom Zeus had more regard than for any other deity. The former was a Titan who poisoned her father, raised a temple to Diana in which she immolated strangers, and was mother of Mede'a and Circë. She presided over magic and enchantments, taught sorcery and witchcraft. She is represented with a lighted torch and a sword, and is attended with two black dogs.

> Now witchcraft celebrates
> Pale Hecate's offerings.
> *Shakespeare, "Macbeth," ii. 1.*

Hector. Eldest son of Priam, the noblest and most magnanimous of all the chieftains in Homer's "Iliad" (a Greek epic). After holding out for ten years, he was slain by Achilles, who lashed him to his chariot, and dragged the dead body in triumph thrice round the walls of Troy. The "Iliad" concludes with the funeral obsequies of Hector and Patroc'los.

The Hector of Germany. Joachim II., elector of Brandenburg. (1514-1571.)

Hector. A leader; so called from the son of Priam and generalissimo of the Trojans.

Hector. To bully, or play the bully. It is hard to conceive how the brave, modest, noble-minded patriot came to be made the synonym of a braggart and blusterer like Ajax.

You wear Hector's cloak. You are paid off for trying to deceive another. You are paid in your own coin. When Thomas Percy, earl of Northumberland, in 1569, was routed, he hid himself in the house of Hector Armstrong, of Harlaw. This villain betrayed him for the reward offered, but never after did anything go well with him; he went down, down, down, till at last he died a beggar in rags on the road-side.

Hec'uba. Second wife of Priam, and mother of nineteen children. When Troy was taken by the Greeks, she fell to the lot of Ulysses. She was afterwards metamorphosed into a dog, and threw herself into the sea. The place where she perished was afterwards called the *Dog's-grave* (cynos-se'ma).—*Homer, "Iliad,"* &c.

On to Hecuba. To the point or main incident. The story of Hecuba has furnished a host of Greek tragedies.

Hedge. *To hedge* in betting is to defend oneself from loss by cross-bets. As a hedge is a defence, so cross-betting is hedging.—*E. Hunt, "The Town,"* ix.

Hedge Lane (London) includes that whole line of streets (Dorset, Whitcomb, Prince's, and Wardour) stretching from Pall Mall East to Oxford Street.

Hedge-Priest. A poor or vagabond parson. The use of hedge for vagabond or very inferior is common: as hedge-mustard, hedge-writer (a Grub-street author), hedge-marriage (a clandestine one), &c. Shakespeare uses the phrase, "hedge-born swain" as the very opposite of "gentle blood."—"1 *Henry VI.,*" iv. 1.

Heels. *Out at heels.* In a sad plight, in decayed circumstances, like a beggar whose stockings are worn out at the heels.

A good man's fortune may grow out at heels.
Shakespeare, "King Lear," ii. 2.

Heel-tap. *Bumpers all round, and no heel-taps,* i.e., the bumpers are to be drained to the bottom of the glass. A heel-tap is the peg in the heel of a shoe, which is taken out when the shoe is finished; metaphorically the wine left in a glass when the drinker sets it down as "empty" or finished.

Heenan. *In Heenan style.* "By apostolic blows and knocks." Heenan, the Bernicia boy of North America, disputed for the champion's belt against Sayers, the British champion. His build and muscle were the admiration of the ring.

Heep (*Uri'ah*). An abject toady, malignant as he is base; always boasting of his *'umble* birth, *'umble* position, *'umble* abode, and *'umble* calling. — *Dickens, "David Copperfield."*

Hegem'ony (4 syl.). *The hegemony of nations.* The leadership. (Greek, *hegemon'ia,* from *ago,* to lead.)

Hegi'ra. The epoch of the flight of Mahomet from Mecca, when he was expelled by the magistrates, July 16, 622. From this event the Mahometans begin their dates (Arabic, *hajara,* to remove). Properly, *He'djrah* (2 syl.)

He'il (2 syl.). An idol of the ancient Celts, worshipped in Devonshire.

Heimdall (2 syl.). In Celtic mythology, son of the nine virgins, all sisters. He is called the *god with the golden tooth,* or *with golden teeth.* He is said to live at the further extremity of the bridge Bifrost (*q.v.*), and keep the keys of heaven. He is watchman or sentinel of Asgard (*q.v.*), sleeps less than a bird, sees even in sleep, can hear the grass grow, and even the wool on a lamb's back. Heimdall, at the end of the world, will wake the gods with his trumpet, when the sons of Muspell will go against them, with Lokë, the wolf Fenris, and the great serpent Jormungandar.

Heimdaller. The learned humbugs in the court of king Dinu'bë of Hisisburg. —*"Grimm's Goblins."*

Heimskrin'gla. The universe.—*Scandinavian.*

Heims-Kringla (*The*). A prose legend of historic foundation found in the Snorra Edda.

Heir Apparent. The person who is heir if he survives. At the death of his predecessor the heir-apparent becomes *heir-at-law.*

Heir Presumptive. One who will be heir, if no one is born having a prior claim. Thus the princess royal was heir-presumptive till the prince of Wales was born, and if the prince of Wales had been king before any family had been born to him, his brother prince Alfred would have been heir-presumptive.

Hel or *Hela* (in Scandinavian mythology) is goddess of the ninth earth or nether world. She dwelt beneath the roots of the sacred ash (*yggdrasil*), and was the daughter of Loki or Lokë. The All-father sent her into Niflheim, where she was given dominion over nine worlds, and to one or other of these nine worlds she sends all who die of sickness or old age. Her dwelling is Elvid'nir (*dark clouds*), her dish Hungr (*hunger*), her knife Sullt (*starvation*), her servants Gangla'ti (*tardy-feet*), her bed Kör (*sickness*), and her bed-curtains Blikian'daböl (*splendid misery*). Half her body was blue.

Down the yawning steep he rode
That led to Hela's drear abode.
Gray, "Descent of Odin."

Hel Keplein. A mantle of invisibility belonging to the dwarf-king Laurin. (German, *hehlen,* to conceal).—*The "Heldenbuch."*

Heldenbuch (Book of Heroes). A German compilation of all the romances pertaining to Diderick and his champions, by Wolfram von Eschenbach.

Helen. The type of female beauty, more especially in those who have reached womanhood. She was the daughter of Zeus and Leda, and the wife of Menela'ös, king of Sparta.

She moves a goddess and she looks a queen.
Pope, "Iliad," iii.

The Helen of Spain. Cava or Florinda, daughter of count Julian. (*See* CAVA.)

St. Helen. Represented in royal robes, wearing an imperial crown, because she was empress. Sometimes she carries in her hand a model of the Holy Sepulchre, an edifice raised by her in the East; sometimes she bears a large cross,

typical of her alleged discovery of that upon which the Saviour was crucified; sometimes she also bears the three nails by which he was affixed to the cross.

St. Helen's fire (feu d'Hélène); also called *Feu St. Herme* (St. Helme's or St. Elmo's fire); and by the Italians "the fires of St. Peter and St. Nicholas." Meteoric fires seen occasionally on the masts of ships, &c. If the flame is single, foul and tempestuous weather is said to be at hand; but if two or more flames appear, the weather will improve. (*See* CASTOR.)

Hel'ena. The type of a lovely woman, patient and hopeful, strong in feeling, and sustained through trials by her enduring and heroic faith.—*Shakespeare, "All's Well that Ends Well."*

Hel'enos. The prophet, the only son of Priam that survived the fall of Troy. He fell to the share of Pyrrhos when the captives were awarded; and because he saved the life of the young Grecian, was allowed to marry Androm'acha, his brother Hector's widow.—*Virgil, "Æneid."*

Hel'icon. The Muses' Mount. It is part of the Parnassos, a mountain range in Greece.

Helicon's harmonious stream is the stream which flowed from the mountains to the fountains of the Muses, called Aganippë and Hip'pocrene (3 syl.).

Heligh-Monat (Holy-month). The name given by the Anglo-Saxons to the month of December, in allusion to Christmas-day.

He'lios. The Greek Sun-god, who rode to his palace in Colchis every night in a golden boat furnished with wings.

Hel'iotrope (4 syl.). Apollo loved Clyt'ia, but forsook her for her sister Leucoth'oë. On discovering this, Clytia pined away, and Apollo changed her at death to a flower, which, always turning towards the sun, is called heliotrope (Greek, "turn-to-sun").

Hell. In the Buddhist system there are 136 places of punishment after death, where the dead are sent according to their degree of demerit. (*See* EUPHEMISMS.)

Descended into hell (Creed) means the place of the dead. Anglo-Saxon *helan*, to cover or conceal, like the Greek "Ha'dës," the abode of the dead, from the verb *a-eido*, not to see. In both cases it means "the unseen world" or "the world concealed from sight." The god of this nether world was called "Hadës" by the Greeks, and "Hel" or "Hella" by the Scandinavians. In some counties of England to cover in with a roof is "to hell the building," and thatchers or tilers are termed "helliers."

Lead apes in hell. Die an old maid. As an old maid would not lead a husband in this world, she will be doomed to lead or marry an ape in the realms infernal. Beatrice says—

> He that is more than youth is not for me, and he that is less than man I am not for him; therefore I will . . . even lead his apes into hell.
> *Shakespeare, "Much Ado About Nothing,"* ii. 1.

> But 'tis an old proverb, and you know it well, That women, dying maids, lead apes in hell.
> *"The London Prodigal,"* ii.

Hell Gate. A dangerous pass between Great Barn Island and Long Island (North America). The Dutch settlers of New York gave it this name because its navigation was very dangerous.

Hell-gates, according to Milton, are nine-fold—three of brass, three of iron, and three of adamant; the keepers are Sin and Death. This allegory is one of the most celebrated passages of "Paradise Lost." (*See* Book ii., 643-676.)

Hell Kettles. Cavities three miles long at Oxen-le-field, in Durham.

Hell Shoe. In Icelandic mythology, indispensable for the journey to Valhalla as the obolus for crossing the Styx.

Hellanod'icæ. Umpires of the public games in Greece. They might chastise with a stick any one who created a disturbance. Lichas, a Spartan nobleman, was so punished by them.

Helle'nes (3 syl.). "This word had in Palestine three several meanings: Sometimes it designated the pagans; sometimes the Jews, speaking Greek, and dwelling among the pagans; and sometimes men of pagan origin converted to Judaism" (John, vii. 35, xii. 20; Acts, xiv. 1, xvii. 4, xviii. 4, xxi. 28).—*Rénan, "Life of Jesus,"* xiv.

N.B.—The present Greeks call themselves "Helle'nës," and the king is termed "King of the Helle'nës." The ancient Greeks called their country "Hellas;" it was the Romans who misnamed it "Græcia."

Helle'nic. The common dialect of the Greek writers after the age of Alexander. It was based on the Attic.

Hellenis'tic. The dialect of the Greek language used by the Jews. It was full of Oriental idioms and metaphors.

Hell'enists. Those Jews who used the Greek or Helle'nic language. (All these four words are derived from Hellas, in Thessaly, the cradle of the race.)

Hellëspont (3 syl.), now called the Dardanelles, means the "sea of Hellë," and was so called because Hellë, the sister of Phryxos, was drowned there while seeking to escape from Ino, her mother-in-law, who most cruelly oppressed her. Both Hellë and Phryxos were transported through the air on a golden ram, but Hellë, turning giddy, fell into the sea, which was accordingly called after her name.

Helmets. Those of Saragossa were most in repute in the days of chivalry.

Close helmet. The complete head-piece, having in front two movable parts, which could be lifted up or let down at pleasure.

Visor. One of the movable parts; it was to look through.

Bever, or drinking-piece. One of the movable parts, which was lifted up when the wearer ate or drank. It comes from the Italian verb *beverë* (to drink).

Mo'rion. A low iron cap, worn only by infantry.

Mahomet's Helmet. Mahomet wore a double helmet; the exterior one was called *al mawashah* (the wreathed garland).

The helmet of Perseus, which rendered the wearer invisible. This was the "Helmet of Ha'dës," which, with the winged sandals and magic wallet, he took from certain nymphs who held them in possession; but after he had slain Medusa he restored them again, and presented the gorgon's head to Athe'na [Minerva], who placed it in the middle of her ægis.

He'lon, in the satire of "Absalom and Achitophel," by Dryden and Tate, is meant for the earl of Feversham.

Helter-skelter. Higgledy-piggledy; in hurry and confusion. The Latin *hilariter-celeriter* comes tolerably near the meaning of post-haste, as Shakespeare uses the expression (2 *Henry IV.*, v. 3):—

> Sir John, I am thy Pistol and thy friend,
> And helter-skelter have I rode to thee,
> And tidings do I bring.

*** The archaic word *helt,* "poured out," is doubtless the same as *helter;* and probably *skelter* is a variation of the same.

Helve. *To throw the helve after the hatchet.* To be reckless, to throw away what remains because your losses have been so great. The allusion is to the fable of the wood-cutter who lost the head of his axe in a river, and threw the handle in after it.

Helve'tia. Switzerland. So called from the Helve'tii, a powerful Celtic people who dwelt thereabouts.

> See from the ashes of Helvetia's pile
> The whitened skull of old Serve'tus smile.
> *Holmes.*

Hemp. *To have some hemp in your pocket.* To have luck on your side in the most adverse circumstances. The phrase is French (Avoir de la corde-de-pendu dans sa poche), referring to the popular notion that hemp brings good luck.

Hempe (1 *syl.*). *When Hempe is spun England is done.* Lord Bacon says he heard the prophecy when he was a child, and he interpreted it thus: Hempe is composed of the initial letters of *H*enry, *E*dward, *M*ary, *P*hilip, and *E*lizabeth. At the close of the last reign "England was done," for the sovereign no longer styled himself "King of England," but "King of Great Britain and Ireland." (*See* NOTARICA.)

Hempen Caudle. A hangman's rope.

> Ye shall have a hempen caudle then, and the help of a hatchet.—*Shakespeare,* "2 *Henry VI.,*" iv. 7.

Hempen Fever. Death on the gallows, the rope being made of hemp.

Hempen Widow. The widow of a man who has been hanged. (*See above*)

> Of a hempen widow the kid forlorn.
> *Ainsworth,* "*Jack Sheppard.*"

Hemph'ta. The Egyptian Jupiter.—*Trismegistus,* "*Pimandre.*"

He'mus or Hæmus. A chain of mountains in Thrace. According to mythology, Hæmos, son of Bo'reas, was changed into a mountain for aspiring to divine honours.

Hen and Chickens (in Christian art), emblematical of God's providence. (*See* "St. Matthew," xxiii. 37.)

A whistling maid and crowing hen is neither fit for God nor men. A whistling maid means a witch, who whistles like the Lapland witches to call up the winds; they were supposed to be in league with the devil. The crowing of a hen was supposed to forbode a death. The usual interpretation is that masculine qualities in females are undesirable, but admitting the truth of the dictum, it would be the grossest exaggeration to say that masculine women are unfit for heaven.

Hen-pecked. A man who submits to be snubbed by his wife. It is a fact that cocks, though very brave at large, are frequently under hen-government in coops.

Henchman. *Henchboy.* The Saxon *hinc* is a servant or page.

> I do but beg a little changeling boy
> To be my henchman.
> *Shakespeare, "Midsummer Night's Dream," ii. 1.*

Hengist and Horsa. German *hengst* (a stallion), and Horsa is connected with our Anglo-Saxon word *hors* (horse). If the names of two brothers, probably they were given them from the devices borne on their arms.

According to tradition, they landed in Pegwell Bay, Kent.

Henna. The Persian ladies tinge the tips of their fingers with henna, to make them a reddish-yellow.

Hennil. Idol of the Vandals. It was represented as a stick surmounted with a hand holding an iron ring.

Hen'ricans or *Henricians.* A religious sect. So called from Henri'cus, its founder, an Italian monk, who, in the twelfth century, undertook to reform the vices of the clergy. He rejected infant baptism, festivals, and ceremonies. He was imprisoned by pope Euge'nius III. in 1148.

Henriette (3 syl.), in the French language, means "a perfect woman." The character is from Molière's "Femmes Savantes."

Henry Grace de Dieu. The largest ship built by Henry VIII.; it carried 72 guns, 700 men, and was 1,000 tons burthen. (*See* GREAT HARRY.)

Hephæs'tos. The Greek Vulcan.

Heptarchy (Greek for *seven governments*). The *Saxon Heptarchy* is the division of England into seven parts, each of which had a separate ruler: as Kent, Sussex, Wessex, Essex, East Anglia, Mercia, and Northumbria.

He'ra. The Greek Juno, and wife of Zeus. (The word means "chosen one," *haireo.*)

Heraclei'dæ (4 syl.). The descendants of Her'aclēs (Latin, *Herculēs*).

Heralds.

The *coat of arms* represents the knight himself from whom the bearer is descended.

The *shield* represents his body, and the *helmet* his head.

The *flourish* is his mantle.

The *motto* is the ground or moral pretension on which he stands.

The *supporters* are the pages, designated by the emblems of bears, lions, and so on.

Herald's College consists of three kings-at-arms, six heralds, and four pursuivants.

The three kings-at-arms are Garter (*blue*), Clarencieux and Norroy (*purple*).

The six heralds are styled Somerset, Richmond, Lancaster, Windsor, Chester, and York.

The four pursuivants are Rouge Dragon, Blue Mantle, Portcullis, and Rouge Croix.

GARTER KING-AT-ARMS is so called because of his special duty to attend at the solemnities of election, investiture, and installation of the Knights of the Garter.

CLARENCIEUX KING-AT-ARMS. So called from the duke of Clarence, brother of Edward IV. His duty is to marshal and dispose the funerals of knights on the south side of the Trent.

NORROY KING-AT-ARMS has similar jurisdiction to Clarencieux, only on the north side of the Trent.

¶ In *Scotland* the heraldic college consists of the LYON KING-AT-ARMS, six heralds, and five pursuivants.

¶ In *Ireland* it consists of the ULSTER KING-AT-ARMS, two heralds, and two pursuivants.

Herbs. Many herbs are used for curative purposes simply because of their

form or marks: thus Wood-sorrel, being shaped like a heart, is used as a *cordial;* liver-wort for the *liver;* the celandine, which has yellow juice, for the *jaundice;* herb-dragon, which is speckled like a dragon, to counteract the poison of serpents, &c.

Her'culës (3 syl.). A Grecian hero, possessed of the utmost amount of physical strength and vigour that the human frame is capable of. He is represented as brawny, muscular, short-necked, and of huge proportions. The Pythian told him if he would serve Eurys'theus for twelve years he should become immortal; accordingly he bound himself to the Argive king, who imposed upon him twelve tasks of great difficulty and danger:

1st. To slay the Nem'ean lion.
2nd. To kill the Ler'nean hydra.
3rd. To catch and retain the Arca'dian stag.
4th. To destroy the Eryman'thian boar.
5th. To cleanse the stables of king Au'geas.
6th. To destroy the cannibal birds of the lake Stympha'lis.
7th. To take captive the Cretan bull.
8th. To catch the horses of the Thracian Diome'dës.
9th. To get possession of the girdle of Hippol'ytë, queen of the Am'azons.
10th. To take captive the oxen of the monster Ger'yön.
11th. To get possession of the apples of the Hesper'idës.
12th. To bring up from the infernal regions the three-headed dog Cer'beros.

The Nem'eän *lion* first he killed, then Lernë's *hydra* slew;
Th' Arca'dian *stag* and monster *boar* before Eurys'theus drew;
Cleansed Au'geäs' *stalls*, and made the *birds* from lake Stympha'lis flee;
The Cretan *bull*, and Thracian *mares*, first seized and then set free;
Took prize the Amazo'nian *belt*, brought Ger'yön's *kine* from Gädës;
Fetched *apples* from the Hesperidës and Cer'beros from Hädës.—E. C. B.

Attic Herculës. Theseus (2 *syl.*), who went about, like Herculës, his great contemporary, destroying robbers and achieving wondrous exploits.

Egyptian Herculës. Sesostris. (Flourished B.C. 1500.)

Jewish Herculës. Samson. (Died B.C. 1113.)

Herculës Secundus. Com'modus, the Roman emperor, gave himself this title. He was a gigantic idiot, of whom it is said that he killed 100 lions in the amphitheatre, and gave none of them more than one blow. He also overthrew 1,000 gladiators. (161, 180-192.)

The Farnese Herculës. A celebrated work of art, copied by Glykon from an original by Lysippos. It exhibits the hero, exhausted by toil, leaning upon his club; his left hand rests upon his back, and grasps one of the apples of the Hesper'idës. A copy of this famous statue stands in the gardens of the Tuileries, Paris; but Glykon's statue is in the Farnesë Palace at Rome. A beautiful description of this statue is given by Thomson ("Liberty," iv.).

Herculës' Club. A stick of unusual size and formidable appearance.

Herculës' Horse. Ari'on, given him by Adras'tos. It had the power of speech, and its feet on the right side were those of a man.

Herculës' Pillars. Calpë and Ab'yla, one at Gibraltar and one at Ceuta, torn asunder by Herculës that he might get to Gadës (*Cadiz.*) Macro'bius ascribes these pillars to Sesostris (the Egyptian Herculës), and Lucan follows the same tradition.

The Hercules of Music. Christophe Gluck (1714—1787).

I will follow you even to the pillars of Herculës. To the end of the world. The ancients supposed that these rocks marked the utmost limits of the habitable globe. (*See above* "Herculës' Pillars."

Hercu'lëan Knot. A snaky complication on the rod or cadu'cëus of Mercury, adopted by the Grecian brides as the fastening of their woollen girdles, which only the bridegroom was allowed to untie when the bride retired for the night. As he did so, he invoked Juno to render his marriage as fecund as that of Herculës, who had a vast number of wives, all of whom had families, amongst others the fifty daughters of Thestius, each of whom conceived in one night. (*See* KNOT.)

Hereford (3 syl.). Saxon, *herë-ford* (army ford).

Herefordshire Kindness. A good turn rendered for a good turn received. Latin proverbs, *Fricantem frica; Manus manum lavat.* Fuller says the people of Herefordshire "drink back to him who drinks to them."

Heretic means "one who chooses," and *heresy* means simply "a choice." A heretic is one who chooses his own creed, and does not adopt the creed authorised by the national church. (Greek, *hairĕsis*, choice.)

HERETICS OF THE FIRST CENTURY were the *Simo'nians* (so called from Simon Magus), *Cerin'thians* (Cerinthus), *Eb'ionites* (Eb'ion), and *Nicola'itans* (Nicholas, deacon of Antioch).

SECOND CENTURY: The *Basilid'ians* (Basil'idës), *Carpocra'tians* (Carpoc'ratës), *Valentin'ians* (Valenti'nus), *Gnostics* (Knowing Ones), *Nazarē'nes*, *Millena'rians*, *Cain'ites* (Cain), *Seth'ians* (Seth), *Quartodecimans* (who kept Easter on the fourteenth day of the first month), *Cerdo'nians* (Cerdon), *Mar'cionites* (Mar'cion), *Monta'nists* (Monta'nus), *Ta'tianists* (Ta'tian), *Alogians* (who denied the "Word"), *Artoty'rites* (*q.v.*), and *Angel'ics* (who worshipped angels).

THIRD CENTURY: The *Pat'ri-passians*, *Arab'aci*, *Aqua'rians*, *Nova'tians*, *Or'igenists* (followers of Or'igen), *Melchisedech'ians* (who believed Melchis'edech was the Messiah), *Sabellians* (from Sabel'lius), and *Maniche'ans* (followers of Mani).

FOURTH CENTURY: The *A'rians* (from Arius), *Colluth'ians* (Collu'thus), *Macedo'nians*, *Agoe'tæ*, *Appollina'rians* (Apollina'ris), *Timo'theans* (Timothy, the apostle), *Collyrid'ians* (who offered *cakes* to the Virgin Mary), *Seleu'cians* (Seleu'cus), *Priscillians* (Priscillian), *Anthropo-morphites* (who ascribed to God a human form), *Jovin'ianists* (Jovin'ian), *Messa'lians*, and *Bono'sians* (Bono'sus).

FIFTH CENTURY: The *Pela'gians* (Pela'gius), *Nesto'rians* (Nesto'rius), *Eutych'ians* (Eu'tychus), *Theo-paschites* (who said all the three persons of the Trinity suffered on the cross).

SIXTH CENTURY: The *Predestina'rians*, *Incorrup'tibilists* (who maintained that the body of Christ was incorruptible), the new *Agnoe'tæ* (who maintained that Christ did not know when the day of judgment would take place), and the *Monoth'elites* (who maintained that Christ had but one will).

Her'iot. A right of the lord of a manor to the best jewel, beast, or chattel of a deceased copyhold tenant. The word is compounded of the Saxon *herë* (army), *geatu* (grant), because originally it was military furniture, such as armour, arms, and horses paid to the lord of the fee.—*Canute*, c. 69.

Hermæ. Busts of the god Hermës affixed to a quadrangular stone pillar, diminishing towards the base, and between five and six feet in height. They were set up to mark the boundaries of lands, at the junction of roads, at the corners of streets, and so on. The Romans used them also for garden decorations. In later times the block was more or less chiselled into legs and arms.

Hermaph'rodite (4 syl.). A human body having both sexes; a vehicle combining the structure of a wagon and cart; a flower containing both the male and female organs of reproduction. The word is derived from the fable of Hermaph'rodi'tus, son of Hermës and Aph'rodite. The nymph Sal'macis became enamoured of him, and prayed that she might be so closely united that "the twain might become one flesh." Her prayer being heard, the nymph and boy became one body.—*Ovid*, "*Metamorphoses*," iv. 347.

Her'megyld or *Hermyngyld*. The wife of the constable of Northumberland, converted to Christianity by Cunstance, by whose bidding she restored sight to a blind Briton.—*Chaucer*, "*Man of Lawes Tale.*"

Her'mensul or *Ermensul*. A Saxon deity, worshipped in Westpha'lia. Charlemagne broke the idol, and converted its temple into a Christian church. The statue stood on a column, holding a standard in one hand, and a balance in the other. On its breast was the figure of a bear, and on its shield a lion. Probably it was a war-god.

Her'mes (2 syl.). The Greek Mercury; either the god or the metal.

> So when we see the liquid metal fall
> Which chemists by the name of Hermes call.
> *Hoole*, "*Ariosto*," bk. viii.

Milton ("Paradise Lost," iii. 603) calls quicksilver "Volatil Hermës."

Hermet'ic Art. The art or science of alchemy; so called from the Chaldean philosopher, Hermës Trismegis'tus, its hypothetical founder.

Hermet'ic Books. Egyptian books written under the dictation of Thoth (the Egyptian Hermës), the scribe of the gods. Jamblichus gives their number as 20,000,

but Man'etho raises it to 36,525. These books state that the world was made out of fluid; that the soul is the union of light and life; that nothing is destructible; that the soul transmigrates; and that suffering is the result of motion.

Hermet'ic Philosophy. A system which acknowledges only three chemical principles—viz., salt, sulphur, and mercury—from which it explains every phenomenon of nature. (*See* HERMES.)

Hermetic Powder. The sympathetic powder, supposed to possess a healing influence from a distance. The mediæval philosophers were very fond of calling books drugs, &c., connected with alchemy and astrology by the term hermetic, out of compliment to Hermës Trismegis'tus.—*Sir Kenelm Digby, "Discourse concerning the Cure of Wounds by Sympathy."*

For by his side a pouch he wore
Replete with strange hermetic powder,
That wounds nine miles point-blank would solder.
Butler, "Hudibras," i. 2.

Hermet'ically Sealed. Closed securely. Thus we say, "My lips are hermetically sealed," meaning so as not to utter a word of what has been imparted. The French say close-fitting doors and windows "shut hermetically." When chemists want to preserve anything from the air, they heat the neck of the vessel till it is soft, and then twist it till the aperture is closed up. This is called sealing the vessel hermetically, or like a chemist. (From Hermës, called *"Trismegistus,"* or thrice-great, the supposed inventor of chemistry.)

Her'mia. Daughter of Egëus, who betrothed her to Deme'trius; but she refused to marry him, as she was in love with Lysander.—*Shakespeare, "Midsummer Night's Dream."*

Hermi'onê (4 syl.). Wife of Leontës, king of Silicia. Being suspected of infidelity, she is thrown into jail, swoons, and is reported to be dead. She is kept concealed till her infant Per'dita is of marriageable age, when Leontës discovers his mistake, and is reconciled.—*Shakespeare, "Winter's Tale."*

Hermit. *Peter the Hermit.* Preacher of the first crusade. (1050-1115.)

Hermite (2 syl.). *Tristrem l'Hermite* or *Sir Tristan l'Ermite.* Provost-marshal of Louis XI. He was the main instrument in carrying into effect the nefarious schemes of his wily master, who used to call him his gossip (1405-1493). Sir Walter Scott introduces him in "Anne of Geierstein," and again in "Quentin Durward."

Hermothr or Hermode (2 syl.). The deity who, with Bragi, receives and welcomes to Valhalla all heroes who fall in battle.—*Scandinavian mythology.*

He'ro. Daughter of Leona'to, governor of Messi'na. Her attachment to Beatrice is very beautiful, and she serves as a foil to show off the more brilliant qualities of her cousin.—*Shakespeare, "Much Ado about Nothing."*

He'ro and Leän'der. The tale is that Hero, a priestess of Venus, fell in love with Leander, who swam across the Hellespont every night to visit her. One night he was drowned in so doing, and Hero in grief threw herself into the same sea.

Her'od. A child-killer; from Herod the Great, who ordered the massacre of the babes in Bethlehem. (Matt. ii. 16.)

To out-herod Herod. To out-do in wickedness, violence, or rant, the worst of tyrants. Herod, who destroyed the babes of Bethlehem, was made (in the ancient mysteries) a ranting, roaring tyrant; the extravagance of his rant being the measure of his bloody-mindedness. (*See* PILATE.)

Oh, it offends me to the soul to hear a robustious, periwig-pated fellow tear a passion to tatters, to very rags, to split the ears of the groundlings ... it out-herods Herod.—*Shakespeare, "Hamlet,"* iii. 2.

Hero'ic Age. That age of a nation which comes between the purely mythical period and the historic. This is the age when the sons of the gods take unto themselves the daughters of men, and the offspring partake of the twofold character.

Heroic Medicines. Those which produce serious or even fatal results, when administered too freely, as calomel, quinine, &c.

Heroic Size in sculpture denotes a stature superior to ordinary life, but not colossal.

Heroic Verse. That verse in which epic poetry is generally written. In Greek and Latin it is *hexameter* verse, in

English it is ten-syllable verse, either in rhymes or not. So called because it is employed for the celebration of heroic exploits.

Her'on-crests. The Uzbek Tartars wear a plume of white heron feathers in their turbans.

Heros'tratos or *Erostratos*, an Ephesian who set fire to the temple of Ephesus in order that his name might be perpetuated. The Ephesians made it penal to mention the name, but their law effectually defeated its object. (B.C. 356.)

Herring. *Dead as a shotten herring.* The shotten herring is one that has shot off or ejected its spawn. This fish dies the very moment it quits the water, from want of air. Indeed, all the herring tribe die very soon after they are taken from their native element. (*v.* BATTLE.)

> By gar de herring is no dead so as I vill kill him.
> *Shakespeare, "Merry Wives of Windsor," ii. 3.*
>
> Neither fish, nor flesh, nor good red herring.
> *Dryden, "Duke of Guise."*

Herring-bone in building. Courses of stone laid angularly, thus : ⋚⋚. Also applied to strutting placed between thin joists to increase their strength.

Also a peculiar stitch in needlework, chiefly used in working flannel.

Hertford. Saxon, *heort-ford* (the hart's ford). The arms of the city are "a hart couchant in water."

Hertford, invoked by Thomson in his "Spring," was Frances Thynne, who married Algernon Seymour, earl of Hertford, afterwards duke of Somerset.

Hertha. Mother earth. Worshipped by all the Scandinavian tribes with orgies and mysterious rites, celebrated in the dark. Her veiled statue was transported from district to district by cows which no hand but the priest's was allowed to touch. Tacitus calls this goddess Cyb'elë.

Her Trippa. Henry Corne'lius Agrippa of Nettesheim, a philosopher and physician. One of the characters in the romance of "Gargantua and Pan'tagruel'," by Rabelais.

Hesi'onë. Daughter of Laom'edon, king of Troy, exposed to a sea-monster, but rescued by Herculës.

Hesper'ia. Italy was so called by the Greeks, because it was to them the "Western Land;" but the Romans, for a similar reason, transferred the name to Spain.

Hesper'idës. Three sisters who guarded the golden apples which He'ra (*Juno*) received as a marriage gift. They were assisted by the dragon La'don. Many English poets call the place where these golden apples grew the "garden of the Hesperidës." Shakespeare ("Love's Labour's Lost," iv. 3) speaks of "climbing trees in the Hesperidës."

> Shew thee the tree, leafed with refinëd gold,
> Whereon the fearful dragon held his seat,
> That watched the garden called Hesperidës.
> *Robert Greene, "Friar Bacon and Friar Bungay."* (1598.)

Hes'perus. The evening star.

> Ere twice in murk and occidental damp
> Moist Hesperus hath quenched his sleepy lamp.
> *Shakespeare, "All's Well that Ends Well," ii. 1.*

He'sus or *E'sus.* A Gaulish war-god corresponding to Mars.

He'sychasts (*He'-se-kasts*). The "quietists" of the East in the fourteenth century. They placed perfection in contemplation. (Greek, *hesu'chia*, quiet.) (*See* Gibbon, "Roman Empire," lxiii.) Milton well expresses their belief in his "Comus :"—

> Till oft converse with heavenly habitants
> Begin to cast a beam on the outward shape,
> And turns it by degrees to the soul's essence
> Till all be made immortal.

Het'ærism (3 syl.). Prostitution. The Greek *hetaira* (a mistress). According to Plato, "meretrix, specioso nomine rem odiosam denotante."—*Plut. et Athen.*

Hetman. The Chief of the Cossacks of the Don used to be so called. He was elected by the people, and the mode of choice was this : The voters threw their fur caps at the candidate they voted for, and he who had the most caps at his feet was the successful candidate. The last Hetman was count Platoff. (1812-1814.)

Heu-Monat' or *Heg-Monath.* Haymonth, the Anglo-Saxon name for July.

Hewson. *Old Hewson the cobbler.* Colonel John Hewson, who (as Hume says) "rose from the profession of a cobbler to a high rank in Cromwell's army."

Heyday of Youth. The prime of youth. (Saxon, *heh-dæg*, high-day or mid-day of youth.)

Hex'apla. A book containing the text of the Bible in Hebrew and Greek, with four translations, viz., the Sep'tuagint, with those of Aquila, Theodo'tion, and Symmachus. The whole is printed in six columns on the page. This was the work of Origen, who also added marginal notes.

Hext. *When bale is hext, boot is next.* When things come to the worst they must soon mend. *Bale* means misery, hurt, misfortune; *hext* is highest, as *next* is nighest; *boot* means help, profit.

Hiawath'a. Son of Mudjekee'wis (the west wind) and Weno'nah. His mother died in his infancy, and Hiawatha was brought up by his grandmother, Noko'mis, daughter of the Moon. He represents the progress of civilisation among the American Indians. He first wrestled with Monda'min (Indian maize), whom he subdued, and gave to man bread-corn. He then taught man navigation; then he subdued the Mishe-Nahma or sturgeon, and told the people to "bring all their pots and kettles and make oil for winter." His next adventure was against Megissog'won, the magician, "who sent the fiery fever on man; sent the white fog from the fen-lands; sent disease and death among us;" he slew the terrible monster, and taught man the science of medicine. He next married "Laughing Water," setting the people an example to follow. Lastly, he taught the people picture-writing. When the white men landed and taught the Indians the faith of Jesus, Hiawatha exhorted them to receive the words of wisdom, to reverence the missionaries who had come so far to see them, and departed "to the kingdom of Pone'mah, the land of the Hereafter."

Longfellow's song of Hiawath'a may be termed the "Edda" of the North American Indians.

Hiawatha's mittens. "Magic mittens made of deer-skin; when upon his hands he wore them, he could smite the rocks asunder."—*Longfellow, "Hiawatha,"* iv.

Hiawatha's moc'casins. Enchanted shoes made of deer-skin. "When he bound them round his ankles, at each stride a mile he measured."—*Longfellow, "Hiawatha,"* iv.

Hiber'nia. A variety of Iernë (*Ireland*). Pliny says the Irish mothers feed their babes with swords instead of spoons.

> While in Hibernia's fields the labouring swain
> Shall pass the plough o'er skulls of warriors slain,
> And turn up bones and broken spears.
> Amazed, he'll show his fellows of the plain
> The relics of victorious years,
> And tell how swift thy arms that kingdom did regain.
>
> *Hughes, "House of Nassau."*

Hic Ja'cets. Tombstones, so called from the first two words of their inscriptions: "Here Lies . . ."

> By the cold *Hic Jacets* of the dead.
> *Tennyson, "Idylls of the King" (Vivien).*

Hick'athrift (*Tom* or *Jack*). A poor labourer in the time of the Conquest, of such enormous strength that, armed with an axletree and cartwheel only, he killed a giant who dwelt in a marsh at Tylney, Norfolk. He was knighted and made governor of Thanet. He is sometimes called *Hickafric.*

Hick'ory. *Old Hickory.* General Andrew Jackson. Parton says he was first called "tough," from his pedestrial powers; then "tough as hickory;" and, lastly, "old hickory."

Hidal'go. The title in Spain of the lower nobility. (According to bishop St. Vincent, the word is compounded of *hijo del Goto*, son of a Goth; but more probably it is *hijo d'algo*, son of somebody). In Portuguese it is "Fidalgo."

Hieroc'lean Legacy. The legacy of jokes. Hiëroclës, in the fifth Christian century, was the first person who hunted up and compiled jokes; after a life-long labour he mustered together as many as twenty-eight, which he has left to the world as his legacy.

Higgledy-Piggledy. In great confusion; at sixes and sevens. A higgler is a pedlar whose stores are all huddled together. Higgledy means after the fashion of a higgler's basket.

High Church. Those who believe the Church [of England] the one and only ark of salvation; that its clergy are apostolically descended; that its baptism is regeneration; and that its priests have the delegated power of absolution (on confession and promise of repentance).

High Falutin. Tall talk. (*Amer.*)

Highgate has its name from a gate set up there about 400 years ago, to receive tolls for the bishop of London, when the old miry road from Gray's Inn

Lane to Barnet was turned through the bishop's park. The village being in a *high* or elevated situation explains the first part of the name.

Sworn at Highgate. Grose says that a custom anciently prevailed at the public-houses in Highgate to administer a ludicrous oath to all travellers who stopped there. The party was sworn on a pair of horns fastened to a stick—

(1) Never to kiss the maid when he can kiss the mistress.

(2) Never to eat brown bread when he can get white.

(3) Never to drink small beer when he can get strong—unless he prefers it.

High Heels and Low Heels. The High and Low Church party. The names of two factions in Swift's tale of Lilliput ("Gulliver's Travels").

High Jinks. *He is at his high jinks.* Stilted in manner; on his high horse.

The frolicsome company had begun to practise the ancient and now forgotten pastime of *High Jinks*. The game was played in several different ways. Most frequently the dice were thrown by the company, and those upon whom the lot fell were obliged to assume and maintain for a time a certain fictitious character, or to repeat a certain number of fescennine verses in a particular order. If they departed from the characters assigned . . . they incurred forfeits, which were compounded for by swallowing an additional bumper.—*Sir W. Scott, "Guy Mannering,"* xxxvi.

High Places (Scripture). Places of illicit worship among the Jews, who, in common with other nations, selected elevated spots for their altars.

High Seas. All the sea which is not the property of a particular country. The sea three miles out belongs to the adjacent coast, and is called *mare clausum*. High seas, like High-ways, means for the public use. In both cases the word *high* means "chief," "principal." (Latin, *altum*, "the main sea;" *altus*, 'high.")

Highland Mary. A name immortalised by Burns, generally thought to be Mary Campbell, but more probably Mary Morison. In 1792 we have three songs to Mary: "Will ye go to the Indies, my Mary?" "Highland Mary" ("Ye banks and braes of bonnie Doon"), and "To Mary in Heaven" ("Thou lingering star," &c.). These were all written some time after the consummation of his marriage with Jean Armour (1788), for the recollection of "one of the most interesting passages of his youthful days." Four months after he had sent to Mr. Thomson the song called "Highland Mary" he sent that entitled "Mary Morison," which he calls "one of his juvenile works." Thus all the four songs refer to some youthful passion, and three of them at least were sent in letters addressed to Mr. Thomson, so that little doubt can exist that the Mary of all the four is one and the same person, called by the author Mary Morison.

> How blythely wad I bide the stoure,
> A weary slave frae sun to sun,
> Could I the rich reward secure—
> The lovely Mary Morison.

Highlanders of Attica. The operative class, who had their dwellings on the hills (*Diacrii*).

Highness. The Khedive of Egypt is styled "Your Highness."

The children of kings and queens, "Your Royal Highness."

The children of emperors, "Your Imperial Highness."

Till the reign of Henry VIII. the kings of England were styled "Your Highness," "Your Grace," "Your Excellent Grace," &c.

Hilary Term, in the Law courts, is from the 11th to the end of January, so called in honour of St. Hilary, whose day occurs on the 13th.

Hildebrand (*Meister*). The Nestor of German romance, a magician as well as champion, like Maugis among the heroes of Charlemagne.

Hildebrand. Pope Gregory VII. (1013, 1073-1085.)

A Hildebrand. A violent, mischievous person. So called from pope Gregory VII., noted for subjugating the power of the German emperors; and specially detested by the early reformers for his ultra-pontifical views. (*See above.*)

Hildebrod (*Duke*) President of the Alsatian club.—*Sir W. Scott, "Fortunes of Nigel."*

Hildur. Goddess of war, the Bellona of Scandinavian mythology.

Hill-People or *Hill-folk.* A class of beings in Scandinavian tradition between the elves and the human race. They are supposed to dwell in caves and small hills, and are bent on receiving the benefits of man's redemption.

Hill Tribes. The barbarous tribes dwelling in remote parts of the Deccan or plateau of Central India.

Hil'pa. A Chinese antediluvian princess, one of the 150 daughters of Zilpah, of the race of Cohu (*Cain*). Her lover is Shallum (*q.v.*) —*Spectator*, vol. viii. 584-585.

Himiltrude (3 syl.). Wife of Charlemagne, who surpassed all other women in nobleness of mien.

> Her neck was tinged with a delicate rose, like that of a Roman matron in former ages. Her locks were bound about her temples with gold and purple bands. Her dress was looped up with ruby clasps. Her coronet and her purple robes gave her an air of surpassing majesty.—" *Croquemitaine*," iii.

Himinbiorg. A city fortified by Heimdall. It was situate under the extremity of the rainbow or bridge Bifrost, and commanded a view of 100 leagues in every direction.—*Celtic mythology.*

Hind. Emblematic of St. Giles, because "a heaven-directed hind went daily to give him milk in the desert, near the mouth of the Rhone." (*See* HART.)

The hind of Sertorius. Serto'rius was invited by the Lusita'nians to defend them against the Romans. He had a tame white hind, which he taught to follow him, and from which he pretended to receive the instructions of Dian'a. By this artifice, says Plutarch, he imposed on the superstition of the people.

> He feigned a demon (in a hind concealed)
> To him the counsels of the gods revealed.
> *Camoens*, "*Lusiad*," i.

The milk-white hind, in Dryden's poem, "The Hind and the Panther," means the Roman Catholic Church, milk-white because "infallible." The panther, full of the spots of error, is the Church of England.

> Without unspotted, innocent within,
> She feared no danger, for she knew no sin.
> *Pt* i.

Hind and Panther. A satire by Dryden. The "noble buzzard" is bishop Burnet, who censured Dryden for the great immorality of his dramas.

Hin'da. Daughter of Al Hassan, the Arabian ameer of Persia. Her lover, Hafed, was a Gheber or Fire-worshipper, the sworn enemy of Al Hassan and all his race. Al Hassan sent her away for safety, but she was taken captive by Hafed's party, and when her lover (betrayed to Al Hassan) burnt himself to death in the sacred fire, Hinda cast herself headlong into the sea.—*T. Moore*, "*The Fire-Worshippers.*"

Hinda. One of the idols of the Madianites.

Hin'der is to hold one behind; whereas *pre-vent* is to go before, and thus stop one's progress.

Hindustan'. Hind (*Persic*), Sind (*Sanskrit*), means "black," and *u* or *oo* is the common adjunct, about equal to our *ey*. Hence "Hindoo" or "Hindu" means *blackey* or *negro*. "Tan" means territory in all the A'ryan family of languages, and therefore "Hindus-tan" means *Negroes-territory.*

> Tan appears in Koordistan, Afganistan, Mauritania, Farsistan, &c., country of the Koords, the Afgans, the Maurs or Moors, Fars, &c. Kohistan (*high-country*), Kafiristan (infidel country), &c.

Hindustan Regiment. The 76th. So called because it first distinguished itself in Hindustan. It is also called the *Seven and Sixpennies*, from its number.

Hinzelmann. The most famous house-spirit or kobold of German legend. He lived four years in the old castle of Hudemühlen, where he had a room set apart for him; at the end of the fourth year (1588) he went away of his own accord, and never again returned.

Hip! Hip! Hurrah! Hip is said to be a notarica, composed of the initial letters of *Hierosolyma Est Per'dita.* Henri van Laun says, in *Notes and Queries*, that whenever the German knights headed a Jew-hunt, in the middle ages, they ran shouting "Hip! Hip!" as much as to say "Jerusalem is destroyed." (*See* NOTARICA.)

Timbs derives Hurrah from the Sclavonic *hu-raj* (to Paradise), so that *Hip! hip! hurrah!* would mean "Jerusalem is lost to the infidel, and we are on the road to Paradise." These etymons may be taken for what they are worth.

"*Now, infidel, I have thee on the hip*" ("Merchant of Venice"); and again, "*I'll have our Michael Cassio on the hip*" ("Othello"), to have the whip hand of one. The term is derived from wrestlers, who seize the adversary by the hip and throw him.

> In fine he doth apply one speciall drift,
> Which was to get the pagan on the hip,
> And having caught him right, he doth him lift
> By nimble sleight, and in such wise doth trip,
> That down he threw him. *Sir J. Harington.*

Hipper-Switches. Coarse willow withs. A *hipper* is a coarse osier used in basket-making, and an osier field is a *hipper-holm.*

Hippo. *Bishop of Hippo.* A title by which St. Augustine is designated. (354-430.)

Hip'pocampus, pl. HIPPOCAMPES (4 syl.). A sea-horse, having the head and fore-quarters of a horse, with the tail and hind-quarters of a fish or dolphin.

Hip'pocras. A cordial made of Lisbon and Canary wines, bruised spices, and sugar; so called from the strainer through which it is passed, called by apothecaries *Hippocratës' sleeve.* Hippocratës in the middle ages was called "Ypocras" or "Hippocras." Thus Chaucer:

> Well knew he the old Esculapius,
> And Deiscorides, and eek Rufus,
> Old Ypocras, Haly, and Galien.
> "*Canterbury Tales*" (*Prologue*, 431).

Hippocrat'ean School. A school of medicine, so called from Hippoc'rates. (*See* DOGMATIC.)

Hippoc'ratës' Sleeve. A woollen bag of a square piece of flannel, having the opposite corners joined, so as to make it triangular. Used by chemists for straining syrups, &c., and for decoctions.

Hip'pocrene (3 syl.). The fountain of the Muses, produced by a stroke of the hoof of Peg'asos (Greek, horse-fountain).

Hip'pogryph or *Hippogrif.* The winged horse, whose father was a griffin and mother a filly (Greek, *hippos*, a horse, and *gryphos*, a griffin). A symbol of love.—"*Orlando Furioso,*" iv. 18, 19.

> So saying, he caught him up, and without wing
> Of hippogrif, bore through the air sublime,
> Over the wilderness and o'er the plain.
> *Milton.* "*Paradise Regained,*" iv.

(*See* SIMURGH.)

Hippol'yta. Queen of the Am'azons, and daughter of Mars. Shakespeare has introduced the character in his "Midsummer Night's Dream," where he betroths her to Theseus, duke of Athens. In classic fable it is her sister An'tiopë who married Theseus, although some writers justify Shakespeare's account. Hippolyta was famous for a girdle given her by her father, and it was one of the twelve labours of Herculës to possess himself of this prize.

Hippol'ytos. Son of Theseus, king of Athens. He was dragged to death by wild horses, and restored to life by Escula'pios.

(1) **Hippol'ytus,** the cardinal to whom Ariosto dedicated his "Orlando Furioso."

(2) *Hippolytus,* son of Alfonso, duke of Ferrara; a cardinal also.

(3) *Hippolytus,* of the family of Medicis; a cardinal; killed by poison.

Hippom'enes (4 syl.). A Grecian prince, who ran a race with Atalanta for her hand in marriage. He had three golden apples, which he dropped one by one, and which the lady stopped to pick up. By this delay she lost the race.

Hi'ren. A sword, a swaggerer, a fighting man. It is the Greek *Irënë,* goddess of peace. A *lucus a non lucendo.*

> "Have we got Hiren here? We'll have no swaggering youngsters."—*Sir W. Scott,* "*The Antiquary.*"

Hiren. A strumpet. From Peel's play, "The Turkish Mahomet and Hyren the fair Greek."

See 2 Henry IV., ii. 4.

Hispa'nia. Spain. So called from the Punic word *Span* (a rabbit), on account of the vast number of rabbits which the Carthaginians found in the peninsula. Others derive it from the Basque *Expaña* (a border).

Historicus. The *nom de plume* in the *Times* of Sir W. Vernon Harcourt, a slashing writer in the *Saturday Review.*

History. Our oldest historian is the Venerable Bede, who wrote in Latin an "Ecclesiastical History" of very great merit (672-735). Of secular historians, William of Poitiers, who wrote in Latin "The Gests or Deeds of William, Duke of Normandy and King of the English" (1020-1088). His contemporary was Ingulphus, who wrote a history of Croyland Abbey (1030-1109). The oldest prose work in Early English is Sir John Mandeville's account of his Eastern travels in 1356.

The father of History. Herod'otos, the Greek historian. (B.C. 484-408.) So called by Cicero.

Father of French History. André Duchesne. (1584-1640.)

Father of Historic Painting. Polygno'tos of Thasos (Flourished B.C. 463-435.)

History of Croyland Abbey, by Ingulphus, and its continuation to 1118 by Peter of Blois, proved to be literary impositions by Sir Francis Palgrave in the *Quarterly Review*, vol. xxxiv., No. 67.

Histrion'ic is from the Etruscan word *hister* (a dancer), *histrio'nes* (ballet-dancer). Hence *histrio* in Latin means a stage-player, and our word *histrionic*, pertaining to the drama.

Hit. *A great hit.* A piece of good luck. From the game *hit and miss*, or the game of back-gammon, where "two hits equal a gammon."

Hitch. *There is some hitch.* Some impediment. A horse is said to have a hitch in his gait when it is lame. (Welsh, *kecian*, to halt or limp.)

Hoâng. The ancient title of the Chinese kings, meaning "sovereign lord." (*See* KING.)

Hoax. Welsh, *hoced*, a trick or juggle; Saxon, *hucx*, derision. (*See* CANARD.)

Hob of a grate. From the Anglo-Saxon verb, *habban* (to hold). The chimney-corner, where at one time a settle stood on each side, was also called "the hob."

Hob and Nob together. To drink as cronies, to clink glasses, to drink *tête-à-tête*. In the old English houses there was a hob at each corner of the hearth for heating the beer, or holding what one wished to keep hot. This was from the Saxon *habban* (to hold). The little round table set at the elbow was called a *nob;* hence to hob-nob was to drink snugly and cosily in the chimney corner, with the beer hobbed, and a little nob-table set in the snuggery. (*See* HOB NOB.)

Ho'bal. An idol in the Caa'ba, before the time of Mahomet; supposed to have the power of giving rain.

Hob'bima.

The Scotch Hobbima. P. Nasmyth, a Scotch landscape painter. (Born 1831.)

The English Hobbima. John Crome, the elder (of Norwich), whose last words were "O Hobbima, Hobbima, how I do love thee!"

Hob'bididance (4 syl.). The prince of dumbness, and one of the five fiends that possessed "poor Tom."—*Shakespeare*, "*King Lear*," iv. 1.

Hob'binol. The shepherd (Gabriel Harvey, the poet, 1545-1630) who relates a song in praise of Eliza, queen of shepherds (queen Elizabeth).—*Spenser*, "*Shepherds' Calendar.*"

Hobbler or *Clopinel.* Jean de Meung, the poet, who wrote the sequel to the "Romance of the Rose." (1260-1320.)

Tyrtæus, the Greek elegiac poet, was called *Hobbler* because he introduced the alternate pentameter verse, which is one foot short of the old heroic metre.

Hobby or *Hobby-horse.* A favourite pursuit. The *hobby* is a falcon trained to fly at pigeons and partridges. As hawks were universal pets in the days of falconry, and hawking the favourite pursuit, it is quite evident how the word hobby got its present meaning. Hobby-horse is a corruption of *Hobby-hause* (hawk-tossing), or throwing off the hawk from the wrist. Hobby is applied to a little pet riding-horse by the same natural transposition, as a mews for hawks is now a place for horses.

Hobby-horse. A child's plaything, so called from the hobby-horse of the ancient morris-dance; a light frame of wicker-work, in which some one was placed, who performed ridiculous gambols. (*See above.*)

> The hobby-horse doth hither prance,
> Maid Marrian and the Morris dance.
> (1221.)

Hob'ëdy-hoy. Between a man and a boy. Spanish, *hombre de hoja* (a man of lath), a man beaten out thin. Hoja is anything very thin, as gold leaf, a sword-blade, sheet iron, &c. Tusser says the third age of seven years is to be kept "under Sir Hobbard de Hoy." I fancy hobëdy is diminutive of *hob*, a clownish lout, a word which appears in hob-nail, hobgoblin; if so, the word may be the diminutive adjective hobeden joined to the Welsh *hoeden* (a tom-boy, male or female), Hobëden hoeden contracted into hobedy-hoy, a clownish tom-boy.

Hobgob'lin. Puck or Robin Goodfellow. Keightley thinks it a corruption of Rob-Goblin, *i.e.*, the goblin Robin, just as Hodge is the nickname of Roger; but I fancy the first syllable is a contraction of Hobby, a pet wee thing, and that Robin Goodfellow is termed the "little pet goblin."

> Those that Hobgoblin call you, and sweet Puck,
> You do their work, and they shall have good luck.
> *Shakespeare*, "*Midsummer Night's Dream*," ii. 1.

Hob-hole. North Riding of Yorkshire, where the giant Hob used to live. The fishermen still regard it with superstitious terror. The Syrians worshipped Hobal under the form of a huge red stone.

Hob'inol. (*See* HOBBINOL.)

Hob'lers or *Hovellers.* Men who keep a light nag that they may give instant information of threatened invasion, or ugly customers at sea. (Old French *hober*, to move up and down; our *hobby*, *q.v.*)

Sentinels who kept watch at beacons in the Isle of Wight, and ran to the governor when they had any intelligence to communicate, were called hoblers.—*MS. Lansd.* (1033.)

Hob-nail. When the London sheriff is sworn in, the tenants of a manor in Shropshire are directed to come forth and do service, whereupon the senior alderman below the chair steps forward and chops a stick, in token that the tenants of this county supplied their feudal lord with fuel.

The owners of a forge in St. Clements are then called forth to do suit and service, when an officer of the court produces six horse-shoes and sixty-one hob-nails, which he used to count before the cursitor baron till that office was abolished in 1857.

Hob Nob. A corruption of *hab nab*, meaning "have or not," hence hit or miss, at random; and, secondarily, give or take, whence also an open defiance. A similar construction to willy nilly. Saxon, *habban*, to have; *nabban*, not to have.)

The citizens in their rage shot habbe or nabbe (*hit or miss*), at random.—*Holinshed*, "*History of Ireland.*"

He writes of the weather hab nab (*at random*), and as the toy (*fancy*) takes him, chequers the year with foul and fair.—"*Quack Astrologer.*" (1673.)

He is a devil in private brawls . . . hob nob is his word, give 't or take 't.—*Shakespeare*, "*Twelfth Night*," iii. 4.

Not of Jack Straw, with his rebellious crew,
That set king, realm, and laws, at hab or nab (*defiance*). *Sir J. Harington*, "*Epigram*," iv.

Hob'omokko. An evil spirit among the North American Indians.

Hobson's Choice. This or none. Tobi'as Hobson was a carrier and innkeeper at Cambridge, who erected the handsome conduit there, and settled "seven lays" of pasture ground towards its maintenance. "He kept a stable of forty good cattle, always ready and fit for travelling; but when a man came for a horse he was led into the stable, where there was great choice, but was obliged to take the horse which stood nearest to the stable-door; so that every customer was alike well served, according to his chance, and every horse ridden with the same justice."—*Spectator*, No. 509.

Milton wrote two quibbling epitaphs upon this eccentric character.

Why is the greatest of free communities reduced to Hobson's choice?—*The Times.*

Hock. So called from Hockheim, on the Maine, where the best is supposed to be made. It used to be called hockamore (3 syl.).

As unfit to bottle as old hockamore.—*Mortimer.*

Hock Cart. The high cart, the last cart-load of harvest.

Hock-Day, Hock-Tide, or **Hock-Tuesday.** The day when the English surprised and slew the Danes, who had annoyed them for 255 years. This Tuesday was long held as a festival in England, and landlords received an annual tribute called *Hock-money*, for allowing their tenants and serfs to commemorate Hock-day, which was the second Tuesday after Easter-day.

Hock'ey. A game in which each player has a hooked stick or bandy with which to strike the ball. Hockey is simply the diminutive of *hook.*

Hockley-i'-the-Hole. Public gardens near Clerkenwell Green, famous for bear and bull-baiting, dog and cock-fights, &c. The earliest record of this garden is a little subsequent to the Restoration.

Ho'cus Po'cus. The words uttered by a conjuror when he performs a trick, to cheat or take surreptitiously. Tillotson affirms it to be a perversion of the words *Hoc est Corpus* said by the priest when he consecrates the elements in the Eucharist, but there seems no sufficient reason for this assertion. The Welsh *hoced pwca* (a goblin's trick, our *hoax*) seems a more probable etymology (Danish, *pokker*, a hobgoblin). Nares says it is Ochus Bochus, an Italian magician invoked by jugglers.

Hod'eken (3 syl.) means *Little-hat*, a German goblin or domestic fairy, so called because he always wore a little felt hat over his face.

Hodge (1 syl.). The "Goodman" of Gammer Gurton, in the old play called "Gammer Gurton's Needle."

Hodge-podge (2 syl.). A medley. A corruption of Hotch-pot, *i.e.*, various fragments mixed together in the "pot-au-feu." (*See* HOTCH-POT.)

Hö'dur or *Höder*. God of Darkness; the blind god who killed Balder, at the instigation of Loki, with an arrow made of mistletoe. Höder typifies night, as Balder typifies day.—*Scandinavian mythology.*

> And Balder's pile, of the glowing sun
> A symbol true, blazed forth;
> But soon its splendour sinketh down
> When Höder rules the earth.
> *Frithiof-Saga*, "*Balder's Bale-Fire.*"

Hog. *A hog in armour.* A person of awkward manners dressed so fine that he cannot move easily. A corruption of "A hodge in armour," a rustic in the armour of a knight.

To go the whole hog. An American expression, meaning unmixed democratical principles. It is used in England to signify a "thorough goer" of any kind. In Virginia the dealer asks the retail butcher if "he means to go the whole hog, or to take only certain joints," and he regulates his price accordingly.—"*Men and Manners of America.*"

Another explanation is this: A *hog* is an Irish expression for "a shilling," as a *tester* is for "sixpence." To go the whole hog means to spend the whole shilling.

N.B. In England a hog is a five-shilling piece.

¶ *Johnian Hogs.* A Cambridge cant term for the students of St. John's College, the velvet bars on the sleeve of their gowns being called *crackle*, in allusion to the scored rind of roast pork. The bridge which connects the grounds with one of the courts is termed "the Bridge of Grunts," in playful allusion to the *Bridge of Sighs* at Venice; it is also called the "Isthmus of Suez" (a pun upon *sues*), meaning the isthmus of swine.

To drive hogs. To snore, or make a noise like hogs driven to market.

Ho'garth. *The Scottish Hogarth* David Allan. (1744-1796.)

Ho'gen Mo'gen. Holland or the Netherlands, so called from *Hoogë en Mogendë* (high and mighty), the Dutch style of addressing the States-General.

> But I have sent him for a token
> To your Low-country Hogen-Mogen.
> *Butler*, "*Hudibras.*"

Hogg. (*See* under the word BREWER.)

Hogmanay', Hogmena', or Hagmen'a. Holy month. December is so called because our Lord was born on the 25th thereof. (Saxon, *hâlig monath*, holy month.)

New Year's eve is called *hogmanay'-night* or *hogg-night*, and it is still customary in parts of Scotland for persons to go from door to door on that night asking in rude rhymes for cakes or money.

King Haco, of Norway, fixed the feast of Yole on Christmas Day, the eve of which used to be called hogg-night, but the Scotch were taught by the French to transfer the feast of Yole to the feast of Noel, and hogg-night has ever since been the last of December.

Hogshead, a large cask = ½-pipe or butt, is a curious instance of the misuse of *h*. The word is from the Danish *Ox-hud* (ox-hide), the larger skins in contradistinction to the smaller *goat* skins.

Hogs-Norton. *I think you were born at Hogs-Norton.* A reproof to an ill-mannered person.

> I think thou wast born at Hoggs-Norton, where piggs play upon the organs.
> *Howell's* "*English Proverbs*," p. 16.

Hoist. *Hoist with his own petard.* Beaten with his own weapons, caught in his own trap. The petard was a thick iron engine, filled with gunpowder, and fastened to gates, barricades, and so on, to blow them up. The danger was lest the engineer who fired the petard should be blown up in the explosion.

> Let it work;
> For 'tis the sport to have the engineer
> Hoist with his own petard; and it shall go hard
> But I will delve one yard below their mines,
> And blow them at the moon.
> *Shakespeare*, "*Hamlet*," iii. 4.

Hoky or **Hockey Cake.** Harvest cake. The cake given out to the harvesters when the Hock cart reached home. (*See* HOCK CART.)

Holborn is not a corruption of Old Bourne, as Stow asserts; but of Holeburne, the *burne* or stream in the *hole* or hollow. It is spelt Holeburne in "Domesday Book," i. 127a, and in documents *temp.* Richard I. connected with the nunnery of St. Mary, Clerkenwell, it is eight times spelt in the same way.—*The Times* (J. G. Waller).

He rode backwards up Holborn Hill. He went to be hanged. The way to

Tyburn from Newgate was up Holborn Hill, and criminals in ancient times rode backwards to the place of execution.

Hold of a ship is between the lowest deck and the keel. In merchant-vessels it *holds* the main part of the cargo. In men-of-war it holds the provisions, water for drinking, &c., stores, and berths. The *after* hold is *aft* the main-mast; the *main* hold is before the same; and the *fore* hold is about the fore hatches.

He is not fit to hold the candle to him. He is very inferior. The allusion is to link-boys who held candles in theatres and other places of night amusement. The French say *Le jeu ne vaut pas la chandelle*, referring to the same custom.

> Others say that Mr. Handel
> To Bonocini can't hold a candle.
> *Swift.*

To hold one in hand. To amuse in order to get some advantage. The allusion is to horses held in hand or under command of the driver.

To cry hold. Stop. The allusion is to the old military tournaments; when the umpires wished to stop the contest, they cried out "Hold."

> Lay on, Macduff;
> And damn'd be him that first cries "Hold, enough!"
> *Shakespeare*, "*Macbeth*," v. 6.

Hold-fast. *Brag is a good dog, but Holdfast is a better.* Promises are all very good, but acts are far better.

> Holdfast is the only dog, my duck.
> *Shakespeare*, "*Henry V.*," ii. 3.

Hole. *Pick a hole in his coat.* To find out some cause of blame. The allusion is to the Roman custom of dressing criminals in an old ragged gown (Liv. ii. 61). Hence a holey coat is a synonym for guilt.

Holipher'nes (4 syl.), called English Henry (in "Jerusalem Delivered"), one of the Christian knights in the first crusade, was slain by Dragu'tës.—Bk. ix.

Holland. The country of paradoxes. The "houses are built on the sand;" the sea is higher than the shore; the keels of the ships are above the chimney-tops of the houses; and the cow's tail does not "grow downward," but is tied up to a ring in the roof of the stable. Voltaire took leave of the land and people in these words, "Adieu! canaux, canards, canaille," (Adieu! dykes, ducks, dolts). And Butler calls it—

> A land that rides at anchor, and is moored
> In which they do not live, but go aboard.
> "*Description of Holland.*"

Holland. A particular kind of cloth, so called because it used to be sent to Holland to be bleached. *Lawn* is cloth bleached on a lawn; and *grass-lawn* is lawn bleached on a grass-plat. Bleaching is now performed by artificial processes.

Hollow. *I beat him hollow.* A corruption of "I beat him wholly."

Holly used to be employed by the early Christians at Rome to decorate churches and dwellings at Christmas; it had been previously used in the great festival of the Saturnàlia, which occurred at the same season of the year. The pagan Romans used to send to their friends holly-sprigs, during the Saturnalia, with wishes for their health and well-being. According to tradition it is the bush in which Jehovah appeared to Moses.

Hollyhock is the Anglo-Saxon *holihoc*, the marsh-mallow. It is a mistake to derive it from Holy-oak.

Holman (*Lieutenant James*). The blind traveller. (1787-1857.)

Holopher'nes (4 syl.). *Master Tubal Holophernës.* The great sophister-doctor, who, in the course of five years and three months, taught Gargantua to say his A B C backward.—*Rabelais*, "*Gargantua*," bk. i. 14.

Holofernës, in "Love's Labour's Lost." Shakespeare satirises in this character the literary affectations of the Lyly school. An anagram of Joh'nes Florio.

Holy Alliance. A league formed by Russia, Austria, and Prussia to regulate the affairs of Europe "by the principles of Christian charity," meaning that each of the contracting parties was to keep all that the league assigned them. (1816.)

Holy City. That city which the religious consider most especially connected with their religious faith, thus:

All'ahabad' is the Holy City of the Indian Mahometans.
Bena'rës of the Hindus.
Cuzco of the ancient Incas.
Jerusalem of the Jews and Christians.
Mecca and Medi'na of the Mahometans.
Moscow and Kief of the Russians.

Holy Coat of Treves, said to be the seamless coat of our Saviour, deposited at Treves by the empress Hele'na, who discovered it in the fourth century

Holy Family. The infant Saviour and his attendants, as Joseph, Mary, Elizabeth, Anna, and John the Baptist. All the five figures are not always introduced in pictures of the "Holy Family."

Holy Land.
(1) Christians call Palestine the Holy Land, because it was the site of Christ's birth, ministry, and death.
(2) Mahometans call Mecca the Holy Land, because Mahomet was born there.
(3) The Chinese Buddhists call India the Holy Land, because it was the native land of Sakya-muni, the Buddha (*q.v.*).
(4) The Greek considered Elis as Holy Land, from the temple of Olympian Zeus, and the sacred festival held there every four years.
(5) In America each of the strange politico-religious sects calls its own settlement the Holy Land, or something implying pretty much the same thing.

Holy League. A combination formed by pope Julius II. with Louis XII. of France, Maximilian of Germany, Ferdinand III. of Spain, and various Italian princes, against the republic of Venice in 1508.

There was another league so called in the reign of Henri III. of France, in 1576, under the auspices of Henri de Guise, "for the defence of the Holy Catholic Church against the encroachments of the reformers." The pope gave it his sanction, but its true strength lay in Felipe II. of Spain.

Holy Maid of Kent. Elizabeth Barton, who incited the Roman Catholics to resist the progress of the Reformation, and pretended to act under direct inspiration. She was hanged at Tyburn in 1534.

Holy Orders. The *mino'res or'dines*, or first four in the Roman Catholic Church, are Ostia'rius, Lector, Exorcis'ta, and Acoly'tus.

Holy Places. Places in which the chief events of our Saviour's life occurred, such as the Sepulchre, Gethsemanë, the Supper-room, the Church of the Ascension, the tomb of the Virgin, and so on.

Holy Thursday. The day of our Lord's ascension.

Holy Water. Water blessed by a priest or bishop for holy uses.

The devil hates holy water. Johannes Beli'thus says that holy water is "very unpopular with the demons," and is used in sepulchral rites "to keep them away from the corpse."

"I love him as the devil loves holy water."

Holy Water Sprinkle. A military club set with spikes. So called jocularly because it makes the blood to flow as water sprinkled by an aspergillum.

Holywell Street (London). Fitzstephens, in his description of London, in the reign of Henry II., speaks of "the excellent springs at a small distance from the city," whose waters are most sweet, salubrious, and clear, and whose runnels murmur over the shining stones. "Among these are Holywell, Clerkenwell, and St. Clement's well."

Home (1 syl.). *Who goes home?* When the House of Commons breaks up at night the door-keeper asks this question of the members. In byegone days all members going in the direction of the Speaker's residence went in a body to see him safe home. The question is still asked, but is a mere relic of antiquity.

Homer.
The Celtic Homer. Ossian, son of Fingal, king of Morven.
Homer of the Franks. Charlemagne, called Angilbert his *Homer.* (Died 814.)
Homer of Ferra'ra. Ariosto is so called by Tasso. (1474-1533.)
The Scottish Homer. William Wilkie, author of "The Epigoniad." (1721-1772.)
The British Homer. Milton.
The prose Homer of human nature. Henry Fielding; so called by Byron.

It was Dorotheus who spent his whole life trying to elucidate one single word of Homer.

Book iv. of the Iliad laid under the patient's pillow will cure ague.—*Serenus Sammonicus.*

Good Homer sometimes nods. We are all apt to make mistakes sometimes. The phrase is from Horace, "*Ars Poetica.*"

Quando'quë bonus dormi'tat Home'rus. (359.)

The Casket Homer. An edition corrected by Aristotle, which Alexander the Great always carried about with him, and laid under his pillow at night with his sword. After the battle of Arbe'la, a golden casket richly studded with gems was found in the tent of Darius; and Alex-

ander being asked to what purpose it should be assigned, replied, "There is but one thing in the world worthy of so costly a depository;" saying which he placed therein his edition of Homer.

Homer'ic Verse. Hexameter verse, so called because Homer adopted it in his two great epics.

Homœop'athy (5 syl.). The plan of curing a disease by very minute doses of a medicine which would in healthy persons produce the very same disease. The principle of vaccination is a sort of homœopathy, only it is producing in a healthy person a mitigated form of the disease guarded against. You impart a mild form of small-pox to prevent the patient from taking the virulent disease. (Greek, *homoios pathos*, like disease.) (*See* HAHNEMANN.)

> Tut, man! one fire burns out another's burning;
> One pain is lessened by another's anguish . . .
> Take thou some new infection to the eye,
> And the rank poison of the old will die.
> *Shakespeare, "Romeo and Juliet," I. 2.*

Hon'est (*h* silent). *Honest Jack Bannister.* An actor in London for thirty-six years. (1760-1836.)

> After his retirement he was once accosted by Sir George Rose, when Honest Jack, being on the opposite side of the street, cried out, "Stop a moment, Sir George, and I will come over to you." "No, no," replied his friend, "I never yet made you cross, and will not begin now."—*Grinsted, "Relics of Genius."*

Honeycomb. The hexagonal shape of the bees' cells is generally ascribed to the instinctive skill of the bee, but is simply the ordinary result of mechanical laws. Solitary bees always make *circular* cells; and without doubt those of hive bees are made cylindrical, but acquire their hexagonal form by mechanical pressure. Dr. Wollaston says all cylinders made of soft pliable materials become hexagonal under such circumstances. The cells of trees are circular towards the extremity, but hexagonal in the centre of the substance; and the cellular membranes of all vegetables are hexagonal also. (*See* ANT.)

Honeycomb Will. A fine gentleman. One of the members of the imaginary club from which the *Spectator* issued.

Honey-dew. A sweet substance found on lime-trees and some other plants. Bees and ants are fond of it. It is a curious misnomer, as it is the excretion of the aphis or vine-fretter. The way it is excreted is this: the ant beats with its antennæ the abdomen of the aphis, which lifts up the part beaten, and excretes a limpid drop of sweet juice called honey-dew.

Honey Madness. There is a rhododendron about Trebizond, the flowers of which the bees are fond of, but if any one eats the honey he becomes mad.—*Tourneford.*

Honey-moon. The month after marriage, or so much of it as is spent away from home; so called from the practice of the ancient Teutons of drinking honey-wine (*hydromel*) for thirty days after marriage. Attila, the Hun, indulged so freely in hydromel at his wedding-feast that he died.

Honey Soap contains no portion of honey. Some is made from the finest yellow soap, and some is a mixture of palm-oil soap, olive-soap, and curd-soap. It is scented with oil of verbena, rose-geranium, ginger-grass, bergamot, &c.

Honeywood. A yea-nay type, illustrative of what Dr. Young says: "What is mere good nature but a fool?"—*Goldsmith, "The Good-natured Man."*

Hong Merchants. Those merchants who were alone permitted by the government of China to trade with China, till the restriction was abolished in 1842. The Chinese applied the word hong to the foreign factories situated at Canton.

Hon'i. *Honi soit qui mal y pense* (Evil be [to him] who thinks evil of this). The tradition is that Edward III. gave a grand court ball, and one of the ladies present was the beautiful countess of Salisbury, whose garter of blue ribbon accidentally fell off. The king saw a significant smile among the guests, and gallantly came to the rescue. "*Honi soit qui mal y pense*" (Shame to him who thinks shame of this accident), cried the monarch. Then, binding the ribbon round his own knee, he added, "I will bring it about that the proudest noble in the land shall think it an honour to wear this band." The incident determined him to abandon his plan of forming an order of the *Round Table*, and he formed instead the order of the "Garter."—*Tighe and Davis, "Annals of Windsor."*

Honour (*h* silent). A superior seigniory, on which other lordships or manors depend by the performance of customary service.

An affair of honour. A dispute to be settled by a duel. Duels were generally provoked by offences against the arbitrary rules of etiquette, courtesy, or feeling, called the "laws of honour;" and as these offences were not recognisable in the law courts, they were settled by private combat.

Debts of honour. Debts contracted by betting, gambling, or verbal promise. As these debts cannot be enforced by law, but depend solely on good faith, they are called debts of honour.

Laws of honour. Certain arbitrary rules which the fashionable world tacitly admits; they wholly regard deportment, and have nothing to do with moral offences. Breaches of this code are punished by duels, expulsion from society, or suspension called "sending to Coventry" (*q.v.*).

Point of honour. An obligation which is binding because its violation would offend some conscientious scruple or notion of self-respect.

Word of honour. A gage which cannot be violated without placing the breaker of it beyond the pale of respectability and good society.

Honours (*h* silent). *Crushed by his honours.* The allusion is to the Roman damsel who agreed to open the gates of Rome to king Ta'tius, provided his soldiers would give her the ornaments which they wore on their arms. As they entered they threw their shields on her and crushed her, saying as they did so, "These are the ornaments worn by Sabines on their arms." Roman story says the maid was named Tarpe'ia, and that she was the daughter of Tarpeius, the governor of the citadel.

Draco, the Athenian legislator, was crushed to death in the theatre of Ægi'na, by the number of caps and cloaks showered on him by the audience, as a mark of their high appreciation of his merits.

Elagab'alus, the Roman emperor, invited the leading men of Rome to a banquet, and under the pretence of showing them honour rained roses upon them; but the shower continued till they were all buried and smothered by the flowers.

Two or four by honours. A term in whist. If two "partners" hold three court cards, they score two points; if they hold four court cards, they score four points. These are *honour* points, or points not won by the merit of play, but by courtesy and laws of honour. The phrases are, "I score or claim two points by right of honours," and "I score or claim four points by right of four court or honour cards."

Honours of war. The privilege allowed to an honoured enemy, on capitulation, of being permitted to retain their offensive arms. This is the highest honour a victor can pay a vanquished foe. Sometimes the soldiers so honoured are required to pile arms, in other cases they are allowed to march with all their arms, drums beating, and colours flying.

Hood (*Robin*). Introduced by Sir W. Scott in "*Ivanhoe.*" (*See* ROBIN.)

'Tis not the hood that makes the monk (Cucul'lus non facit mon'achum). We must not be deceived by appearances, or take for granted that things and persons are what they seem to be.

> They should be good men; their affairs are right eous;
> But all hoods make not monks.
> *Shakespeare*, "*Henry VIII.*," iii. 1.

Hook. *With a hook at the end.* You suppose I assent, but my assent is not likely to be given. The subject has a hook or note of interrogation to denote that it is dubious (?).

He is off the hooks. Done for, laid on the shelf, superseded, dead. The bent pieces of iron on which the hinges of a gate rest and turn are called *hooks;* if a gate is off the hooks it is in a bad way, and cannot readily be opened and shut.

To drop off the hooks. To die. In allusion to the ancient practice of suspending the quarters of felons on hooks till they dropped off.

Hook or Crook. Somehow; in one way or another; by foul means or by just measures. Many suggestions have been ventured in explanation of this phrase, but none are satisfactory. I am inclined to think it means "foully, like a thief, or holily, like a bishop," the *hook* being the instrument used by footpads, and the "crook" being the bishop's crosier

'for catching men." The French phrase is "À droit ou à tort." (*See below.*)

Their work was by hook or crook to rap and oring all under the emperor's power.—*Thomas Rymer, "On Parliaments."*

Hook and crook. Formerly the poor of a manor were allowed to go into the forests with a hook and crook to get wood. What they could not reach they might pull down with their crook. This sort of living was very precarious, but eagerly sought. Boundary stones, beyond which the "hook and crook folk" might not pass, exist still. This custom does not satisfy our use of the preceding phrase, which does not mean "in a precarious manner," but at all hazards, ill or well.

Dynmure Wood was ever open and common to the . . . inhabitants of Bodmin . . . to bear away upon their backs a burden of lop, crop, hook, crook, and bag wood.—*Bodmin Register.* (1525.)

Hookey Walker. (*See* WALKER.)

Hooped Pots. Drinking pots at one time were made with hoops, that when two or more drank from the same tankard no one of them should take more than his share. Jack Cade promises his followers that "seven half-penny loaves shall be sold for a penny; the three-hooped pot shall have ten hoops; and I will make it felony to drink small beer."—*Shakespeare, "Henry VI.,"* iv. 2.

Hoopoo. A bird revered by all the ancient Egyptians, and placed on the sceptre of Horus, to symbolise joy and filial affection.

Hop. One of queen Mab's maids of honour.—*Drayton.*

To hop the twig. To run away from one's creditors, as a bird eludes a fowler, "hopping from spray to spray."

Hop-o'-my-Thumb. A very little fellow, sometimes confounded with Tom Thumb.

You Stump o'-the-gutter, you Hop-o'-my-thumb,
Your husband must from Lilliput come.
Kane O'Hara, "Midas."

Hope. Before Alexander set out for Asia he divided his kingdom among his friends. "My lord," said Perdiccas, "what have you left for yourself?" "Hope," replied Alexander. Whereupon Perdiccas rejoined, "If hope is enough for Alexander, it is enough for Perdiccas," and declined to accept any bounty from the king.

The Bard of Hope or *The Author of the Pleasures of Hope.* Thomas Campbell. (1777-1844.) The entire profits on this poem were £900.

Hopeful. The companion of Christian after the death of Faithful.—*Bunyan, "Pilgrim's Progress."*

Hope-on-High Bomby. A puritanical character drawn by Beaumont and Fletcher.

"Well," said Wildrake, "I think I can make a 'Hope-on-High Bomby' as well as thou canst."—*Sir W. Scott, "Woodstock,"* c. vii.

Hopkins (*Matthew*), of Manningtree, Essex, the witch-finder of the associated counties of Essex, Suffolk, Norfolk, and Huntingdonshire. In one year he hanged sixty reputed witches in Essex alone. Dr. Z. Grey says that between three and four thousand persons suffered death for witchcraft between 1643 and 1661.

Nicholas Hopkins. A Chartreux friar, confessor of the duke of Buckingham, who prophesied "that neither the king (Henry VIII.) nor his heirs should prosper, but that the duke of Buckingham should govern England."

1 *Gent.* That Devil-monk
Hopkins that made this mischief.
2 *Gent.* That was he
That fed him with his prophecies.
Shakespeare, "Henry VIII," ii. 1.

Hopkin'sians. Those who adopt the theological opinions of Dr. Samuel Hopkins, of Connecticut. These sectarians hold most of the Calvinistic doctrines, but entirely reject the doctrines of imputed sin and imputed righteousness. The speciality of the system is that true holiness consists in disinterested benevolence, and that all sin is *selfishness.*

Hopping Giles. A lame person. So called from St. Giles, the tutelar saint of cripples, who was himself lame.

Hor'ace. The Roman lyric poet.

The Horace of England. George, duke of Buckingham, preposterously declared Cowley to be the Pindar, Horace, and Virgil of England. (1618-1667.)

The French Horace. Jean Macrinus or Salmon. (1490-1557.)

The Horace of France or the *French Burns.* Pierre Jean de Beranger. (1780-1857.)

Spanish Horaces. The brothers Argen'sola, whose Christian names were Lupercio and Bartolome.

Hora'tio. Hamlet's intimate friend. —*Shakespeare, "Hamlet, Prince of Denmark."*

Horn ("Orlando Furioso"). Logistilla gave Astolpho at parting a horn that had the virtue to appall and put to flight the boldest knight or most savage beast. (Bk. viii.)

Horn. Drinking cups used to be made of the rhinoceros's horn, from an Oriental belief that "it sweats at the approach of poison."—*Calmet, "Biblical Dictionary."*

To put to the horn. To denounce as a rebel, or pronounce a person an outlaw, for not answering to a summons. In Scotland the messenger-at-arms goes to the cross of Edinburgh and gives three blasts with a horn before he heralds the judgment of outlawry.

King Horn. The hero of a French metrical romance, and the original of our "Horne Childe," generally called "The Geste of Kyng Horn." The nominal author of the French romance is Mestre Thomas. Dr. Percy ascribes the English romance of "King Horne" to the twelfth century, but this is probably a century too early. (*See* Ritson's "Ancient Romances.")

Horn of Fidelity. Morgan la Faye sent a horn to king Arthur, which had the following "virtue:"—No lady could drink out of it who was not "to her husband true;" all others who attempted to drink were sure to spill what it contained. This horn was carried to king Marke, and "his queene with a hundred ladies more" tried the experiment, but only four managed to drinke cleane." Ariosto's *enchanted cup* possessed a similar spell. (*See* CHASTITY.)

Horn of Plenty (*Cornu-co'pia*). Emblem of plenty.

Ce'rës is drawn with a ram's horn in her left arm, filled with fruits and flowers. Sometimes they are being poured on the earth from "the full horn," and sometimes they are held in it as in a basket. Diodo'rus (iii. 68) says the horn is one from the head of the goat by which Jupiter was suckled. He explains the fable thus: "In Libya," he says, "there is a strip of land shaped like a horn, bestowed by king Ammon on his bride Amalthæa, who nursed Jupiter with goat's milk.

> When Amalthe'a's horn
> O'er hill and dale the rose-crowned Flora pours,
> And scatters corn and wine, and fruits and flowers.
> *Camoens, "Lusiad," bk. ii.*

Horn of Power. When Tam'ugin assumed the title of Ghengis Khan, he commanded that a white horn should be thenceforward the standard of his troops. So the great Mogul "lifted up his horn on high," and was exalted to great power.

My horn hath he exalted (1 Sam. ii. 10; Ps. lxxxix. 24, &c.). Mr. Buckingham says of a Tyrian lady, "She wore on her head a hollow silver horn, rearing itself upwards obliquely from the forehead. It was some four inches in diameter at the root, and pointed at its extremity. This peculiarity reminded me forcibly of the expression of the Psalmist, 'Lift not up your horn on high: speak not with a stiff neck. All the horns of the wicked also will I cut off; but the horns of the righteous shall be exalted' (Ps. lxxv. 5, 10)." Bruce found in Abyssinia the silver horns of warriors and distinguished men. In the reign of Henry V. the "horned head-gear" was introduced into England, and from the effigy of Beatrice, countess of Arundel, at Arundel Church, who is represented with two horns outspread to a great extent, we may infer that the length of the head-horn, like the length of the shoe-point in the reign of Henry VI., &c., marked the degree of rank. "To cut off" such horns would be to degrade, and to exalt or extend such horns would be to add honour and dignity to the wearer.

Horns of a dilemma. A difficulty of such a nature that whatever way you attack it you encounter an equal amount of disagreeables. Macbeth, after the murder of Duncan, was in a strait between two evils: If he allowed Banquo to live, he had reason to believe that Banquo would supplant him; if, on the other hand, he resolved to keep the crown for which "he had 'filed his hands," he must "step further in blood," and cut Banquo off.

Lemma is something that has been proved, and being so is assumed as an axiom. It is from the Greek word *lam'bano* (I assume or take for granted). *Di-lemma* is a double lemma, or two-edged sword which strikes either way. The *horns* of a dilemma is a figure of speech taken from a bull, which tosses with either of his horns.

"Teach me to plead," said a young rhetorician to a sophist, "and I will pay you when I gain a cause." The master

sued for payment at once, and the scholar pleaded, "If I *gain* my cause you must pay me, and if I lose it I am not bound to pay you by the terms of our contract." The master pleaded, "If you *gain* you must pay me by the terms of the agreement, and if you lose the court will compel you to pay me."

The horns of Moses' face. This is a mere blunder. The Hebrew *karan* means "to shoot out beams of light," but has by mistake been translated in some versions "to wear horns." Thus the conventional statues of Moses represent him with horns. "Moses wist not that the skin of his face shone."—Exod. xxxiv. 29; *compare* 2 Cor. iii. 7—13: "The children of Israel could not stedfastly behold the face of Moses for the glory of his countenance."

To wear the horns. To be a cuckold. In the rutting season, the stags associate with the fawns; one stag selects several females who constitute his harem, till another stag comes who contests the prize with him. If beaten in the combat, he yields up his harem to the victor, and is without associates till he finds a stag feebler than himself, who is made to submit to similar terms. As stags are horned, and made cuckolds of by their fellows, the application is palpable. (*See* CORNETTE.)

Horn-Book. The Alphabet book, which was a thin board of oak about nine inches long and five or six wide, on which was printed the alphabet, the nine digits, and sometimes the Lord's Prayer. It had a handle, and was covered in front with a sheet of thin horn to prevent its being soiled, and the back-board was ornamented with a rude sketch of St. George and the Dragon. The board and its horn cover were held together by a narrow frame or border of brass.

Thee will I sing, in comely wainscot bound,
And golden verge inclosing thee around;
The faithful horn before, from age to age
Preserving thy invulnerable page;
Behind, thy patron saint in armour shines,
With sword and lance to guard the sacred lines...
Th' instructive handle's at the bottom fixed,
Lest wrangling critics should pervert the text.
Tickell, "The Horn Book."

Their books of stature small they took in hand,
Which with pellucid horn secured are,
To save from finger wet the letters fair.
Shenstone, "Schoolmistress."

Horn-gate. One of the two gates of "Dreams;" the other is of ivory. Visions which issue from the former come true. This whim depends upon two Greek puns; the Greek for horn is *keras*, and the verb *kraino* or *karanöo* means "to bring to an issue," "to fulfil;" so again *elephas* is ivory, and the verb *elephairo* means "to cheat," "to deceive." The verb *kraino*, however, is derived from *kra*, "the head," and means "to bring to a head;" and the verb *elephairo* is akin to elächus, "small."

Anchi'ses dismisses Æne'as through the ivory gate, on quitting the infernal regions, to indicate the unreality of his vision.

Sunt geminæ somni portæ, quarum altera fertur
Cornea, qua veris facilis datur exitus umbris;
Altera, candenti perfecta nitens elephanto,
Sed falsa ad cœlum mittunt insomnia Manës.
Virgil, "Æneid," vi. 893, &c.

Horn Mad. Quite mad. Madness in cattle was supposed to arise from a distemper in the internal substance of their horns, and furious or mad cattle had their horns bound with straw.

"Why, mistress, sure my master is horn-mad."—*Shakespeare, "Comedy of Errors," ii. 1.*

Hornet's Nest. *To poke your head into a hornet's nest.* To get into trouble by meddling and making. The bear is very fond of honey, and often gets stung by poking its snout by mistake into a hornet's nest in search of its favourite dainty.

Hor'nie (2 syl.). *Auld Hornie.* The devil, so called in Scotland. The allusion is to the horns with which Satan is generally represented.

Horn'pipe (2 syl.). The dance is so called because it used to be danced in the west of England to the pib-corn or horn-pipe, an instrument consisting of a pipe with a horn at each end.

Hor'oscope (3 syl.). The scheme of the twelve houses by which astrologers tell your fortune. The word means the "hour-scrutinised," because it is the hour of birth only which is examined in these star-maps. (*Hora-scop'eo*, Greek.)

Hors de Combat (French). *Out of battle.* Incapable of taking any further part in the fight.

Horse (1 syl.). The standard of the ancient Saxons was a white horse, which was preserved in the royal shield of the House of Hanover.

FAMOUS HORSES OF FABLE:

Abaster (Greek). One of the horses of

Pluto. The word means "away from the stars or "light of day."

Ăb'ațos (Greek). One of the horses of Pluto. The word means "inaccessible," and refers to the infernal realm.

Abraxas (Greek). One of the horses of Auro'ra. The letters of this word in Greek make up 365, the number of days in the year.

Æthon (Greek). One of the horses of the Sun. The word means "fiery red."

A'eton (*q.v.*). "Swift as an eagle."

Agnes (black), palfrey of Mary queen of Scots.

Alfa'na. Gradasso's horses. The word means "a mare."—"*Orlando Furioso.*"

Aligé'ro Clavilé'no. The "wooden-pin wing-horse" which Don Quixote and his squire mounted to achieve the deliverance of Dolori'da and her companions.

Alsvi'dur. One of the horses of the Sun. The word means "all scorching."—*Scandinavian mythology.*

Amethe'a (Greek). One of the horses of the Sun. The word means "no loiterer."

Aq'uilino (3 syl.). Raymond's steed, bred on the banks of the Tagus. The word means "like an eagle."—"*Jerusalem Delivered.*"

Ari'on (Greek). Hercules' horse given to Adras'tos. The horse of Neptune, brought out of the earth by striking it with his trident; its right feet were those of a human creature, and it spoke with a human voice. The word means "martial," *i.e.*, "war-horse."

Ar'undel. The horse of Bevis, of Southampton. The word means "swift as a swallow." (French, *hirondelle*, "a swallow.")

Arvakur. One of the horses of the Sun. The word means "splendid."—*Scandinavian mythology.*

Bal'ios (Greek). One of the horses given by Neptune to Peleus. It afterwards belonged to Achilles. Like Xanthos, its sire was the West-wind, and its dam Swift-foot the harpy. The word means "swift."

Babie'ca. The Cid's horse. He survived his master two years and a half, during which time no one was allowed to mount him, and when he died he was buried before the gate of the monastery at Valencia, and two elms were planted to mark the site. The word means *a booby*. Rodrigo's horse was so called.

Bayard. The horse of the four sons of Aymon, which grew larger or smaller as one or more of the four sons mounted it. According to tradition, one of the foot-prints may still be seen in the forest of Soignes, and another on a rock near Dinant. The word means "bright bay colour."

Bajar'do. Rinaldo's horse, of a bright bay colour, once the property of Am'adis of Gaul. It was found by Malagi'gi, the wizard, in a cave guarded by a dragon, which the wizard slew. According to tradition, it is still alive, but flees at the approach of man, so that no one can ever hope to catch him.—"*Orlando Furioso.*" (*See above.*)

Be'vis. The horse of lord Mar'mion. The word is Norse, and means "swift."—*Sir W. Scott.*

Black Bess. The famous mare of Dick Turpin, which carried him from London to York.

Borak (*Al*). The horse which conveyed Mahomet from earth to the seventh heaven. It was milk-white, had the wings of an eagle, and a human face, with horse's cheeks. Every pace she took was equal to the furthest range of human sight. The word is Arabic for "the lightning."

Brigliado'rĕ (Bril - yar - do're). Sir Guyon's horse. The word means "golden-bridle."—*Spenser*, "*Faëry Queen.*"

Brigliado'ro (Bril-yar-do'-ro). Orlando's famous charger, second only to Bayardo in swiftness and wonderful powers. The word means "golden-bridle."—"*Orlando Furioso*," *&c.*

Bronzomartë (4 syl.). The horse of Sir Launcelot Greaves. The word means "a mettlesome sorrel."

Buceph'alos (Greek). The celebrated charger of Alexander the Great. Alexander was the only person who could mount him, and he always knelt down to take up his master. He was thirty years old at death, and Alexander built a city for his mausoleum, which he called Buceph'ala. The word means "ox-head."

Cé'ler. The horse of the Roman emperor Ve'rus. It was fed on almonds and raisins, covered with royal purple, and stalled in the imperial palace. (Latin for "swift.")

Clavilĕno, q.v.

Comrade. Fortunio's fairy horse.

Copenha'gen. Wellington's charger.

Cyl'laros (Greek). Named from Cylla, in Troas, the steed of Castor or Pollux. (*See* HARPAGOS.)

Dapple. Sancho Panza's ass. So called from its colour.

Di'nos (Greek). Diomed's horse. The word means "the marvel." (*See Lampon.*)

Dhuldul. Ali's famous horse.

Ethon (Greek). One of the horses of Hector. The word means "fiery." (*See Galathe, Podarge.*)

Ferrant d'Espagne. The horse of Oliver. The word means "the Spanish traveller."

Fiddle-back. Oliver Goldsmith's unfortunate pony.

Frontaletto. Sacripant's charger. The word means "little head."—"*Orlando Furioso.*"

Fronti'no or *Frontin.* Once called "Balisarda." Roge'ro's or Rugie'ro's horse. The word means "little head."—"*Orlando Furioso,*" &c.

Gal'athē (3 syl.). One of Hector's horses. The word means "cream-coloured."

Granē (2 syl.). Siegfried's horse, of marvellous swiftness. The word means "grey-coloured."

Grizzle. Dr. Syntax's horse, all skin and bone. The word means "grey-coloured."

Haïz'um. The horse of the archangel Gabriel.—"*Koran.*"

Har'pagos (Greek). One of the horses of Castor and Pollux. The word means "one that carries off rapidly." (*See* CYLLAROS.)

Hip'pocam'pēs (4 syl.). One of Neptune's horses. It had only two legs, the hinder quarter being that of a dragon's tail or fish. The word means "coiling horse."

Hrimfaxi. The horse of Night, from whose bit fall the "rime-drops" which every night bedew the earth [*i.e.*, frost-mane].—*Scandinavian Mythology.*

Incita'tus. The horse of the Roman emperor Calig'ula, made priest and consul. It had an ivory manger, and drank wine out of a golden pail. The word means "spurred-on."

Kelpy or *Kelpie.* The water-horse of fairy mythology. The word means "of the colour of kelp or sea-weed."

Lampon (Greek). One of the horses of Diomed. The word means "the bright one." (*See* DINOS.)

Lampos (Greek). One of the steeds of the Sun at noon. The word means "shining like a lamp."

Marocco. Banks's famous horse. Its shoes were of silver, and one of its exploits was to mount the steeple of St. Paul's.

Nobbs. The steed of Southey's doctor.

Nonios. One of the horses of Pluto.

Ore'lia. The charger of Roderick, last of the Goths, noted for its speed and symmetry.—*Southey.*

Passe Brewell. Sir Tristram's charger.—"*Hist. of Prince Arthur,*" ii. 68.

Pēg'asos. The winged horse of Apollo and the Muses. (Greek, "born near the pēgē or source of the ocean.")

Phaëton (Greek). One of the steeds of Auro'ra. The word means "the shining one." (*See Abraxas.*)

Phallas. The horse of Hercu'lios. The word means "stallion."

Phre'nicos. The horse of Hiero, of Syracuse, that won the Olympic prize for single horses in the seventy-third Olympiad. The word means "mind-like."

Podar'gē (3 syl.). One of the horses of Hector. The word means "swift-foot." (*See Ethon.*)

Rabica'no or *Rab'ican.* Argalī'a's horse in "Orlando Innamorato;" and Astolpho's horse in "Orlando Furioso." Its dam was Fire, and its sire Wind; it fed on unearthly food. The word means "short-tailed."

Reksh. Sir Rustram's horse.

Roan Barbary. The favourite horse of king Richard II.

Rosinan'tē (4 syl.). Don Quixote's horse, all skin and bone. The word means "formerly a hack."

Saladin (black). Warwick's horse.

Shebdiz (*q.v.*). The Persian Buceph'alos

Sleipnir. Odin's grey horse, which had eight legs, and could traverse either land or sea. The horse typifies the wind which blows over land and water from eight principal points.

Tre'bizond. The grey horse of admiral Guarī'nos, one of the French knights taken at Roncesvallēs.

Veglianti'no (Vaïl-yan-te'-no). The famous steed of Orlando, called in French romance *Veillantif,* Orlando being called Roland. The word means "the little vigilant one."

White Surrey. The favourite horse of king Richard III.

Xanthos. One of the horses of Achilles, who announced to the hero his approaching death when unjustly chidden by him. Its sire was Zephyros, and dam *Podargē* (*q.v.*). The word means "chesnut-coloured."

Brazenhorse. (*See* CAMBUSCAN: *see also* ARCOS-BARBS, BAT-HORSES, DOBBIN.)

§ Shakespeare has "bay Curtal," the horse of lord Lafew ("All's Well that Ends Well," ii. 3); "grey Capilet," the horse of Sir Andrew Aguecheek ("Twelfth Night" iii 4).

Banks's bay horse was called Marocco. Among the entries of Stationers' Hall is "A ballad shewing the strange qualities of a young nagg called Marocco" (Nov. 14, 1595). When exhibiting at Rome both Banks and his horse were burnt to death for magicians, by order of the pope. "*Don Zara del Fogo*," p. 114. (1660.)

The consular horse. Incita'tus. (*q.v.*).

O'Donohue's white horse. Those waves which come on a windy day, crested with foam. The spirit of the hero re-appears every May-day, and is seen gliding, to sweet but unearthly music, over the lakes of Killarney, on his favourite white horse. It is preceded by groups of young men and maidens, who fling spring-flowers in his path.—"*Derrick's Letters.*"

T. Moore has a poem on the subject in his "Irish Melodies," No. VI.; it is entitled "O'Donohue's Mistress," and refers to a tradition that a young and beautiful girl became enamoured of the visionary chieftain, and threw herself into the lake that he might carry her off for his bride.

¶ *Horse.* The public-house sign.

(1) *The White Horse.* The standard of the Saxons, and therefore impressed on hop pockets and bags as the ensign of Kent. On Uffington Hill, Berks, there is formed in the chalk an enormous white horse, supposed to have been cut there after the battle in which Ethelred and Alfred defeated the Danes (871). This rude ensign is about 374 feet long, and 1,000 feet above the sea-level. It may be seen at the distance of twelve miles.

(2) *The galloping white horse* is the device of the house of Hanover.

(3) *The rampant white horse.* The device of the house of Savoy, descended from the Saxons.

¶ *'Tis a Trojan horse* (Latin proverb). A deception, a concealed danger. Thus Cicero says "Intus, intus, inquam, est equus Troja'nus" ("*Pro Muren.*," 18). It was Epēos who made the wooden horse in the siege of Troy.

To get upon your high horse. To give oneself airs. The comte de Montbrison says: The four principal families of Lorraine are called the *high horses*, the descendants by the female line from the little horses or second class of chivalry. The "high horses" are D'Haraucourt, Le'noncourt, Ligneville, and Du Châtelet.—"*Mémoire de la Baronne d'Oberkirche.*"

¶ *Horse* (in the Catacombs). Emblem of the swiftness of life. Sometimes a palm-wreath is placed above its head to denote that "the race is not to the swift."

Horse (in Christian art). Emblem of courage and generosity. The attribute of St. Martin, St. Maurice, St. George, and St. Victor, all of whom are represented on horseback. St. Léon is represented on horseback, in pontifical robes, blessing the people.

¶ *The Royal Horse Guards* or *Oxford Blues* are the three heavy cavalry regiments of the Household Brigade, first raised in 1661.

Horses. At one time great culprits were fastened to four horses, a limb to each horse, and the horses being urged different ways, pulled limb from limb. The last person who so suffered in Europe was Robert François Damiens, for an attempt on the life of Louis XV. in 1757. Before that Poltrot de Méré was executed by four wild horses for the murder of the duc de Guise, 1563; Salcède, for conspiring against the duc d'Alençon, 1582; Brilland, for poisoning the prince de Condé, 1588; Ravaillac, for the murder of Henri IV. in 1610.

Horses. It is said that Di'omed, tyrant of Thrace, fed his horses with the strangers who visited his coast. Hercules vanquished him, and gave him to his own horses for food. (*See* STRANGERS.)

> Here such dire welcome is for thee prepared
> As Diomed's unhappy strangers shared;
> His hapless guests at silent midnight bled,
> On their torn limbs his snorting coursers fed
> *Camoëns*, "*Lusiad.*"

Horses. The first person that drove a four-in-hand was Erichtho'nius, according to Virgil:

> Primus Erichthonius currus et quatuor ausus
> Jungerĕ equos. *Geor.* iii. 113.
>
> Erichthon was the first who dared command
> A chariot yoked with horses four-in-hand.

¶ *Horse* or *Gorse.* A corruption of the Welsh *gwres* (hot, fierce, pungent). Saxon, *gorst*; *curs*, *cos*, *coarse*, *gross*, &c.; German, *kraus*, crisp.

Horse-chestnut. The *curs* or pungent chestnut, in opposition to the mild, sweet one.

Horse-laugh. A coarse, vulgar laugh.

Horse-mint. The pungent mint.

Horse-radish. The pungent radish.

Horse-play. Rough play.

Similarly *hoarse*, having a rough voice from inflammation of the throat; *gorse*, a rough, prickly plant; *goose-berry*, a rough berry; *goose-grass*, the grass whose leaves are rough with hair, &c.

Horse and his Rider. One of Æsop's fables, to show that nations crave the assistance of others when they are aggrieved, but become the tools or slaves of those who rendered them assistance. Thus the Celtic Britons asked aid of the Saxons, and the Danish Duchies of the Germans, but in both cases the rider made the horse a mere tool.

Horse-bean. The bean usually given to horses for food.

Horse Latitudes. A region of calms between 30° and 35° North; so called because ships laden with horses bound to America or the West Indies were often obliged to lighten their freight by casting the horses overboard, when calm-bound in these latitudes.

Horse-milliner. A horse-soldier more fit for the toilet than the battle-field. The expression was first used by Rowley in his "Ballads of Charitie," but Sir Walter Scott revived it:

> One comes in foreign trashery
> Of tinkling chain and spur,
> A walking haberdashery
> Of feathers, lace, and fur;
> In Rowley's antiquated phrase,
> Horse-milliner of modern days.
> "*Bridal of Triermain*," ii. 3.

Horse Power. A measure of force. Watt estimated the "force" of a London dray-horse, working eight hours a day, at 33,000 foot-pounds (*q.v.*) per minute. In calculating the horse-power of a steam-engine the following is the formula:—

$$\frac{P \times A \times L \times N}{33{,}000}$$ deduct $\frac{1}{10}$ for friction.

P, pressure (in lbs.) per sq. inch on the piston.
A, area (in inches) of the piston.
L, length (in feet) of the stroke.
N, number of strokes per minute.

Horse Protestant. *As good a Protestant as Oliver Cromwell's horse.* This expression arises in a comparison made by Cromwell respecting some person who had less discernment than his horse in the moot points of the Protestant controversy.

Horse-shoes were at one time nailed up over doors as a protection against witches. Aubrey says "Most houses at the west-end of London have a horse-shoe on the threshold." In Monmouth Street there were seventeen in 1813, and seven so late as 1855.

> Straws laid across my path retard;
> The horse-shoe's nailed, each threshold's guard.
> *Gay*, "*Fable*" xxiii. pt. 1.

It is lucky to pick up a horse-shoe. This is from the notion that a horse-shoe was a protection against witches. For the same reason our superstitious forefathers loved to nail a horse-shoe on their house door. Lord Nelson had one nailed to the mast of the ship "Victory."

Horse-shoes and Nails. In 1251 some lands in the Strand, held of the crown by a farrier, were made over to the corporation of London, and from this time the sheriffs tendered the annual rent of six horse-shoes and nails. (Hen. III.)

Horse-vetch. The vetch which has pods shaped like a horse-shoe; sometimes called the "horse-shoe vetch."

Hortus Siccus. (Latin, *a dry garden*). A collection of plants dried and arranged in a book.

Ho'rus. The Egyptian day-god, represented in hieroglyphics by a sparrow-hawk, which bird was sacred to him. He was son of Osi'ris and Isis, but his birth being premature, he was weak in the lower limbs. As a child he is seen carried in his mother's arms, wearing the pschent or atf, and seated on a lotus-flower with his finger on his lips. As an adult he is represented hawk-headed. (Egyptian, *har* or *hor*, "the day" or "sun's path.")

Hos'pital. From the Latin *hospes* (a guest), being originally an inn or house of entertainment for pilgrims; hence our words *host* (one who entertains), *hospitality* (the entertainment given), and *hospitaller* (the keeper of the house). In process of time these receptacles were resorted to by the sick and infirm only, and the house of entertainment became an asylum for the sick and wounded. In 1399 Katherine de la Court held a "hospital" at the bottom of the court called Robert de

Paris; after the lapse of four years, her landlord died, and the tavern or hospital fell to his heirs Jehan de Chevreuse and William Cholet. A lawsuit between these parties is thus stated in the "Plaidoiries," matinées reg. coté x. 1785, fo. 75:—

L'amiral Jehan de Chevreuse et la veuve de feu Guillaume Cholet dient que Katherine, sans autorité du roy ne du prevost de Paris, a voulu creer un hospital d'ommes et de femmes en la maison dessus dicte, où il avoit femmes et hommes couchans soubz un tect et soubz une couverture, qui faisoient leurs matines des vespres jusques au matin; et crioient tellement qu'il sembloit que ce fust un motet de Beausse, et y avoit souvant aumusses données et coiffes, et estoient de la parroisse S. Merry; et y avoit distribution de mereaulx et merelles, et estoient paiez tout sec, et pour quittance avoient signes manuels; et y estoient donnez horions, tellement que l'on ne povoit dormir en la rue jusques en Baillehoe. Si se trahirent Jehan de Chevreuse et plusieurs autres devers le prevost, pour ce qu'ilz avoient le ressort de Glatigny, Tiron, et plusieurs autres; [et] y avoit aucuns pour faire le guet en la ville, autres eux portes de Paris, comme de S. Anthoine, de S. Victor, et autres. Si fut, in formacion precedant, dit à Katherine, que elle se partist et alast tenir son *college* ailleurs."—*Mardi*, 15 *Fev.* 1400.

Hos'pitallers. First applied to those whose duty it was to provide *hospitium* (lodging and entertainment) for pilgrims. The most noted institution of the kind was at Jerusalem, which gave its name to an order called the Knights Hospitallers. This order was first called that of the Knights of St. John at Jerusalem; afterwards they were styled the Knights of Rhodes, and then Knights of Malta, because Rhodes and Malta were conferred on them by different monarchs.

Host. A victim. The consecrated bread of the Eucharist is so called in the Latin Church, because it is believed to be a real victim consisting of flesh, blood, and spirit, offered up in sacrifice. (Latin, *hostia*.) It is shown to the laity in a transparent vessel called a "monstrance." (Latin, *monstro*, to show.)

Host. An army. At the breaking up of the Roman empire, the first duty of every subject was to follow his lord into the field, and the proclamation was *banni'rĕ in hostem* (to order out against the foe), which soon came to signify "to order out for military service," and *hostem facĕrĕ* came to mean, "to perform military service." Hostis (military service) next came to mean the *army* that went against the foe, whence our word *host*.

To reckon without your host. To reckon from your own standpoint, without taking in certain considerations which another standpoint would make evident. Guests who calculate what their expenses at an hotel will come to, always leave out certain items which the host contrives to foist into the account.

Hos'tage (2 syl.) is the Latin *obses*, through the French *ôtage* or *ostage*, Italian *ostaggio*.

Hos'tler is properly the keeper of an hotel or inn. Wittily derived from *oat-stealer*.

Hot. *Hot cross buns.* Fosbroke says these buns were made of the dough kneaded for the host, and were marked with the cross accordingly. In the Roman belief the host is supposed to be divine, and therefore imperishable. As the Good Friday buns are said to keep for twelve months without turning mouldy, some persons still hang up one or more in their house as a "charm against evil." (*See* Cross.)

I'll make the place too hot to hold him. The allusion is to Talos, the brazen man who guarded Crete. When a stranger approached, Talos made himself red-hot, and went to embrace the stranger as soon as he set foot on the island.

Hotch-pot or *Hotch-potch.* Blackstone says hotch-pot is a pudding made of several things mixed together. Lands given in frank-marriage or descending in fee-simple are to be mixed, like the ingredients of a pudding, and then cut up in equal slices among all the daughters.—Bk. ii. 12.

As to *personality*: *Hotch-pot* may be explained thus: Suppose a father has advanced money to one child, at the decease of the father this child receives a sum in addition enough to make his share equal to the rest of the family. If not content, he must bring into hotch-pot the money advanced, and the whole is then divided amongst all the children according to the terms of the will.

French, *hochepot*, from *hocher*, to shake or jumble together; or from the German *hoch-pot*, the huge pot or family caldron. Wharton says it is *haché en poche*.

Hot'spur. A fiery person who has no control over his temper. Harry Percy was so called. Lord Derby was sometimes called the "*Hotspur of Debate*." Lord Lytton in *New Timon* calls him "frank, haughty, bold, the Rupert of Debate." (*See* Shakespeare, "1 Henry IV.")

Hou'goumont is said to be a corruption of *Château Goumont;* but Victor Hugo says it is *Hugo-mons*, and that the house was built by Hugo, sire de Sommeril, the same person that endowed the sixth chapelry of the abbey of Villers.

Hound. *To hound a person* is to persecute him, or rather to set on persons to annoy him, as hounds are let from the slips at a hare or stag.

As he who only lets loose a greyhound out of the slip is said to hound him at the hare.—*Bramhall.*

Hou'qua. A superior quality of tea. So called from Hoqua, the celebrated Hong-Kong tea merchant, who died 1846.

Hou'ri, pl. *Houris.* The large black-eyed damsels of Paradise, possessed of perpetual youth and beauty, whose virginity is renewable at pleasure. Every believer will have seventy-two of these houris in Paradise, and his intercourse with them will be fruitful or otherwise according to his wish. If an offspring is desired, it will grow to full estate in an hour. (Arabic, *hûr al oyûn*, the black-eyed.)—*The Koran.*

House (1 syl.). In astrology the whole heaven is divided into twelve portions, called "houses," through which the heavenly bodies pass every twenty-four hours. In casting a man's fortune by the stars, the whole host is divided into two parts (beginning from the east), six above and six below the horizon. The eastern ones are called the *ascendant*, because they are about to rise; the other six are the *descendant*, because they have already passed the zenith. The twelve houses are thus awarded:

(1) House of life; (2) House of fortune and riches; (3) House of brethren; (4) House of relatives; (5) House of children; (6) House of health.

(7) House of marriage; (8) House of death (the upper portal); (9) House of religion; (10) House of dignities; (11) House of friends and benefactors; (12) House of enemies.

House and Home. *He hath eaten me out of house and home* (Shakespeare, "2 Henry IV.," ii. 1). It is the complaint of hostess Quickly to the lord chief justice when he asks for "what sum" she had arrested Sir John Falstaff. She explains the phrase by "he hath put all my substance into that fat belly of his;" "I am undone by his going."

House of Correction. A gaol governed by a keeper. Originally it was a place where vagrants were made to work, and small offenders were kept in ward for the correction of their offences.

Household Gods. Domestic pets, and all those things which help to endear home. The Romans had household gods called *pe-na'-tes*, who were supposed to preside over their private houses. Of these pe-na'-tes some were called la'-res, the special *genii* or *angels* of the family. One was Vest'a, whose office was to preserve domestic unity. Jupiter and Juno were also among the pe-na'-tes. The modern use of the term is a playful adaptation.

Bearing a nation with all its household gods into exile.—*Longfellow*, "*Evangeline.*"

Household Troops. Those troops whose special duty it is to attend the sovereign and guard the Metropolis. They consist of the 1st and 2nd Life-guards, the Royal Horse-guards, and the three regiments of Foot-guards called the Grenadier, Coldstream, and Scots Fusilier Guards.

House-leek [Jove's beard]. Grown on house-roofs, from the notion that it warded off lightning.

If the herb house-leek or syngreen do grow on the house-top, the same house is never stricken with lightning or thunder.—*Thomas Hill*, "*Natural and Art; Conclusion.*"

Housel. To give or receive the eucharist. (Saxon, *huslian*, to give the *hu'sel* or host)

Children were christened, and men housled and assoyled through all the land, except such as were in the bill of excommunication by name expressed.—*Holinshed*, "*Chronicle.*"

Houssain (*Prince*), brother of prince Ahmed. He possessed a piece of carpet or tapestry of such wonderful power that any one had only to sit upon it, and it would transport him in a moment to any place he desired to go to.

If prince Houssain's flying tapestry or Astolpho's hippogriff had been shown, he would have judged them by the ordinary rules, and preferred a well-hung chariot.—*Sir Walter Scott.*

Houyhnhnms (*whin'hims*). A race of horses endowed with reason, who bear rule over the race of man. Gulliver, in his "Travels," tells us what he "saw" among them.—*Swift.*

Nay, would kind Jove my organ so dispose
To hymn harmonious Houyhnhnms through the nose,
I'd call thee Houyhnhnm, that high-sounding name;
Thy children's noses all should twang the same.
Pope.

How'ard. A philanthropist. John Howard is immortalised by his efforts to improve the condition of prisoners. "He visited all Europe," says Burke, "not to survey the sumptuousness of palaces or the stateliness of temples; not to make accurate measurements of the remains of ancient grandeur, nor to form a scale of the curiosity of modern art; not to collect manuscripts; but to dive into the depths of dungeons; to plunge into the infection of hospitals; to survey the mansions of sorrow and pain; to take the dimensions of misery, depression, and contempt; to remember the forgotten, to attend to the neglected, to visit the forsaken, and to compare the distress of all men in all countries. His plan is original, and it is as full of genius as it is of humanity. It was a voyage of discovery; a circumnavigation of charity."

The radiant path that Howard trod to heaven.
Bloomfield, "Farmer's Boy."

The female Howard. Mrs. Elizabeth Fry. (1780-1844.)

All the blood of all the Howards. All the nobility of our best aristocracy. The ducal house of Norfolk stands at the head of the English peerage, and is interwoven in all our history.

What could ennoble sots, or slaves, or cowards?
Alas! not all the blood of all the Howards.
Pope, "Essay on Man," Ep. iv.

Howard. Mr. Bug, late of Epsom (Surrey), then of Wakefield (Yorkshire), landlord of the Swan Tavern, changed his name (June, 1862) to Norfolk Howard.

How'die (2 syl.). A midwife. As an example of tortured etymology this word has been derived from the word *hodie* in the line "Jesus hodie natus est de virgine." Truly we may say the word brethren comes from the word tabernacle because we breathe therein.

Howleglass (2 syl.). A clever rascal, the hero of an old German romance by Thomas Murner, popular in the eighteenth century.

Hrimfax'i. The horse of night, from whose bit fall the rime-drops that every morning bedew the earth.—*Scandinavian mythology.*

Hu'bal. An Arab idol brought from Bulka, in Syria, by Amir Ibn-Lohei, who asserted that it would procure rain when wanted. It was the statue of a man in red agate; one hand being lost, a golden one was supplied. He held in his hand seven arrows without wings or feathers, such as the Arabians use in divination. This idol was destroyed in the eighth year of "the flight."

Hub'bard (*Old Mother*). The famous dame of nursery mythology, who went to the cupboard to fetch her poor dog a bone; but when she got there the cupboard was bare, so the poor dog had none. She then goes upon divers errands on her dog's behoof, and on her return finds the dog engaged in some marvellous feat. Having finished her wanderings to and fro, she makes a curtsey to the dog, and the dog, not to be outdone in politeness, makes the dame a profound bow.

Hubert (*h* silent), in Shakespeare's "King John," is Hubert de Burgh, justice of England, created earl of Kent. He died 1243.

St. Hubert. Patron saint of huntsmen. He was son of Bertrand, duc d'Acquitaine, and cousin of king Pepin. Hubert was so fond of the chase that he neglected his religious duties for his favourite amusement, till one day a stag bearing a crucifix menaced him with eternal perdition unless he reformed. Upon this the merry huntsman entered a cloister, became in time bishop of Liëge, and the apostle of Ardennes and Brabant. Those who were descended of his race were supposed to possess the power of curing the bite of mad dogs.

St. Hubert in Christian art is represented sometimes as a bishop with a miniature stag resting on the book in his hand, and sometimes as a noble huntsman kneeling to the miraculous crucifix borne by the stag.

Hu'dibras. Said to be a caricature of Sir Samuel Luke, a patron of Samuel Butler. The *Grub-street Journal* (1731) maintains it was colonel Rolle, of Devonshire, with whom the poet lodged for some time, and adds that the name is derived from Hugh de Bras, the patron saint of the county. He represents the Presbyterian party, and his squire the Independents.

'Tis sung, there's a valiant Mameluke
In foreign lands yeleped [*Sir Luke*].
Butler, "Hudibras," i. 1.

Sir Hudibras. The cavalier of Elissa or Parsimony.—*Spenser, "Faëry Queene," bk. ii.*

Hudibras'tic Verse. A doggerel eight-syllable rhyming verse, after the style of Butler's "Hudibras."

Hud'son (*Sir Jeffrey*). The famous dwarf, at one time page to queen Henrietta Maria. Sir Walter Scott has introduced him in his "Peveril of the Peak," ch. xxxiv. Vandyke has immortalised him by his brush; and his clothes are said to be preserved in Sir Hans Sloane's museum. (1619 1678.)

Hugger-mugger. The primary meaning is clandestinely, in a smuggled manner. The secondary meaning is disorderly, meanly, in a slovenly and muddled manner. *Hugger* means "like a squatter," and *mugger* means "secretly," "in an underhand manner." (Of the first we have Danish *huger*, to squat, hence *huggering*, lying in ambush. Of the latter we have Danish *smug*, clandestinely, whence *smuggle*, &c.) ("Mugger," one who sells mugs, is another word.)

The King in "Hamlet" says of Polo'nius, "We have done but grcenly in hugger-mugger to inter him," *i.e.*, to smuggle him into the grave clandestinely and without ceremony.

Sir T. North, in his "Plutarch," says:—"Antonius thought that his body should be honourably buried, and not in hugger-mugger" (clandestinely).

Ralph says:—

> While I, in hugger-mugger hid,
> Have noted all they said and did.
> *Butler*, "*Hudibras*," iii. 3.

Under the secondary idea we have the following expressions: — *He lives in a hugger-mugger sort of way; the rooms were all hugger-mugger* (disorderly). Scotch, *hugger*, a footless stocking.

Huggins and Muggins. Mr. and Mrs. Vulgarity, of Pretension Hall. The best etymology I know for these two words is the Dutch *Hooge en Mogende* (high and mighty), the style of addressing the States-General of Holland, much ridiculed in the seventeenth century.

Hugh Lloyd's Pulpit (Merionethshire). A natural production of stone. One pile resembles the Kilmarth Rocks. There is a platform stone with a back in stone. (Hugh *pron.* You.)

Hugh of Lincoln. It is said that the Jews in 1255 stole a boy named Hugh, whom they tortured for ten days and then crucified. Eighteen of the richest Jews of Lincoln were hanged for taking part in this affair, and the boy was buried in state. This is the subject of "The Prioress's Tale" of Chaucer, which Wordsworth has modernised. In Rymer's "Fœdera" are several documents relating to this event. (*See* WILLIAM, p. 957.)

Hu'gin and Mun'in (*mind* and *memory*). The two ravens that sit on the shoulders of Odin or Alfader.

> Perhaps the nursery saying, "A little bird told me that," is a corruption of Hugo and Mumin, and so we have the old Northern superstition lingering among us without our being aware of it.—*Julia Goddard*, "*Joyce Dormer's Story*," ii. 11. (*See* BIRD.)

Hu'go (*h* soft), in "Jerusalem Delivered," count of Vermandois, brother of Philippe I. of France, leader of the Franks. He died before Godfrey was appointed leader of the united armies (bk. i.), but his spirit is seen by Godfrey amongst the angels who came to aid in taking Jerusalem (bk. xviii.).

Hugo, natural son of Azo, marquis of Este, who fell in love with Parisi'na, his father's young wife. Azo discovered the intrigue, and condemned Hugo to be beheaded.—*Byron*, "*Parisina*."

Hu'gon (*King*). The great hobgoblin of France.

Hu'guenot (*U-gŭe-no*). First applied to the Reformed Church party in the Amboise Plot (1560). From the German *eidgenossen* (confederates).

Huguenot Pope (Le pape des Huguenots). Philippe de Mornay, the great supporter of the French Protestants. (1549-1623.)

Hul'da (*the Benignant*). Goddess of marriage and fecundity, who sent bridegrooms to maidens and children to the married. (German.) (*See* BERCHTA.)

Hulda is making her bed. It snows. (*See above.*)

Hulk. An old ship unfit for service. (Saxon, *hulc*, a hut; *hulce*, a light ship.)

Hulking. *A great hulking fellow.* A great overgrown one. The monster sausage brought in on Christmas-day was called a *haulkin* or *haukin*.

Hull Cheese. Strong ale, or rather intoxicating cake, like "tipsy cake," thus described by Taylor, the water poet: "It is much like a loafe out of a brewer's basket; it is composed of two simples, mault and water, . . . and is cousin-

germane to the mightiest ale in England." (*See* vol. ii. of "Taylor's Works.")

Hull'abaloo. Uproar. Irish name for the coranach or crying together at funerals. Same as hurly-burly. French, *hurlu-berlu* (*hurler berlue*, to yell [like] a hair-brained fellow).

Hul'seän Lectures. Instituted by the Rev. John Hulse, of Cheshire, in 1777. Every year some four or six sermons are preached at Great St. Mary's, Cambridge, by what is now called the Hulsean Lecturer, who, till 1860, was entitled the *Christian Advocate*. Originally, twenty sermons a year were preached and printed under this benefaction.

Hu'man Race (*h* soft). *Father of the human race.* Adam.

Human Sacrifice. A custom still subsisting seems to prove that the Egyptians formerly sacrificed a young virgin to the god of the Nile, for they now make a statue of clay in shape of a girl, which they call the "betrothed bride," and throw it into the river.—*Savary.*

Humanita'rians. Those who believe that Jesus Christ was only man. The disciples of St. Simon are so called also, because they maintain the perfectibility of human nature without the aid of grace.

Human'ities or *Humanity Studies.* Grammar, rhetoric, and poetry, with Greek and Latin (*literæ humaniores*); in contradistinction to divinity (*literæ divinæ*). The former are the studies of laymen, the latter of divines. But *humanity* now is chiefly restricted to Latin studies.

Humber. Chief of the Huns, defeated by Locrin, king of England, and drowned in the river Abus, ever since called the Humber.—*Geoffrey of Monmouth, "Chronicles."*

> Their chieftain Humber namëd was aright
> Unto the mighty streame him to betake,
> Where he an end of battall and of life did make.
> *Spenser, "Faëry Queene," ii. 10.*

Humble Bee. A corruption of the German *hummel bee*, the buzzy bee.

Humble Pie. *To eat humble pie.* To come down from a position you have assumed, to be obliged to take "a lower room." "Umbles" are the heart, liver, and entrails of the deer, the huntsman's perquisites. When the lord and his household dined the venison pasty was served on the daïs, but the umbles were made into a pie for the huntsman and his fellows.

N.B.—Pie and patty are both diminutives of pasty. Pasty and patty are limited to venison, veal, and some few other meats; pie is of far wider signification, including fruit, mince, &c.

Hum'bug. Mr. F. Crossley suggests the Irish *uim bog* (pronounced *um-bug*), meaning "soft copper" or "worthless money." James II. issued from the Dublin Mint a mixture of lead, copper, and brass, so worthless that a sovereign was intrinsically worth only 2d., and might have been bought after the revolution for a halfpenny. *Sterling* and *umbug* were therefore expressive of real and fictitious worth, merit and humbug. Churchill uses the word in 1750. Crossley's suggestion is very ingenious, but probably the mystery lies nearer the surface. To "hum" used to signify "to applaud," "to pretend admiration," hence "to flatter," "to cajole for an end," "to deceive," as, *It is all a hum.*

> He threatened, but behold! 'twas all a hum.
> *Peter Pindar, i. 436.*

"Gentlemen, this humming [*expression of applause*] is not at all becoming the gravity of this court."—*State Trials.* (1680.)

Hume (*David*), the historian, takes the lead among modern philosophical sceptics. His great argument is this: It is more likely that testimony should be false than that miracles should be true. (1711-1776.)

Humma. Chief deity of the Kaffirs.

Humma. A bird peculiar to the East. Every head that it overshadows will wear a crown (*Richardson*). The splendid little bird suspended over the throne of Tippoo Saib at Seringapatam represented this poetical fancy.

Humming Ale. Strong liquor that froths well. A corruption of *spuming.* French, *espuma*, froth; Latin, *spuma.* Major Dalgetty wishes prison water were "humming Lubeck beer."

Hummums, in Covent Garden. So called from an Eastern word, signifying *baths.*

Hu'mour. As *good humour*, *ill* or *bad humour*, &c. According to an ancient theory, there are four principal humours

in the body:—phlegm, blood, choler, and melancholy. As any one of these predominated, it determined the temper of the mind and body; hence the expressions choleric humour, melancholic humour. A just balance made a good compound called "good humour;" a preponderance of any one of the four made a bad compound called an ill or evil humour.—*See* Ben Jonson, "Every Man Out of his Humour" (Prologue).

Humpback (*The*).
Gero'nimo Amelunghi, *Il Gobo di Pisa.* (16th century.)
Andre'a Sola'ri, the Italian painter, *Del Gobbo.* (1470-1527.)

Humphrey (*Master*). The imaginary collector of the tales in "Master Humphrey's Clock," by Charles Dickens.

The good duke Humphrey. Humphrey Plantagenet, duke of Gloucester, youngest son of Henry IV. (murdered 1446).

To dine with duke Humphrey. To have no dinner to go to. Humphrey, duke of Gloucester, son of Henry IV., was renowned for his hospitality. At death it was reported that a monument would be erected to him in St. Paul's, but his body was interred at St. Albans. When the promenaders left for dinner, the poor stay-behinds who had no dinner used to say to the gay sparks who asked if they were going, that they would stay a little longer and look for the monument of the "good duke." (*See* p. 228.)

Humpty Dumpty. An egg, a little deformed dwarf. Dumpty is a corruption of dumpy (short and thick). A *dump* is a piece of lead used in chuck-farthing. Humpty is having a hump or hunch. The two mean short, thick, and round-shouldered.

Hunchback. Styled *My Lord.* Grose says this was done in the reign of Richard III., when many deformed men were made peers; but probably the word is the Greek *lordos* (crooked).

Hundred. *Hero of the hundred fights or battles.*
Lord Nelson. (1758-1805.)
Conn, a celebrated Irish hero, is so called by O'Gnive, the bard of O'Niel: "Conn, of the hundred fights, sleep in thy grass-grown tomb."

Hundred Days. The days between March 20 1815, when Napoleon quitted Elba, and June 22, of the same year, when he abdicated, and was sent to St Hele'na.

Hundred Years' War (*The*). The struggle between France and England, beginning in the reign of Edward III., 1337, and ending in that of Henry VI., 1453.

Hunga'rian. One half-starved; a pun on the word *hunger.*

Hun'gary Water. Made of rosemary, sage, and spices; so called because the receipt was given by a hermit to the queen of Hungary.

Hungr (*hunger*). The dish out of which the goddess Hel (*q.v.*) was wont to feed.

Hunia'des, *Hunniades,* or *Hunyady* (4 syl.). One of the greatest captains of the 14th century. The Turks so much feared him that they used his name for scaring children. (1400-1456.) (*See* BOGIE.)

The Turks employed this name to frighten their perverse children. He was corruptly denominated "Jancus Lain."—*Gibbon, "Decline and Fall of the Roman Empire,"* xii. 166.

Hunks. *An old hunks.* A screw, a mean fellow Icelandic, *hunskur,* sordid.

Hunneberg and Halleberg (*holy mountain*). West Gothland. (*See* HALL OF ODIN.)

Hunooman. In Hindu mythology, the monkey god.

Hunt. *Like Hunt's dog, he would neither go to church, nor stay at home.* One Hunt, a labouring man in Shropshire, kept a mastiff, which, on being shut up while his master went to church, howled and barked so terribly as to disturb the whole congregation; whereupon Hunt thought he would take his *Lycisca* with him the next Sunday; but on reaching the churchyard, the dog positively refused to enter. The proverb is applied to a tricky, self-willed person, who will neither lead nor drive.

Hunter. *Mr. and Mrs. Leo Hunter.* Two lion hunters, or persons who hunt up all the celebrities of London to grace their parties. — *Dickens, "Pickwick Papers."*

The mighty hunter. Nimrod is so called (Gen. x. 9). The meaning seems to be a conqueror. Jeremiah says, "I (the Lord) will send for many hunters (*warriors*), and they shall hunt (*chase*) them (*the Jews*) from every mountain . . . and

out of the holes of the rocks" (xvi. 16. *See* 13).

> Proud Nimrod first the bloody chase began—
> A mighty hunter, and his prey was man.
> *Pope, "Windsor."*

Hunting of the Hare. A comic romance, published in Weber's collection. A yeoman informs the inhabitants of a village that he has seen a hare, and invites them to join him in hunting it. They attend with their curs and mastiffs, pugs, and house-dogs, and the fun turns on the truly unsportsman-like manner of giving puss the chase.

Hunt'ingdon means the county famous for hunts. It was once a deer forest.

Huon de Bordeaux encounters in Syria an old follower of the family named Gerasmes (2 syl.), whom he asks the way to Babylon. Gerasmes told him the shortest and best way was through a wood sixteen leagues long, and full of fairies; that few could go that way because king O'beron was sure to encounter them, and whoever spoke to this fay was lost for ever. If a traveller, on the other hand, refused to answer him, he raised a most horrible storm of wind and rain, and made the forest seem one great river. "But," says the vassal, "the river is a mere delusion, through which any one can wade without wetting the soles of his shoes." Huon for a time followed the advice of Gerasmes, but afterwards addressed Oberon, who told him the history of his birth. They became great friends, and when Oberon went to Paradise he left Huon his successor as lord and king of Mommur. He married Esclairmond, and was crowned "King of all Faerie."—"*Huon de Bordeaux*" (*a romance*).

Hurlo-thrumbo. A ridiculous burlesque, which in 1730 had an extraordinary run at the Haymarket Theatre. So great was its popularity that a club called "The Hurlo-thrumbo Society" was formed. The author was Samuel Johnson, a half-mad dancing master, who put this motto on the title-page when the burlesque was printed:—

> Ye sons of fire, read my "Hurlo-thrumbo,"
> Turn it betwixt your finger and your thumbo,
> And being quite undone, be quite struck dumbo.

Hurly-burly. Uproar, tumult, especially of battle. Dr. Johnson says, "I have been told that this word owes its origin to two neighbouring families named Hurleigh and Burleigh, which filled their part of the kingdom with contests and violence." Without stopping to examine the worth of this hearsay derivation, it may be stated that *hurly* is probably derived from the verb hurl, and refers to the confusion arising from the hurling of missiles in battle. Burly is from burl (noisy); Russian, *burlyu* (turbulent), our *burly* meaning boisterous, powerful. French, *hurlu-berlu* (*hurler*, to yell). In the "Garden of Eloquence" (1577) the word is given as a specimen of onomatopœia.

> When the hurly-burly's done,
> When the battle's lost and won.
> *Witches of "Macbeth."*

Hurrah' or ***Huzza'***. The word is common to many nations. Jewish, *hosanna;* Old French, *huzzer* (to shout aloud); Dutch, *husschen;* Russian, *hoera* and *hozzee*. (*See below.*)

Hur'rar'. A corruption of *Tur aie* (Thor aid), a battle cry of the Northmen.—*Wace, "Chronicle."*

Hurry. The Mahouts cheer on their elephants by repeating *ur-rê*, the Arabs their camels by shouting *ar-rê*, the French their hounds by shouts of *hare*, the Germans their horses by the word *hurs*, the herdsmen of Ireland their cattle by shouting *hurrish*. Whence our words to *harry*, *harass*, *hurry;* Welsh, *gyru* (to drive); Armenian, *haura* (to hasten); Latin, *curro* (to run); &c.

Don't hurry, Hopkins. A satirical reproof to those who are not prompt in their payments. It is said that one Hopkins, of Kentucky, gave his creditor a promissory note on which was this memorandum: "The said Hopkins is not to be hurried in paying the above."

Hus'band is the house farmer. *Bonde* is Norwegian for a "farmer," hence *bondē-by* (a village where farmers dwell); and *hus* means "house." *Hus-band-man* is the man-of-the-house farmer. The husband, therefore, is the master farmer, and the husband-man the servant or labourer. Old Tusser was in error when he derived the word from "house-band," as in the following distich:—

> The name of the husband, what is it to say?
> Of wife and of house-hold the *band* and the stay.
> *"Five Hundred Points of Good Husbandry."*

Hush'ai (2 syl.), in Dryden's satire of "Absalom and Achitophel," is Hyde, earl of Rochester. Hushai was David's friend, who counteracted the counsels of Achitophel, and caused the plot of Absalom to miscarry; so Rochester defeated the schemes of Shaftesbury, and brought to nought the rebellion of the duke of Monmouth.

N.B. This was not John Wilmot, earl of Rochester, the wit.

Hussar'. A Hungarian word (*husz*, twenty, *ar*, pay). When Mathias Corvinus succeeded to the crown of Hungary, Mohammed III. and Frederick III. conspired to dethrone "the boy king," but Mathias was equal to the emergency. In order to have a regular and powerful cavalry, he decreed that *one* man out of every *twenty* families should be enrolled, and share the *expense* among themselves. This cavalry went by the name of "the twenty-paid soldiers" or "Hussars."

Hus'sites (2 syl.). Followers of John Huss, the Bohemian reformer, in the fourteenth century. (*See* BETHLEMENITES.)

Hussy. *A little hussy.* A word of slight contempt, though in some counties it seems to mean simply *girl*, as "Come hither, hussy." Of course the word is a corruption of *housewife* or *hussif*. In Swedish *hustru* means woman in general. It is rather remarkable that *mother* in Norfolk has given rise to a similar sort of word, *morther*, as "Come hither, morther," *i.e.*, girl. Neither hussy nor morther is applied to married women. In Norfolk they also say *mor* for a female, and *bor* for the other sex. *Moer* is Dutch for woman in general, and *boer* for peasant, whence our *boor*.

Hus'tab'. One of the idols of the ancient Ninevites.

Hus'terloe. A wood in Flanders, where Reynard declared his vast treasures were concealed.—"*Reynard the Fox.*"

Hus'tings. House-things or city courts. London has still its *court of Hustings* in Guildhall, in which are elected the lord mayor, the aldermen, and city members. The hustings of elections are so called because, like the court of Hustings, they are the places of elective assemblies.

Hutchinso'nians. Followers of Anne Hutchinson, who retired to Rhode Island. Anne and fifteen of her children were subsequently murdered by the Indians. (Died 1643.)

Hu'tin. *Louis le Hutin.* Louis X. Mazerai says he received the name because he was tongue-doughty. The *hutinet* was a mallet used by coopers which made great noise, but did not give severe blows; as we should say, the *barker* or barking dog. It is my belief that he was so named because he was sent by his father against the "Hutins," a seditious people of Navarre and Lyons. (1289, 1314-1316.)

Hutkin. A cover for a sore finger, made by cutting off the finger of an old glove. The word *hut* in this instance is from the German *huten* (to guard or protect). It is employed in the German noun *finger-hut* (a thimble to protect the finger), and in the word *huth* or *hut*. (*See* HODEKEN.)

Hvergel'mer. A deep pit in Niflheim, whence issues twelve poisonous springs, which generate ice, snow, wind, and rain.—*Scandinavian mythology.*

Hy'acinth, according to Grecian fable, was the son of Amyclas, a Spartan king. The lad was beloved by Apollo and Zephyr, and as he preferred the sun-god, Zephyr drove Apollo's quoit at his head, and killed him. The blood became a flower, and the petals are inscribed with the boy's name.—*Virgil*, "*Ecl.*," iii. 106.

> The hyacinth bewrays the doleful "AI,"
> And culls the tribute of Apollo's sigh.
> Still on its bloom the mournful flower retains
> The lovely blue that dyed the stripling's veins.
> *Camoëns*, "*Lusiad*," ix.

Hy'ades (3 syl.). Seven nymphs placed among the stars, in the constellation Taurus, which threaten rain when they rise with the sun. The chief of them is by the Arabs called *Aldebaran*.

Hy'dra. A monster of the Ler'nean marshes, in Ar'golis. It had nine heads, and Hercules was sent to kill it. As soon as he struck off one of its heads, two shot up in its place.

Hydra-headed. Having as many heads as the hydra (*q.v.*); a difficulty which goes on increasing as it is combated.

Hydra-headed Multitude. The rabble, which not only is many-headed numerically, but seems to grow more numerous the more it is attacked and resisted.

Hye'na was worshipped by the ancient Egyptians. Pliny says that a certain stone, called the "hyænia," found in the eye of the creature, being placed under the tongue, imparts the gift of prophecy — xxxvii. 60.

Hygei'a (3 syl.). Goddess of health and daughter of Æsculapios. Her symbol was a serpent drinking from a cup in her hand.

Hyksos. A tribe of Cuthites (2 syl.) driven out of Assyria by Ara'lius and the Shemites, founded in Egypt a dynasty called Hyksos (shepherd kings), a title assumed by all the Cuthite chiefs. This dynasty, which gave Egypt six or eight kings, lasted 259 years, when the whole horde was driven from Egypt, and retired to Palestine. It is from these refugees that the lords of the Philistines arose. The word is compounded of *hyk* (king) and *sôs* (shepherd).

Hylæo-saurus or *Hylæo-saur* (Greek for forest-lizard). A large fossil pre-Adamite reptile. Specimens have been discovered in the Wealden of Kent and Sussex.

Hyl'as. A boy beloved by Herculës, carried off by the nymphs while drawing water from a fountain in Mys'ia.

Hy'men. God of marriage, a sort of overgrown Cupid. His symbols are a bridal-torch and veil in his hand.

Hy'mer. The giant in Celtic mythology, who took Thor in his boat when that god went to kill the serpent; for which service he was flung by the ears into the sea.

Hyperbo'reans (5 syl.). The most northern people, who dwell *beyond* Bo'reas (the seat of the north wind), placed by Virgil under the North Pole. They are said to be the oldest of the human race, the most virtuous, and the most happy; to dwell for some thousand years under a cloudless sky, in fields yielding double harvests, and in the enjoyment of perpetual spring. When sated of life they crown their heads with flowers, and plunge headlong from the mountain Hunneberg or Halleberg into the sea, and enter at once the paradise of Odin.—*Scandinavian mythology.*

The Hyperbo'reans, it is said, have not an atmosphere like our own, but one consisting wholly of feathers. Both Herod'otos and Pliny mention this fiction, which they say was suggested by the quantity of snow observed to fall in those regions. —*Herodotos*, iv. 31.

Hyper'ion. Apollo, a model of manly beauty. The proper pronunciation is Hyperi'on. Thus Ovid—

> Placat equo Persis rudis Hyperïone cinctum.
> "*Fasti*," i. 385.

> So excellent a king, that was to this
> Hyper'ion to a satyr.
> *Shakespeare*, "*Hamlet*," i. 9.

Hypochon'dria (Greek, *hypo chondros*, under the cartilage), *i.e.*, the spaces on each side of the epigastric region, supposed to be the seat of melancholy as a disease.

Hypoc'risy. *L'hypocrisie est un hommage que le vice rend à la vertu.*—*Rochefoucald.*

Hyp'ocrite (3 syl.). *Prince of Hypocrites.* Tibe'rius Cæsar was so called, because he affected a great regard for decency, but indulged in the most detestable lust and cruelty. (B.C. 42, 14 to A.D. 37.)

Abdallah Ibn Obba and his partisans were called *The Hypocrites* by Mahomet, because they feigned to be friends, but were in reality disguised foes.

Hyp'ocrites' Isle, called by Rabelais *Chaneph*, which is the Hebrew for "hypocrisy." Rabelais says it is wholly inhabited by sham saints, spiritual comedians, bead-tumblers, mumblers of ave-mari'as, and such like sorry rogues, who lived on the alms of passengers, like the hermit of Lormont.—"*Pantagruel*," iv. 63.

Hyposta'tic Union. The union of two or more persons into one undivided unity, as, for example, the three persons of the eternal Godhead. The Greek *hypos'tasis* corresponds to the Latin *perso'na*. The *three persons of the God* and *three hypos'tases of the Godhead* mean one and the same thing.

Hypped (*hipt*). Melancholy, low-spirited. Hyp. is a contraction of *hypochondria.*

Hy'son. One of the varieties of green tea. "Ainsi nommé d'un mot chinois qui veut dire *printemps*, parce que c'est au commencement de cette saison qu'on le cueille."—*M. N. Bouillet.*

I

I. This letter represents a finger, and is called in Hebrew *yod* or *jod* (a hand).

I.H.S. or **I.H.S.**, *i.e.*, the Greek ΙΗΣ, meaning ΙΗΣΟΥΣ (Jesus), the long e (H) being mistaken for a capital H, and the dash perverted into a cross. The letters being thus obtained, St. Bernardine of Siena, in 1347, hit upon the Latin anagram, *Jesus Hom'inum Salvator*. In Greek, Ιησους Ἡμιτερος Σωτηρ. In German, *Jesus Heiland Seligmacher*. In English, *Jesus Heavenly Saviour*.

I.O.U. The memorandum of a debt given by the borrower to the lender. It must not contain a promise to pay. The letters mean, "I owe You."

I. R. B. Irish Rebellion Brotherhood (? Irish Republican Brotherhood), meaning the Fenian conspiracy.

Iach'imo (*Yak-e-mo*). An Italian libertine, in Shakespeare's "Cymbeline."

Iago (*Yar'go* or *E-ar'-go*). Othello's ensign or ancient. He hated the Moor both because Cassio, a Florentine, was preferred to the lieutenancy instead of himself, and also from a suspicion that the Moor had tampered with his wife; but he concealed his hatred so well that Othello wholly trusted him. Iago persuaded Othello that Desdemo'na intrigued with Cassio, and urged him on till he murdered his bride. His chief argument was that Desdemona had given Cassio a pocket-handkerchief, the fact being that Iago had set on his wife to purloin it. After the death of Desdemona, Emilia (Iago's wife) revealed the fact, and Iago was arrested.

Shakespeare generally makes three syllables of the name, as—

> Let it not gall your patience, good I-a-go.
> Left in the conduct of the bold I-a-go.
> 'Tis one I-a-go, ancient to the general.
> —ii. 1.

Iäm'bic. *Father of Iambic verse.* Archil'ochos of Paros. (B.C. 714-676.)

Iän'the (3 syl.), to whom lord Byron dedicated his "Childe Harolde," was lady Charlotte Harley, born 1809, and only eleven years old at the time.

Iäp'etos. The father of Atlas and ancestor of the human race, called *genus Iäp'eti*, the progeny of Iapetus (Greek mythology). By many considered the same as Japheth, one of the sons of Noah.

Iätraleip'tes (5 syl.). One who cured diseases by friction and anointing. (Greek *iatros aleipho*, a physician who anoints.)

Ibe'ria. Spain; the country of the Ibe'rus or Ebro. (*See* Rowe "On the Late Glorious Successes.")

Ibis or *Nile-bird.* The Egyptians call the sacred Ibis *Father John.* It is the avatar of the god Thoth, who in the guise of an Ibis escaped the pursuit of Typhon. The Egyptians say its plumage symbolises the light of the sun and shadow of the moon, its body a heart, and its legs a triangle. It was said to drink only the purest of water, and its feathers to scare or even kill the crocodile. It is also said that the bird is so fond of Egypt that it would pine to death if transported elsewhere. It appears at the rise of the Nile, but disappears at its inundation. If indeed it devours crocodiles' eggs, scares away the crocodiles themselves, devours serpents and all sorts of noxious reptiles and insects, no wonder it should be held in veneration, and that it is made a crime to kill so useful a creature.

Ibis. The Nile-bird, says Solinus, "rummages in the mud of the Nile for serpents' eggs, her most favourite food."

Ib'lis or *Iblees.* Satan, and the father of the Sheytans or devils.—*Arabian mythology.*

Ib'raham. The Abraham of the Koran.

Icar'ian. Soaring, adventurous. (*See* ICAROS.)

Ic'aros. Son of Dæ'dalos, who flew with his father from Crete, but the sun melted the wax with which his wings were fastened on, and he fell into the sea, hence called the Ica'rian. (*See* Shakespeare, "3 Henry VI.," v. 6.)

Ice (1 syl.). *To break the ice.* To broach a disagreeable subject, to open the way. In allusion to breaking ice for bathers. (Latin, *scin'derë glaciem;* Italian, *romper il giaccio.*)

> [We] An' if you break the ice, and do this feat....
> Will not so graceless be, to be ingrate.
> *Shakespeare, "Taming of the Shrew,"* i. 2.

Ice-brook. *A sword of ice-brook temper.* Of the very best quality. The Spaniards used to plunge their swords and other weapons, while hot from the

forge, into the brook Salo [Xalon], near Bilbilis, in Celtiberia, to harden them. The water of this brook is very cold.

> It is a sword of Spain, the ice-brook temper.
> *Shakespeare*, "*Othello*," v. 2.

> Sævo Bilbilin op'timam metallo
> Et ferro Plat'eam suo sonantem
> Q 'am fluctu tenui sed inquie'to
> Armo'rum Salo tempera'tor ambit.
> *Martial.*

Ich Dien. According to a Welsh tradition, Edward I. promised to provide Wales with a prince "who could speak no word of English," and when his son Edward of Carnarvon was born he presented him to the assembly, saying in Welsh, *Eich dyn* (behold the man).

The more general belief is that it was the motto under the plume of John, king of Bohemia, slain by the Black Prince at Cressy in 1346, and that the Black Prince who slew the Bohemian assumed it out of modesty, to indicate that "he served under the king his father."

Ichneu'mon. An animal resembling a weasel, and well worthy of being defended by priest and prince in Egypt, as it feeds on serpents, mice, and other vermin; and is especially fond of crocodiles' eggs, which it scratches out of the sand. According to legend, it steals into the mouth of crocodiles when they gape, and eats out their bowels.

Ichnobate (*Ik-no'-ba-te*). One of Actæon's dogs. The word means "track follower."

Ichor (*I'-kor*). The colourless blood of the heathen deities.

Icon Basil'ike (4 *syl.*). Portraiture of King Charles I. "The εἰκὼν, or Portraiture of hys Majesty in hys solitudes and sufferings . . . was wholly and only my invention."—Gauden, *Letter to Clarendon.*

Icon'oclasts (Greek, *image breakers*). Reformers who rose in the eighth century, especially averse to the employment of pictures, statues, emblems, and all visible representations of sacred objects. The crusade against these things began in 726 with the emperor Leo III. and continued for 120 years.

Ichthus for *Ie'sous, CHristos, THeou Uios, Soter.* This notarica is found on many seals, rings, urns, and tombstones, belonging to the early times of Christianity, and was supposed to be a "charm" of mystical efficacy.

Idæ'an Mother. Cyb'elë, who had a temple on mount Ida, in Asia Minor.

I'des (1 *syl.*). In the Roman calendar the 15th of March, May, July, and October, and the 13th of all the other months. So called because they always fell eight days after the Nones. (Welsh, *wyth*; Saxon, *eahta*; French, *huit*; Swedish, *otta*; Greek, *octo*; in Ide we have the substitution of *d* for *t*.)

> Remember March; the ides of March remember.
> *Shakespeare*, "*Julius Cæsar*," iv. 3.

Id'iom. A mode of expression peculiar to a language, as a Latin idiom, a French idiom. (Greek, *id'ios*, peculiar to oneself.)

Id'iosyn'crasy. A crotchet or peculiar one-sided view of a subject, a monomania. Properly a peculiar effect produced by medicines or foods, as when coffee acts as an aperient, the electrical current as an emetic. (Greek, *idios sun krasis*, something peculiar to a person's temperament.)

Id'iot means simply a private person, one not engaged in any public office. Hence Jeremy Taylor says, "Humility is a duty in great ones, as well as in idiots" (private persons). The Greeks have the expressions "a priest or an idiot" (layman), "a poet or an idiot" (prose-writer). As idiots were not employed in public offices, the term became synonymous with incompetency to fulfil the duties thereof. (Greek, *idio'tës.*) (*See* BARON.)

I'dle Lake. The lake on which Phædria or Wantonness cruised in her gondola. It led to Wandering Island.—*Spenser*, "*Faëry Queene*," bk. ii.

I'dle Worms. It was once supposed that little worms were bred in the fingers of idle servants. To this Shakespeare alludes:

> A round little worm,
> Pricked from the lazy finger of a maid.
> "*Romeo and Juliet*," i. 4.

I'dleness. *The Lake of Idleness.* Spenser says whoever drank of this lake grew "instantly faint and weary." The Red Cross Knight drank of it, and was made captive by Orgoglio. — *Spenser*, "*Faëry Queene*," bk. i.

Idom'eneus (4 syl.). King of Crete, and ally of the Greeks in the siege of Troy. After the city was burnt he made a vow to sacrifice whatever he first en-

countered, if the gods granted him a safe return to his kingdom. It was his own son that he first met, and when he offered him up to fulfil his vow he was banished from Crete as a murderer. — *Homer*, "*Iliad.*"

Compare the story of Jephthah in Judges xi.

Idun'a or *Idun'*. Daughter of the dwarf Svald, and wife of Bragi. She kept in a box the apples which the gods tasted as often as they wished to renew their youth. Loki on one occasion changed her into a nut.—*Scandinavian mythology.*

Ifa'kins. A corruption of *In good faith.* I' fa' kin, where *kin* is equivalent to *dear* or *good.*

Ifreet or *'Efriet.* A powerful evil jin or spirit of Arabian mythology.

If'urin. The Hadës of the ancient Gauls. A dark region infested by serpents and savage beasts. Here the wicked are chained in loathsome caverns, plunged into the lairs of dragons, or subjected to a ceaseless distillation of poison.—*Celtic mythology.*

Iger'na, IGERNE, or IGRAYNE. Wife of Gorloïs, duke of Tintag'el, in Cornwall, and mother of king Arthur. His father was Uther, pendragon of the Britons, who married Igerna thirteen days after her husband was slain.

Igna'ro. Foster-father of Orgoglio. Whatever question Arthur asked, the old dotard answered, "He could not tell." Spenser says this old man walks one way and looks another, because ignorance is always "wrong-headed."—*Spenser*, "*Faëry Queen,*" bk. i.

Igna'tius (*St.*) is represented in Christian art accompanied by lions, or chained and exposed to them, in allusion to his martyrdom. The legend is that he was brought before the emperor Trajan, who condemned him to be made the food of lions and other wild beasts for the delectation of the people. According to tradition, St. Ignatius was the little child whom our Saviour set in the midst of his disciples for their example. (About 30-115.)

Ignatius Loy'ola, founder of the order of Jesuits, is depicted in art sometimes with the sacred monogram I.H.S. on his breast; and sometimes as contemplating it, surrounded by glory in the skies, in allusion to his boast that he had a miraculous knowledge of the mystery of the Trinity vouchsafed to him. He is so represented in Rubens' famous picture in Warwick Castle.

Brother Ignatius. The Rev. James Leycester Lyne, for some time head of the English Benedictines at the Norwich Protestant monastery.

Father Ignatius. The Hon. and Rev. Geo. Spencer, formerly a clergyman of the Church of England, who joined the Roman communion, and became Superior of the order of Passionists. (1799-1864.)

Ig'neous Rocks. Those which have been produced by the agency of fire, as the granitic, the trappean, and the volcanic, the last of which belong to the Tertiary strata.

Ignis Fat'uüs means strictly a fatuous fire; also called "*Jack o' Lantern,*" "*Spunkie,*" "*Will o' the Wisp,*" "*Walking Fire,*" and "*The Fair Maid of Ireland.*" Milton calls it *Friar's lanthern,* and Sir Walter Scott *Friar Rush with a lantern.* Morally speaking, a Utopian scheme, no more reducible to practice than the meteor so called can be turned to any useful end. (*See* FRIAR'S LANTHERN.)

"When thou ran'st up Gadshill in the night to catch my horse, if I did not think thou hadst been an *ignis fatuus* or a ball of wild fire, there's no purchase in money."—*Shakespeare,* "*1 Henry IV.,*" iii. 3.

Ignora'mus. One who ignores the knowledge of something; one really unacquainted with it. It is an ancient law term. The grand jury used to write *Ignoramus* on the back of indictments "not found" or not to be sent into court. Hence *ignore.*

Ignoran'tines (4 syl.). A religious association founded by the abbé de la Salle in 1724, for educating gratuitously the children of the poor.

Igrayne. (*See* IGERNA.)

Ig'uan'odon. An extinct gigantic reptile, with the *tooth* of the *iguan'a.*

Ihram. The pilgrim garb of Mahometans. For *men,* two scarfs, without seams or ornament of any kind, of any material except silk; one scarf is folded round the loins, and the other is thrown over the neck and shoulders, leaving the

right arm free; the head is uncovered. For *women*, an ample cloak, enveloping the whole person.

Il Bibbie'na. Cardinal Bernardo, who resided at Bibbiena, in Tuscany; author of "Calandra," a comedy. (1470-1520.)

Il Passato'rë. A title assumed by Belli'no, a talented bandit chief of Italy, who died 1851.

Il Pastor Fi'do (*the Faithful Swain*). This standard of elegant pastoral composition is by Giovanni Battista Guari'ni, of Ferrara. (1537-1612.)

Ill May-day. The 1st of May, 1517, when the London apprentices rose up against the resident foreigners, and did great mischief. More commonly known as *Evil* May-day.

Ill Omens averted.

When Julius Cæsar landed at Adrume'tum, in Africa, he happened to trip and fall on his face. This would have been considered a fatal omen by his army, but, with admirable presence of mind, he exclaimed, "Thus I take possession of thee, O Africa." Told of Scipio also.

When William the Conqueror leaped upon the shore at Bulverhythe he fell on his face, and a great cry went forth that it was an ill omen; but the duke exclaimed, "I have taken seisin of this land with both my hands."

Ill-starred. Unlucky; fated to be unfortunate. Othello says of Desdemona, "O ill-starred wench!" Of course the allusion is to the astrological dogma that the stars influence the lot of men.

Il'iad (3 syl.). The tale of the siege of Troy, an epic poem by Homer. Mene'la'os, king of Sparta, received as his guest Paris, a son of Priam (king of Troy), who ran away with Helen, his hostess. Menela'os induced the Greeks to lay siege to Troy to avenge the perfidy, and the siege lasted ten years. The poem begins in the tenth year with a quarrel between Agamemnon commander-in-chief of the allied Greeks, and Achilles the hero who retires from the army in ill-temper. The Trojans now prevail, and Achilles sends his friend Patroc'los to oppose them, but Patroclos is slain. Achilles, in a desperate rage, rushes into the battle, and slays Hector, the commander of the Trojan army. The poem ends with the funeral rites of Hector. (Greek, *Il'ion*, and the suffix—*iadēs*, belonging to.

The "Iliad" in a nutshell. Pliny, vii. 21, tells us that the "Iliad" was copied in so small a hand that the whole work could lie in a walnut-shell. Pliny's authority is Cicero ("Apud Gellium," ix. 421). Huet, bishop of Avranches, demonstrated the possibility of this achievement by writing eighty verses of the "Iliad" on a single line of a page similar to this "Dictionary." This would be 19,000 verses to the page, or 2,000 more than the "Iliad" contains.

> Whilst they (as Homer's "Iliad" in a nut)
> A world of wonders in one closet shut.
> *On the monumental stone of the Tradescants in Lambeth Churchyard.*

The French Iliad. "The Romance of the Rose," begun by Guillaume di Lorris in the latter half of the thirteenth century, and continued by Jean de Meung in the early part of the fourteenth. The poem is supposed to be a dream. The poet in his dream is accosted by dame Idleness, who conducts him to the palace of Pleasure, where he meets Love, accompanied by Sweet-looks, Riches, Jollity, Courtesy, Liberality, and Youth, who spend their time in dancing, singing, and other amusements. By this retinue the poet is conducted to a bed of roses, where he singles out one and attempts to pluck it, when an arrow from Cupid's bow stretches him fainting on the ground, and he is carried far away from the flower of his choice. As soon as he recovers, he finds himself alone, and resolves to return to his rose. Welcome goes with him; but Danger, Shame-face, Fear, and Slander obstruct him at every turn. Reason advises him to abandon the pursuit, but this he will not do; whereupon Pity and Liberality aid him in reaching the rose of his choice, and Venus permits him to touch it with his lips. Meanwhile, Slander rouses up Jealousy, who seizes Welcome, whom he casts into a strong castle, and gives the key of the castle door to an old hag. Here the poet is left to mourn over his fate, and the original poem ends. Meung added 18,000 lines as a sequel.

The German Iliad. "The Nibelungenlied," put into its present form in 1210 by a wandering minstrel of Austria. It consists of twenty parts. (*See* NIBELUNG.)

The Portuguese Iliad. "The Lusiad" (*q.v.*), by Camoens.

The Scotch Iliad. "The Epigo'niad," by William Wilkie, called *The Scottish Homer* (1721-1772). The Epigo'niad is the tale of the Epig'oni, or seven Grecian heroes who laid siege to Thebes. When Œ'dipos abdicated, his two sons agreed to reign alternate years; but at the expiration of the first year, the elder son, named Eteo'clês, refused to give up the throne, whereupon Polynîkês, the younger brother, induced six chiefs to espouse his cause. The allied army laid siege to Thebes, but without success. Subsequently, seven sons of the chiefs resolved to avenge their fathers' deaths, marched against the city, took it, and placed Terpander, one of their number, on the throne. The Greek tragic poets Æ'schylus and Eurip'dës have dramatised this subject.

An Il'iad of ills (a punning translation of the Latin *Il'ias malo'rum*). A number of evils falling simultaneously; there is scarce a calamity in the whole catalogue of human ills that finds not mention in the "Iliad," hence the Homeric poem was the fountain of classic tragedy.

Ilk (Saxon). The same; as *Macleod of that ilk, i.e.*, "Macleod of Macleod." *All of that ilk, i.e.*, of that name, character, or clan.

Illumina'ted Doctor. Raymond Lully. (1235-1315.)

John Tauler, the German mystic. (1294-1361).

Illumina'ti. There have been four societies so called:—

(1) The Alombra'dos of Spain in the sixteenth century.

(2) The Guerinets of France in the seventeenth century.

(3) The Mystics of Belgium in the eighteenth century.

(4) The order of the Illumina'ti of Germany founded at Ingoldstadt in 1776, and having for its object the establishment of a religion consistent with "sound reason." (*See* ROSICRUCIANS.)

Illuminations. Characteristics of Anglo-Saxon illuminations from the eighth to the eleventh century. Extreme intricacy of pattern.

Interlacings of knots in a diagonal or square form, sometimes interwoven with animals and terminating with heads of serpents or birds.—*Sir F. Madden.*

The "Durham Book," the work of Eadfrid, bishop of Landisfarne, who died 721, is a most splendid specimen of illumination.

The "Benedictional of St. Ethelwold," an illuminated MS. by Godemann, in the duke of Devonshire's library, is worthy of Raphael or Michael Angelo. It was executed between 963 and 984, and is full of miniatures and designs in the highest style of art. Beautiful engravings of it may be seen in the "Archæologia."

Illuminator. Gregory, the apostle of Christianity among the Armenians. (257-331.)

Illustrious (*The*).

Albert V., duke and second emperor of Austria. (1398-1439.)

Nicome'dës II. *Epiph'anës.* (149-191.)

Ptolemy V. *Epiph'anës.* (210, 205-181, B.C.)

Jam-sheid (Jam *the Illustrious*), nephew of Tah Omurs, fifth king of the Paisdadian dynasty of Persia. (B.C. 840-800.)

Kien-lông, fourth of the Manchoo dynasty of China. (1736-1796.)

Ilo'go. A spirit whose house is the moon. Hers are the forests, rivers, and heavenly host.—(*Equatorial Africa.*)

Im'ailites (3 syl.). A secret society of the Caliphate.

Im'aum (2 syl.). One of the Ule'mas or priestly body of the Mahometans. Im'aums wear a high turban. The sultan as "head of the Moslems" is an Imaum. The word means *teacher.*

Ima'us (3 syl.). The Him'alay'a. The word means *snow* hills (*hima*, snow).

> The huge incumbrance of horrific woods
> From Asian Taurus, from Imaus stretched
> Athwart the roving Tartar's sullen bounds.
> *Thomson, "Autumn."*

Im'becile (3 syl.). One who leans "on a stick." (Latin, *in-bacillum.*)

Imbroca'do, in fencing, is a thrust over the arm. (Italian.)

Imbro'glio (Italian). A complicated plot, a misunderstanding between nations and persons of a complicated nature.

Immac'ulate Conception. That the Virgin Mary was conceived without "Original Sin." This dogma was first broached by St. Bernard, and was stoutly maintained by Duns Scotus and his dis-

ciples, but was never received by the Roman Church as an article of faith till 1854.

Im'molate (3 syl.). To "put meal on one." The reference is to the ancient custom of sprinkling meal and salt on the head of a victim to be offered in sacrifice. (Latin, *in-molo*.)

In the picture of the immolation of Isaac, or Abraham sacrificing his son, Isaac is described as a little boy.—*Brown*.

Immor'tal. *The immortal.* Yông-Tching, third of the Manchoo dynasty of China, assumed the title. (1723-1736.)

The immortal tinker. John Bunyan, a tinker by trade. (1628-1688.)

Immortals. A regiment of 10,000 choice foot-soldiers, which constituted the body-guard of the Persian kings. There was also an army so named at Constantinople, according to Ducange, first embodied by major Ducas.

Immu'ring (*Latin*). Burying in a wall. The Vestal virgins among the Romans, and the nuns among the Roman Catholics, who broke their religious vows, were buried in a niche sufficiently large to contain their body with a small pittance of bread and water. The sentence of immuring was *Vade in pace*, or more correctly, *Vade in pacem* (Go *into* peace—*i.e.*, eternal rest). Some years ago the remains of an immured nun were discovered in the walls of Coldingham abbey.

The immuring of Constance, a nun who had broken her vows, forms a leading incident in Scott's poem of "Marmion."

Im'ogen. Daughter of Cymbeline, the "most tender and artless of all Shakespeare's characters."—"*Cymbeline.*"

Imogine. The lady who broke her vow and was carried off by the ghost of her former lover, in the ballad of "Alonzo the Brave," by Matthew Gregory Lewis, generally called *Monk* Lewis.

Alonzo the brave was the name of the knight,
The maid was the fair Imogine.

Imp (*Saxon*). A graft; whence also a child, as "You little imp." In hawking, "to imp a feather" is to engraft or add a new feather for a broken one. The needles employed for the purpose were called "imping needles." Lord Cromwell, writing to Henry VIII., speaks of "that noble imp your son."

Let us pray for . . . the king's most excellent majesty and for . . . . his beloved son Edward, our prince, that most angelic imp.—"*Pathway to Prayer.*"

Imp of darkness. Milton calls the serpent "fittest imp of fraud," *P. L.*, ix.

Impana'tion. The dogma of Luther that the body and soul of Christ are infused into the eucharistic elements after consecration, and that the bread and wine are united with the body and soul of Christ in much the same way as the body and soul of man are united. The word means *putting into the bread*

Impanna'ta. *The Madonna del Impannata*, by Raphael, takes its distinctive name from the *oiled paper* window in the back-ground. (Italian, *impannata*, oiled paper.)

Imper'tinence (4 syl.). A legal term, meaning matter introduced into an affidavit, &c., not pertinent to the case.

Impon'derables (Latin, *things without weight*). The "matter" of light, heat, electricity, and magnetism. If indeed there is such matter, it is without appreciable weight.

Imposition. A task given for punishment. Of course the word is taken from the verb *impose*, as the task is imposed; it is an imposition, or thing imposed. The term is common in schools, colleges, and universities. In the sense of a *deception* it means to "put a trick on a person," hence the expressions "to put on one," "to lay it on thick," &c.

Imposition of Hands. The bishop laying his hand on persons confirmed or ordained.—*Acts* vi., viii., xix.

Impropria'tion. Profits of ecclesiastical property in the hands of a layman. *Appropriation* is when the profits of a benefice are in the hands of a college.

Impro'priator. A layman who has church lands or ecclesiastical preferment. (Latin, *in-proprius*, belonging to.)

Improvis'ator (*Italian*). One who utters verses impromptu. It was introduced by Petrarch, and is still a favourite amusement with Italians. The most celebrated improvisatori or male improvisators are—

(1) Serafi'no d'Aquila, (1466-1500.)
(2) Metastas'io (1698-1781.)
(3) Bernardino Perfetti, of Sienna (1681-1747), who received a laurel crown in the Capitol, an honour conferred only upon Petrarch and Tasso.

(4) Marc-Antony Zucco, of Vero'na. (*-1764.)
(5) Serio, beheaded at Naples, 1799.
(6) Rossi, beheaded at Naples, 1799.
(7) Gianni, pensioned by Bonaparte. (1759-1822.)
(8) Tommaso Sgricci. (1788-1836.)

Improvis'atrix or IMPROVISATRICE. The most famous improvisatricës or female improvisators are—
Maria Magdale'na Moralli, surnamed the Olympic Corilla Fernandez, crowned at Rome for improvisation. (1740-1800.)
Tere'sa Bandetti'ni. (1756-*.)
Rosa Taddei. (1801-*.)
Signora Mazzei, the most talented of all. Núr Jehán, of *Bengal* (*d.* 1640).
In Germany, Anna Louisa Karsch.

In Cœna Dom'ini. A papal bull, containing a collection of extracts from different constitutions of the popes, with anathemas against those who violate them. So called because it was annually read "at the Lord's Supper" on Holy Thursday.

In Commen'dam (*Latin*). The holding of church preferment for a time, on the recommendation of the Crown, till a suitable person can be provided. Thus a clergyman elevated to the bench retains for a time his "living" *in commendam*.

In Essë (*Latin*). In actual existence. Thus a child *living* is "in essë," but before birth is only "in possë."

In Exten'so (*Latin*). At full length, word for word without abridgment.

In Forma Pau'peris. A person who will swear he is not worth £5 has writs, &c., gratis, and is supplied gratuitously with attorney and counsel (Henry VII., c. 12).

In Lim'inë (*Latin*). At the outset, at the threshold.

In Perpet'uam (*Latin*). In perpetuity.

In Petto (*Italian*). Held in reserve, kept back, something done privately, and not announced to the general public. (*In pec'tore*, Latin, in the breast.)

In Possë (*Latin*). What may be considered probable, but has not yet any real existence.

In Pro'pria Perso'na (*Latin*). Personally, and not by deputy or agents.

In Prospect'u (*Latin*). What is intended or in contemplation to be done at some future time.

In Re (*Latin*). In the matter of, as *In Re* Jones *v.* Robinson.

In Si'tu (*Latin*). In its original place.

In Stat'u Quo or "In stat'u quo antë" (*Latin*). In the condition things were before the change took place. Thus, two nations arming for war may agree to lay down arms on condition that all things be restored to the same state as they were before they took up arms.

In Terro'rem (*Latin*). As a warning, to deter others by terrifying them.

In To'to (*Latin*). Entirely, altogether.

In Vac'uo (*Latin*). In a vacuum, *i.e.*, where all the air has been taken away.

Inau'gurate (4 syl.) means to be led in by augurs. The Roman augurs met at their college doors the high officials about to be invested, and led them up to the altar; hence to install.

Inca. A king or royal prince of the ancient Peruvians. The empire of the Incas was founded by Manco Capac.

Incanta'tion. A *singing against*, that is, singing a set form of words in order to bring Divine wrath upon persons or nations.

Inchcape Rock. Twelve miles from land, in the German Sea. It is dangerous for navigators, and therefore the abbot of Aberbrothok fixed a bell on a float, which gave notice to sailors of its whereabouts. Ralph the Rover, a sea pirate, cut the bell from the float, and was wrecked on his return home on the very rock. Southey has a ballad on the subject.
Precisely the same tale is told of St. Goven's bell, in Pembrokeshire. In the chapel was a silver bell, which was stolen one summer evening by pirates, but no sooner had the boat put to sea, than all the crew was wrecked. The silver bell was carried by sea nymphs to the brink of a well, and whenever the stone of that well is struck the bell is heard to moan.
N.B. Inch or Inis means *island*.

Incog., *i.e.*, *Incog'nito* (*Italian*). Without wishing to have your rank recognised.

When a royal person travels, and does not wish to be treated with royal ceremony, he assumes some inferior title for the nonce, and travels incog.

In'cubus. A nightmare, anything that weighs heavily on the mind. (Latin, *in cubo*, to lie on.)

Indenture, a written contract, so called because the skin on which it was written in duplicate was divided with an indented edge, to fit into each other.

Indepen'dence. *The Declaration of Independence.* A declaration made July 4, 1776, by the American States, declaring the colonies free and independent, absolved from all allegiance to Great Britain.

Indepen'dents. Certain Dissenters are so called, because it is a fundamental principle with them that every congregation is an independent church, and has a right to choose its own minister and make its own laws.

Index (*The*), or *The Roman Index*, or the *Index Libro'rum Prohibito'rum*, or the *Index Expurgato'rius.* A list of books prohibited by the church of Rome, and published every year by a board of cardinals called the "Congregation of the Index."

Indian Arrow-root. The root which the Indians apply to arrow-wounds to neutralise the venom of the arrow. They mash the meal, and apply it as a poultice.—*Miller.*

Indian Ink. So called because it was first brought from China. It is now made at home of lampblack and glue.

Indian Red. Red hæmatite (peroxide of iron) found abundantly in the forest of Dean, Gloucestershire. It is of a deep lakey hue, used for flesh tints.

The *Persian Red*, which is of a darker hue with a sparkling lustre, is imported from the island of Ormuz in the Persian Gulf.

The Romans obtained this pigment from the island of Elba. "Insulam exhaustis chalybdum generosa metallis."—*Ovid.*

Indians. *American Indians.* When Columbus landed at Cat Island, he thought that he had landed on one of the Indian islands, and in this belief gave the natives the name of Indians.

India proper is so named from Indus (the river), in Sanskrit *Sindhu*, in Persic *Hind*, whence the Greek *Hindus. Hindustan* is the *tan* or "country" of the river *Hindus.*

Indra. A Hindu deity of the Vedic period, noted for having slain the demon Vri'tra. As god of the firmament he corresponds with the Latin Jupiter. In works of art he is represented as a youthful god mounted on a gigantic elephant.

Indracit'tran. A famous giant in Indian mythology, the ally of Shrira'ma.

Indrant. Wife of the god Indra, the god who presides over the air, winds, and thunder.—*Hindu mythology.*

Induc'tion (Latin, *the act of leading in*). When a clergyman is inducted to a living he is led to the church door, and the ring which forms the handle is placed in his hand. The door being opened, he is next led into the church, and the fact is announced to the parish by tolling the bell.

Indul'gence (3 syl.), in the Roman Catholic church, is the entire or partial pardon of sins granted by the pope, to save or relax the punishment thereof in this world or in purgatory.

Iner'tia (Latin, *powerlessness*). That want of power in matter to change its state, either from rest to motion, or from motion to rest. Kepler calls it *Vis inertiæ.* (*Ars* in Latin is the Greek *ar'etē*, power or inherent force; *In-ars* is the absence of this power.)

Infallibility (of the church of Rome) is the doctrine that the church of Rome cannot at any time cease to be orthodox in her doctrine, and that what she declares ex cathedra is substantially true. The doctrine is based on the Divine promise to the disciples, "Howbeit when the Spirit of Truth is come, he will guide you into all truth."—*John* xvi. 13.

In'famous means not allowed to speak or give witness in a court of justice. (Latin, *in*, negative, *fari*, to speak; Greek, *phēmi* or *phāmi.*)

Infant. *Infant of Lubeck.* Christian Henry Heinecken. (1721-1725.) At one year old he knew the chief events of the Pentateuch; at thirteen months he knew the history of the Old Testament; at fourteen months he knew the history of

the New Testament; at two and a-half years he could answer any ordinary question of history or geography; at three years he knew well both French and Latin. So says Schöneich, his preceptor.

Infanta. Any princess of the blood royal, except an heiress of the crown, is so called in Spain and Portugal.

Infan'te (3 syl.). All the sons of the sovereigns of Spain and Portugal bear this title, except the crown prince, who is called in Spain the prince of Astu'rias. In the middle ages the word childe was used as a title of honour in England, France, and Germany: hence Childe Harold, Childe-ric, Childe-bert, &c.

Infernal Column. So the corps of Latour d'Auvergne was called, from its terrible charges with the bayonette. (1743-1800.)

Infer'no. We have Dante's notion of the infernal regions in his "Inferno;" Homer's in the "Odyssey," book xi.; Virgil's in the "Æneïd," book vi.; Spenser's in the "Faëry Queen," book ii. canto 7; Ariosto's in the "Orlando Furio'so," book xvii.; Tasso's in "Jerusalem Delivered," bk. iv.; Milton's in "Paradise Lost;" Fénelon's in "Télémaque," bk. xviii.; and Beckford's in his romance of "Vathek."

Infra Dig. (*dignita'tem*). Not in accordance with one's position and character. (*Latin.*)

Infra-Lapsa'rians. A sect which hold that God has created some men to condemnation, without the possibility of being saved. They are called *Infralapsarian*, because they suppose that these ill-fated beings are justly treated, as they have fallen in Adam.

Ingoldsby. The Rev. Richard Harris Barham, author of "Ingoldsby Legends." (1788-1845.)

Injunc'tion A writ forbidding a person to do a specified meditated wrong. The wrong specified does not amount to a crime. Injunctions are of two sorts—temporary and perpetual. The first is limited "till the coming on of the defendant's answer;" the latter is based on the merits of the case, and is of perpetual force.

Ink. Pancirollus says the emperors used a fluid for writing called *encaustum*. (Italian, *inchiostro*; French, *encre*; Dutch, *inkt*.)

Inkle and Yar'ico. The hero and heroine of a drama so called by George Colman. The story is from the "Spectator," No. 11. Inkle is a young Englishman who is lost in the Spanish main; he falls in love with Yarico, an Indian maiden, whom he lives with as his wife; but no sooner does he find a vessel to take him to Barbadoes, than he sells her for a slave.

Inland Navigation. Francis Egerton, duke of Bridgewater, is called the *Father of British Inland Navigation*. (1729-1803.) A title certainly due to James Brindley. (1716-1772.)

Inn (*Saxon*). Chamber; originally applied to a mansion, like the French *hôtel*. Hence Clifford's Inn, once the mansion of De Clifford; Lincoln's Inn, the mansion of the Earls of Lincoln; Gray's Inn, that of the Lords Gray, &c.

> Now, when as Phœbus, with his fiery waine,
> Unto his inne began to draw apace.
> *Spenser, "Faëry Queen,"* vi. 3.

Inns of Court. The four voluntary societies which have the exclusive right of calling to the bar. They are the Inner Temple, the Middle Temple, Lincoln's Inn, and Gray's Inn. Each is governed by a board of benchers.

Innings. *He has had a long innings.* A good long run of luck. A term in cricket for the time that the eleven are *in*, or not out as scouts. The innings of an individual is the time he has the bat. The field or scouts are *outers*.

Innocents. *Feast of the Holy Innocents.* The 28th December, to commemorate Herod's butchery of the children of Bethlehem from two years old and upward, with the design of cutting off the infant Jesus.

Innuen'do. An implied or covert hint of blame. It is a law term, meaning the person nodded to (Latin, *in-nuo*), and is thus used: A defendant or his pleader speaking of the plaintiff would say, "He, innuendo, did so and so," *i.e.*, He, the person I nod to or refer to (viz., the plaintiff) did so and so.

Inoc'ulate (4 syl.) is to put in an eye (Latin, *in oculus*). The allusion is to a plan adopted by gardeners who insert the "eye" or small bud of a superior plant into the stock of an inferior one, in order to produce flowers or fruits of better quality.

In'ogene or **Ig'noge** (3 syl.). Wife of Brute, the mythological king of Britain.

> Thus Brute this realme unto his rule subdewd.
> And raigned long in great felicity.
> Loved of his friends, and of his foes eschewd.
> He left three sons, his famous progeny,
> Born of fayre Inogene of Italy.
> *Spenser, "Faëry Queen,"* ii. 10.

Inquisition. A court instituted to inquire into offences against the Roman Catholic religion. The first was established in the south of France in the thirteenth century. (Latin, *inquisitio*, a searching into.)

Insolence. (Latin, *in-soleo.*) Unusual conduct.

Inspired. *The inspired idiot.* So Walpole called Oliver Goldsmith.

Instinct. Something pricked or punctured into one. *Distinguish* is of the same root, and means to prick or puncture separately. *Extinguish* means to prick or puncture out. In all cases the allusion is to marking by a puncture. At college the "markers" at the chapel doors still hold a pin in one hand, and prick with it the name of each "man" that enters.

Insu'bri. The district of Lombardy, which contained Milan, Como, Pa'via, Lodi, Nova'ra, and Vercelli.

Insult. To leap on the prostrate body of a foe.

Insultor. One who leaps upon you or against you. Thus Terence says, "insulta're forës cal'cibus" (*Eun.* 2. 2. 54). It will be remembered that the priests of Baal, to show their indignation against their gods, "leaped upon the altar which they had made" (1 Kgs. xviii. 26). Zephaniah (i. 9) says that God will "punish all those that leap on the threshold." (*See* Desultory.)

Intag'lio (*Italian*). A design cut in a gem, like a crest or initials in a stamp. The design does not stand out in relief, as in *cam'eos*, but is hollowed in.

Intellect. The power of reading mentally. (Latin, *intus lego*, I read within me.)

Inter al'ia (*Latin*). Among other things or matters.

Intercal'ary (*Latin*). Called between. Thus, an intercalary day is a day foisted in between two others, as the 29th February in leap-year. (*See* Calends.)

Interdict and Excommunicate. The pope or some ecclesiastic interdicts a kingdom, province, county, or town, but excommunicates an individual. This sentence excludes the place or individual from partaking in certain sacraments, public worship, and the burial service. The most remarkable instances are the following:—

1081. Poland was laid under an interdict by pope Gregory VII., because Boleslas II. had murdered Stanislaus at the altar.

1180. Scotland was put under a similar ban by pope Alexander III.

1200. France was interdicted by Innocent III. because Philippe Auguste refused to marry Ingelburge, who had been betrothed to him.

1209. England was laid under similar sentence by Innocent III., and continued so for six years, in the reign of king John.

In France, Robert *the Pious*, Philippe I., Louis VII., Philippe *Auguste*, Philippe IV., and Napoleon I., have all been subjected to the papal thunder. In England, Henry II. and John. Victor Emmanuel of Italy has been excommunicated by Pius IX. for despoiling the papacy of a large portion of its temporal dominions.

In'terest (*Latin*). Something that is between the parties concerned. The interest of money is the sum which the borrower agrees to pay the lender for its use. To take an interest in anything is to feel there is something between it and you which may affect your happiness.

Interlard (*French*). To put lard or fat between layers of meat. Metaphorically, to mix what is the solid part of a discourse with fulsome and irrelevant matter. Thus we say, "To interlard with oaths," to "interlard with compliments," &c.

Interlo'per. One who runs between traders. One who sets up business, and by so doing interferes with the actual or supposed rights of others. (Dutch, *loopen*, to run.)

Inter'polate (4 syl.). For two or more persons to polish up something between them; spurious emendations. (Latin, *inter polio.*)

Inter'preter (*Mr.*). The impersonation of the Holy Spirit in "Pilgrim's Progress," by John Bunyan.

Interpreter really means the Holy Spirit. In "Pilgrim's Progress" he is lord of a house a little way beyond the Wicket Gate. Here Christian was kindly entertained and shown many wonderful sights of an allegorical character. Christiana and her party stopped here also, and were entertained in a similar manner. —*Bunyan.*

Inter Rex (*Latin*). A person appointed to hold the office of king *pro tem.*

Into'ne (2 syl.). To thunder out; *intonation,* the thundering of the voice. (Latin, *tono,* to thunder). The Romans said that Cicero and Demosthenes "thundered out their orations." It is instructive to notice how thunder symbolises the human voice even in its musical character.

Intrigue (2 syl.) comes from the Greek *thrix,* hair, whence the Latin *tricæ,* trifles or hairs; the German *trug,* a deception carried on by false hair.

Inure (2 syl.) is to burn in, as colours used to be in encaustic painting, or as a brand was burnt on the skin of a criminal. To inure oneself to labour is to burn it into the body by habit till it can be no more separated than a brand, or the colour of encaustic tiles.

Invalide (*French*). A four-sou piece, so called because it was debased to the value of three sous and a-half.

> Tiens, prens cet invalide, à ma santé va boire.
> "*Deux Arlequins.*" (1691.)

Invei'gle (3 syl.). To lead blindfold. (Norman French, *enveogler;* French, *aveugler;* Italian, *invogliarë.*)

Invention of the Cross (*discovery of the cross*). A festival held on May 3rd, in commemoration of the discovery of the cross by the agents of St. Hel'ena, mother of Constantine the emperor (316). (Latin, *inven'io,* to discover.)

Inventors punished by their own inventions:—

(*a*) Perillos, who invented the *Brazen Bull* for Phal'aris, tyrant of Agrigentum, was the first person baked to death in the monster.

(*b*) The regent Morton of Scotland, who invented or adopted *the Maiden,* a sort of guillotine, was the first to be executed by his own machine (in the reign of queen Elizabeth).

(*c*) Hugues Aubriot, provost of Paris, who built the *Bastile,* was the first person confined in his own strong castle. The charge against him was heresy.

(*d*) The bishop of Verdun who invented the *iron cages,* too small to allow the person confined in them to stand upright or lie at full length, was the first to be shut up in one; and cardinal La Balue, who recommended them to Louis XI., was himself confined in one for ten years.

(*e*) Ludovi'co Sforza, who invented the *Iron Shroud,* was the first to suffer death by the horrible torture.

(*f*) Haman, son of Hammeda'tha, the Amalekite, of the race of Agag, devised a gallows fifty cubits high, on which to hang Mordecai, by way of commencing the extirpation of the Jews; but the favourite of Ahasue'rus was himself hanged on his gigantic gallows. In modern history we have a repetition of this incident in the case of Euguerrand de Marigni, Minister of Finance to Philippe the Fair, who was hung on the gibbet which he had caused to be erected at Montfaucon, for the execution of certain felons; and four of his successors in office underwent the same fate.

(*g*) Captain Cowper Coles, inventor of the iron turret ship, perished in the *Captain,* off Cape Finisterre, Sept. 7, 1870.

Inves'titure. (Latin, *clothing in* or putting on canonicals.) The admission to office is generally made by investiture: Thus a pair of gloves is given to a Freemason in France; a cap is given to a graduate; a crown, &c., to a sovereign, &c. A crosier and ring used to be given to a church dignitary. In the eleventh and twelfth centuries the kings of Europe and the pope were perpetually at variance about the right of investiture; the question was, should the sovereigns or should the pope invest clergymen or appoint them to their livings and dignities?

Invin'cible Doctor. William of Occam or Ockham (a village in Surrey), also called *Doctor Singula'ris.* (1270-1347.)

Invis'ibles. (1) The Rosicrucians were so called, because they never dared to appear in public.

(2) The disciples of Osiander, Flaccius, Illiricus, &c., who denied the perpetual visibility of the church.

Iol (pron. *Yol*). The Danish word for Christmas; the same as *Yule*.

> The savage Dane
> At Iol more deep the mead did drain.
> *Sir Walter Scott, "Marmion."*

Io'nian Mode. A species of church music in the key of C major, in imitation of the ancient Greek mode so called.

Ionic Accomplishments. Gesture and dress.

Ion'ic Architecture. So called from Io'nia where it took its rise. The capitals are decorated with volutes, and the cornice with dentils.

> The people of Ionia formed their order of architecture on the model of a young woman dressed in her hair, and of an easy, elegant shape; whereas the Doric had been formed on the model of a robust, strong man.—*Vitruvius.*

Ion'ic School or *Ionic Philosophers.* Thalës, Anaximander, Anaxime'nës, Heracli'tos, and Anaxag'oras were all natives of Ionia, and were the earliest of the Greek philosophers. They tried to prove that all created things spring from one principle; Thalës said it was water, Anaximenës thought it was air or gas, Anaxagoras that it was atoms, Heraclitos maintained that it was fire or caloric, while Anaximander insisted that the elements of all things are eternal, for *ex nihilo nihil fit.*

Iormungan'dur. The serpent that encompasses the whole earth, according to Scandinavian mythology.

Io'ta or *Jot.* A very little, the least quantity possible. The iöta is the smallest letter of the Greek alphabet, called the Lacedemonian letter.

> This bond doth give thee here no jot of blood.
> *Shakespeare, "Merchant of Venice," iv. 1.*

Io'thun. A generic name for the giants of Celtic mythology.

Io'thunheim or *Iotunheim* (4 syl.). The home of the Iothun, somewhere on the pinnacles of the Scandinavian mountains.

Iphigeni'a. Daughter of Agamemnon. Her father having offended Ar'temis (*Diana*), vowed to sacrifice to the angry goddess the most beautiful thing that came into his possession in the next twelvemonths; this was an infant daughter. The father deferred the sacrifice till the fleet of the combined Greeks reached Aulis and Iphigenia had grown to womanhood. Then Calchas told him that the fleet would be wind-bound till he had fulfilled his vow; accordingly the king prepared to sacrifice his daughter, but Artĕmis snatched her from the altar and carried her to heaven, substituting a hind in her place.

The similarity of this legend to the Scripture stories of Jephtha's vow, and Abraham's offering of his son Isaac, is noticeable. (*See* IDOMENEUS.)

Ipse-dixit (*Latin*). A mere assertion, wholly unsupported. We say it is "your ipse-dixit," "his ipse-dixit," "their ipse-dixit," and so on.

Ipswich. A corruption of *Gypes-wick*, the town on the river "Gyppen," now called the Orwell.

Iram'. The pilgrim's garb is so called by the Arabs.

I'ran. The empire of Persia.

> Avenge the shame
> His race hath brought on Iran's name.
> *Thomas Moore, "Fire Worshippers."*

Ireland or *Erin* is Celtic; from *Eri* or *Iar* (western). Lloyd ("State Worthies," article *Grandison*), with a gravity which cannot but excite laughter, says the island is called the *land of Ire*, because of the broils there, which have extended over 400 years. Wormius derives the word from the Runic *Yr*, a bow. (*See below.*)

Ireland.

Called by the natives "Erin," *i.e.*, *Eri-innis* or *Iar-innis* (west island).

By the Welsh "Yver-den" (west valley).

By Apule'ius, Iliber'nia, which is Iernia, a corruption of Iar-inni-a.

By Juvenal (ii. 260) Juverna or Juberna, the same as Ierna or Iernia.

By Claudian, Ouernia, the same.

By moderns, Ireland, which is Iar-onland (land of the west).

¶ *The three great saints of Ireland* are St. Patrick, St. Columba, and St. Bridget.

The fair maid of Ireland. Ignis fatuus (*q.v.*).

> He had read in former times of a Going Fire, called "Ignis Fatuus," the fire of destiny; by some, "Will with the Whisp," or "Jack with the Lantern;" and, likewise, by some simple country people, "The Fair Maid of Ireland," which used to lead wandering travellers out of their way.—"*The Seven Champions of Christendom,*" i. 7.

The three tragic stories of the Irish. (1) The death of the children of Touran;

(2) The death of the children of Lir; (3) The death of the children of Usnach.—*O'Flanagan*, vol. i., "*Transactions of the Gaelic Society of Dublin.*"

Ire'na. The impersonation of Ireland, whose inheritance was withheld by the tyrant Grantorto. Sir Artegal (*Justice*) is sent by the Faëry Queen to succour the distressed lady. Grantorto, or the rebellion of 1580, being slain, she is restored to her throne and reigns in peace.—*Spenser*, "*Faëry Queen*," v.

Iris. Goddess of the rainbow, or the rainbow itself. In classic mythology she is called the messenger of the gods when they intended *discord*, and the rainbow is the bridge or road let down from heaven for her accommodation. When the gods meant *peace* they sent Mercury.

I'll have an Iris that shall find thee out.
Shakespeare, "*2 Henry VI.*," iii. 2.

Irish Agita'tor. Daniel O'Connell. (1775-1847.)

Irish Beauty. A woman with two black eyes—no uncommon "decoration" among the low Irish.

Irish Legs. Thick and clumsy ones. Grose says that "the Irish women have a dispensation from the pope to wear the thick end of their legs downwards."

Irish Wedding. When a person has a black eye we sometimes say to him, "You have been to an Irish wedding, I see," because the Irish are more famous for giving their guests on these occasions *black eyes* than *white favours*.

Iron. The hieroglyphic for iron is ♂, which denotes "gold at the bottom (○), only its upper part is too sharp, volatile, and half corrosive (☥); this being taken away, iron would become gold. Iron is called Mars.

The iron enters into his soul. The anguish or annoyance is felt most keenly. The allusion is to the ancient custom of torturing the flesh with instruments of iron.

I saw the iron enter into his soul, and felt what sort of pain it was that ariseth from hope deferred.—*Sterne.*

Iron Age. The era between the death of Charlemagne and the close of the Carlovingian dynasty is so called from its almost ceaseless wars. It is sometimes called the *leaden* age for its worthlessness, and the *dark* age for its barrenness of learned men.

Iron Age. The age of cruelty and hard-heartedness. When Hubert tells Prince Arthur he must burn his eyes out, the young prince replies, "Ah, none but in this iron age would do it."—*Shakespeare*, "*King John*," iv. 1.

Iron-arm. Francis de Lanoue, the Huguenot soldier, *Bras de Fer.* (1531-1591.)

Iron Crown of Lombardy is so called from a narrow band of iron within it, said to be beaten out of one of the nails used at the Crucifixion. This band is about three-eighths of an inch broad, and one-tenth of an inch in thickness. According to tradition, the nail was first given to Constantine by his mother, who discovered the cross. The outer circlet of the crown is of beaten gold, and set with precious stones. The crown is preserved with great care at Monza, near Milan, and Napoleon, like his predecessor Charlemagne, was crowned with it.

After the war between Austria and Italy, the Iron Crown was delivered by the former power to Victor Emmanuel.

Iron-hand or *The Iron-hander.* Goetz von Berlichingen (*Godfrey of Berlichingen*), who lost his right hand at the siege of Landshut, and had one made of iron to supply its place. (1480-1562.)

Iron Mask. *The man in the iron mask* (called Lestang) was count Er'colo Anto'nio Matthio'li, a senator of Mantua, and private agent of Ferdinand Charles, duke of Mantua. He suffered imprisonment of twenty-four years for having deceived Louis XIV. in a secret treaty for the purchase of the fortress of Casale, the key of Italy. The agents of Spain and Austria bribed him by outbidding the Grand Monarque. The secresy observed by all parties was inviolate, because the infamy of the transaction would not bear daylight.—*H. G. A. Ellis*, "*True History of the Iron Mask.*"

There are several others "identified" as the veritable Iron Mask, *q.v.*—

(1) Louis, duc de Vermandois, natural son of Louis XIV. by De la Vallière, who was imprisoned for life, because he gave the Dauphin a box on the ears. ("*Memoires Secrets pour servir à l'Histoire de Perse.*") This cannot be, as the duke died in camp, 1683.

(2) A young foreign nobleman, chamberlain of Queen Anne, and real father of Louis XIV.—*A Dutch story.*

(3) Duc de Beaufort, *King of the Markets.* (Legrange-Chancel, "*L'Année Littéraire,* 1759.") This supposition is worthless, as the duke was slain by the Turks at the siege of Candia. (1669.)

(4) An elder brother of Louis XIV., some say by the Duke of Buckingham, others by Cardinal Mazarin. (*See* Voltaire, "*Dictionnaire Philosophique*" (Anna), and Linguet, "*Bastile Dévoilée.*"

(5) Abbé Soulavie asserts it was a twin brother of Louis XIV., *Maréchal Richelieu.* This tale forms the basis of Zschokke's German tragedy, and Fournier's drama.

(6) Some maintain that it was Fouquet, the disgraced minister of Finance to Louis XIV.

(7) Some that it was an Arminian patriarch, Avedik.

(8) Some that it was the duke of Monmouth; but he was executed on Tower Hill in 1685.

Ironside. Edmund II., king of the Anglo-Saxons, was so called, from his iron armour. (989, 1016-1017.)

Nestor Ironside. Sir Richard Steel, who assumed the *nom de plume* in "The Guardian." (1671-1729.)

Ironsides. The soldiers that served under Cromwell were so called, especially after the battle of Marston Moor, where they displayed an iron resolution.

Iron-tooth (*Dent de Fer*). Frederick II., elector of Brandenburg. (1657, 1688-1713.)

Irony. A dissembling. (Greek, *eiron,* a dissembler.)

So grave a body upon so solemn an occasion should not deal in irony, or explain their meaning by contraries.—*Swift.*

Irrefragable Doctor. Alexander Hales, an English friar, founder of the scholastic theology. (13th cent.)

Irrel'evant is not to relieve, not to lighten. Irrelevant matter is that which does not help to bear the burden or make it lighter. (Latin, *in releva're; levis,* light.)

Irresis'tible. When Alexander went to consult the Delphic oracle before his Persian invasion, he arrived on a day when no responses were made. Nothing daunted, he went in search of the Pythia, and when she refused to attend, took her to the temple by force. "Son," said the priestess, "thou art irresistible." "Enough!" cried Alexander; "I accept your words as my response."

Irspilles Felles. Skins having bristly hair like that of goats. (*Hircipilus,* i.e., "goats' hair."—*Festus*). A *fell* is Saxon for "skin," like the Latin *pell-is,* English *peel.* Thus we say still a "wool-fell." Shakespeare speaks of "a fell of hair" ("*Macbeth,*" v. 5). *Fellmonger,* a dealer in skins.

Irus. The beggar of gigantic stature who kept watch over the suitors of Penel'ope. His real name was Ar'neos, but the suitors nicknamed him Iros because he carried their messages for them. Ulysses, on his return, felled him to the ground with a single blow, and flung him out of doors.

Poorer than Irus. A Greek proverb, adopted by the Romans (*see* Ovid), and existing in the French language (*plus pauvre qu'Irus*), alluding to the beggar referred to above.

Ir'vingites (3 syl.). The self-styled *Catholic Apostolic Church,* founded by the Rev. Edward Irving in 1829.

Isaac. A hedge-sparrow, a corruption of Chaucer's word, *heisuagge.* (Saxon, *heag,* hedge; *sugga,* the sugga bird.)

Isaac of York. The Jew in "Ivanhoe," and father of Rebecca.—*Sir Walter Scott.*

Isabel, called *She-wolf of France.* The adulterous queen of Edward II., daughter of Philippe IV. (*le Bel*) of France. According to tradition, she murdered her royal husband by thrusting a hot iron into his bowels.

Mark the year and mark the night
When Severn shall re-echo with affright
The shrieks of death through Berkley's roofs that ring,
Shrieks of an agonising king.
She-wolf of France, with unrelenting fangs,
That tear'st the bowels of thy mangled mate!
Gray, "The Bard."

Is'abel. The Spanish form of Elizabeth. The French form is Isabelle.

Isabella, princess of Sicily, in love with Robert le Diable, but promised in marriage to the prince of Grana'da, who challenged Robert to mortal combat. Robert is allured from the combat by his

fiend-father, but when Alice tells him that Isabella "the princess is waiting for him at the altar," a struggle takes place between Bertram and Alice, the one trying to drag the duke to the infernal regions, and the other trying to win him to the ways of virtue. Alice prevails, but the audience is not informed whether Robert marries Isabella or not.—*Mayerbeer's opera, "Roberto il Diavolo."*

Isabella, daughter of Hercules, duke of Ferra'rë, sister of Alfonso and Ippol'ito, and wife of Francisco Gonza'go, lord of Mantua

Isabelle or *Isabella* (in "Orlando Furioso"), daughter of the king of Galicia, in love with Zerbi'no; but being a pagan, Zerbino could not marry her. Zerbino induces her to quit her native land, and gives Odori'co charge of her. She is wrecked, and Odorico escapes with her to Rochelle. Here Odorico assails her virtue, but is alarmed by a vessel which he sees approaching, and flees. She is kept captive by the crew for nine months, but Orlando slays or hangs all the crew, and Isabella being free, accompanies her rescuer. Her lament at the death of Zerbino is one of the best parts of the poem (bk. xii.). She retires to a chapel to bury Zerbino, and is there slain by Rod'omont.

Isabelle. The colour so called is the *yellow of soiled calico.* A yellow-dun horse is called in France *un cheval Isabelle.* The origin of the term is as follows:—In the Spanish wars queen Isabel made a vow to the Virgin never to change her linen till Grana'da fell into her hands. The siege lasted much longer than she had anticipated, and her body-linen acquired a tint which the French still call Isabelle.

> Bright-Sun was mounted on a black horse, that of Felix was a grey, Chery's was white as milk, and the princess's an Isabelle.—*Countess D'Anois, "Fair-Star and Prince Chery."*

Isaf. An Arabian idol in the form of a man, brought from Syria, and placed in Es-Safa, near the temple of Mecca. Some say Isaf was a man converted into stone for impiety, and that Mahomet suffered this one "idol" to remain as a warning to his disciples.

Isenbras or *Sir Isumbras.* A hero of mediæval romance, first proud and presumptuous, when he was visited by all sorts of punishments; afterwards penitent and humble, when his afflictions were turned into blessings. It was in this latter stage that he one day carried on his horse two children of a poor woodman across a ford. (*See* YSAMBRAS.)

> I warne you first at the begynninge
> That I will make no vain carpinge (*talk*)
> Of deeds of armys ne of amours,
> As dus mynstrellës and jestours,
> That makys carpinge in many a place
> Of Octoriane and Isembrase.
> *"William of Nassington."*

I'sengrin or *Sir Isgrim*, the wolf, afterwards created earl of Pitwood, in the beast-epic of "Reynard the Fox." Isengrin typifies the barons, and Reynard the church, and the gist of the tale is to show how Reynard bamboozles his uncle Wolf. (German, *Isegrimm*, a wolf, a surly fellow.)

Isfen'diar. The angel which guards the chastity of women, and preserves domestic peace.—*Mahometan mythology.*

Isha'ni. The personification of the active power of Isa or Iswara. It is represented under the form of a woman, and regarded as the goddess of nature and protectress of water. Her chief fête is called Durgotsa'va.

Ishban, in the satire of "Absalom and Achitophel," by Dryden and Tate, is Sir Robert Clayton, who'd "e'en turn loyal to be made a peer" (pt. ii.).

Ish'bosheth, in Dryden's satire of "Absalom and Achitophel," is meant for Richard Cromwell. His father Oliver is called Saul. At the death of Saul, Ishbosheth was acknowledged king by a party, and reigned two years, when he was assassinated.

> They who, when Saul was dead, without a blow,
> Made foolish Ishbosheth the crown forego.

Ish'monie'. The petrified city in Upper Egypt, full of men and women turned to stone.—*Perry, "View of the Levant."*

Marryatt has borrowed the idea in his "Pacha of Many Tales."

I'siac Table. A spurious Egyptian monument sold by a soldier to cardinal Bembo in 1527, and preserved at Turin. It is of copper, and on it are represented most of the Egyptian deities in the mysteries of Isis. It was said to have been found at the siege of Rome in 1525. The word Isiac is an adjective formed from Isis.

Isido'rian Decre'tals. Also called *Pseudo* or *False Decretals.* A spurious

compilation of fifty-nine decretals by Mentz, who lived in the ninth century, and fraudulently ascribed them to I'sidore of Seville, who died in the sixth century. Prior to the ninth century the only authentic collection of decretals or letters of the popes in reply to questions proposed to them by bishops, ecclesiastical judges, and others, was that of Dionysius *the Little* [Exig'uus], a Roman monk, who lived in the middle of the sixth century. He commences with pope Siricius (fourth century). The Isidorian decretals contain fifty-nine letters ascribed to persons living between Clement and Siricius, and forty others not contained in the Dionysian collection. The object of these forged letters is either to exalt the papacy or enforce some law assuming the existence of such exaltation. Amongst these spurious letters are the decretal of St. Anacle'tus, the decretal of St. Alexander, the letter of Julius to the Easterns, the synodical letter of St. Athana'sius, the decretal of St. Fabian instituting the rite of the chrism, and so on.

La réforme pseudo-Isidorienne, adoptée par S. Nicholas, en 865, par le huitième concile œcumenique en 870, confirmée par le concile de Trent en 1563, elle est depuis neuf siècles le droit commun dans l'egnise catholique. ..ce qu'il est impossible de justifier et même d'excuser, c'est le moyen employé par le pseudo-Isidore pour arriver à ses fins.—"*Etudes Religieuses*," No. 47, p. 302.

I'singlass. A corruption of the Dutch *kyzenblas* (an air-bladder), being prepared from the bladders and sounds of sturgeon.

I'sis. Wife of Osi'ris, and mother of Ho'rus. The cow was sacred to her. She is said to have invented spinning and weaving.—*Egyptian mythology.*

Inventress of the woof, fair Lina (*Flax*) flings
The flying shuttle thro' the dancing strings . . .
Taught by her labours, from the fertile soil
Immortal Isis clothed the banks of Nile.
Darwin, "*Loves of the Plants*," c. ii.

Milton, in "Paradise Lost," names Osiris, Isis, and Orus amongst the fallen angels (bk. i. 478).

Isis, Herodotos thinks, is Deme'ter (Ce'rës).

Diodo'ros confounds her with the Moon, Demeter, and Juno.

Plutarch confounds her with Athe'na (Minerva), Perseph'onë (Proserpine), the Moon, and Te'thys.

Apule'ius calls her the mother of the gods, Minerva, Venus, Diana, Proserpine, Cerës, Juno, Bello'na, Hecate, and Rhamnu'sia [Nem'esis].

Isis. Some maintain that Isis was at one time the protectress of Paris, and that the word Paris is a contraction of the Greek *Para Isidos* (near the temple of Isis), the temple referred to being the Pantheon or Church of St. Geneviève. We are told, moreover, that a statue of Isis was for a long time preserved in the church of St. Germain-des-Prés, but was broken to pieces by cardinal Briçonnet because he saw certain women offering candles to it as to the Virgin.

The Young Isis. Cleopatra. (69-30 B.C.)

Islam or ISLAMISM. The true faith, according to the Mahometan notion. The Moslems say every child is born in Islam, and would continue in the true faith if not led astray into Magism, Judaism, or Christianity. The word means *resignation* or *submission to the will of God.*

Is'lamite (3 syl.). A follower of Mahomet or believer in Islam.

Island of Saints. So Ireland was called in the Middle Ages.

Island of St. Brandan. The flying island, the supposed retreat of king Rodri'go. So called from St. Brandan, who went in search of the Islands of Paradise in the sixth century.

Islands of the Blest. Islands to which the favourites of the gods were conveyed at death.—*Classic mythology.*

Isle of Dogs. So called from being the receptacle of the greyhounds of Edward III. Some say it is a corruption of the *Isle of Ducks*, and that it is so called in ancient records, from the number of wild fowl inhabiting the marshes.

Ismael'ians (4 syl.). A Mahometan sect, which maintained that Isma'el, and not Moussa, ought to be Imaum'. In the tenth century they formed a secret society, from which sprang the Assassins.

Isme'në (3 syl.). Daughter of Œ'dipus and Jocasta. Antig'onë was buried alive by the order of king Creon, for burying her brother Polyni'cës, slain in combat by his brother Eteo'clës. Isme'në declared that she had aided her sister, and requested to be allowed to share the same punishment.

Isme'në. The lady-love of Isme'nias.

in the erotic romance of Eustathius or Eumathius, entitled "Ismene and Ismenias" (twelfth century).

Isme'nias. A Theban musician of whom Ath'eas, king of the Scyth'ians, declared, "I liked the music of Ismenias better than the braying of an ass."—*Plutarch.*

Isme'no (in "Jerusalem Delivered"). A magician who could "call spirits from the vasty deep." He was once a Christian, but became Mahometan. He was killed by a stone hurled at him by an engine (bk. xviii.).

Isoc'ratës. *The French Isocrates.* Fléchier, bishop of Nismes. (1632-1710.)

Is'olde (2 syl.). Wife of king Mark, of Cornwall, who had an illicit affection for Sir Tristram, her nephew. *Isolde the White*, Sir Tristram's wife, or ISOLT

Isother'mal Lines. Lines laid down in maps to show the places which have the same mean temperature. (Greek, *isos thermos*, equal heat.)

Isparetta. Supreme god of the people of Malabar. She converted herself into an egg, from which was hatched heaven and earth with all that they contain. She has three eyes and eight hands. (*See* LEDA.)

Is'rael, in Dryden's satire of "Absalom and Achitophel," stands for England.

Is'rafil'. The angel of music, who possessed the most melodious voice of all God's creatures. This is the angel who is to sound the Resurrection Trump, and will ravish the ears of the saints in paradise. Israfil, Gabriel, and Michael were the three angels that warned Abraham of Sodom's destruction.—*Sale, "Koran."*

A winged band, commanded by Israfil, the angel of the resurrection, came to meet Roland.—"*Orquemittaine*," ii. 9.

Issa. Jesus.

Is'sachar, in Dryden's satire of "Absalom and Achitophel," means Thomas Thynne, of Longleate Hall, a friend of the duke of Monmouth He was assassinated in his carriage, in Pall Mall, by ruffians hired by count Koningsmark. The cause of this murder was jealousy; both Mr. Thynne and the count were in love with lady Elizaboth Percy, the widow of the earl of Ogle. Her friends contracted her to the rich commoner, but before the marriage was consummated Mr. Thynne was murdered. Within three months the lady married the duke of Somerset. (*See* MOHUN.)

Issachar's Ears. Ass's ears. The allusion is to Gen. xlix. 14:—"Issachar is a strong ass crouching down between two burdens."

> Is't possible that you, whose ears
> Are of the tribe of Issachar's....
> Should yet be deaf against a noise
> So roaring as the public voice?
> *S. Butler, Hudibras to Sidrophel.*

Issland. The kingdom of Brunhild is identified by Von der Hagen with Iceland, but Wackernagel says it means Amazonian-land, and derives it from the Old German *itis* (a woman).—*The "Nibelungen-Lied."*

Isth'mian Games. Epsom races were styled "Our Isthmian Games" by lord Palmersten, in allusion to the famous games, consisting of chariot races, running, wrestling, boxing, &c., held by the Greeks in the Isthmus of Corinth every alternate spring, the first and third of each Olympiad.

Isthmus of Suëz. The covered bridge of St. John's College, Cambridge, is so called, because it connects the college with the grounds on the other side of the river. Suez in this case is a pun on the word *sus* (a hog), the Johnians being nicknamed *hogs* in University slang, whether because they are "porci literarum" or "Epicuri de gregë porci," I shall leave others to determine.

Italian Architecture. The Roman architecture revived in the fifteenth century, and in vogue during that and the two succeeding ones. It is divided into three schools: the Florentine, Roman, and Venetian.

Italic School of Philosophy. The Pythagore'an, so called because Pythag'oras taught in Italy.

Italic Version. A version of the Bible from the Septuagint, which preceded the Vulgate, or the version by St. Jerome.

Italics. The type first used by Aldo Manu'zio in printing the Aldine classics. It was called by him *Corsi'vi.* Virgil was the first author printed in this type (1501). Francesco of Bologna cast it.

The words italicised in the Bible have

no corresponding words in the original. The translators supplied these words to render the sense of the passage more full and clear. In some cases they are manifestly in error, as 1 Cor. i. 26, "not many wise men after the flesh . . . *are called*," should be *call you*. The whole gist of the chapter is to show that men are called by the *foolishness of preaching*.

Italy. The champion of Italy was St. Anthony.—"*Seven Champions of Christendom*," pt. i. 6.

Ithu'riel. One of the angels commissioned by Gabriel to search for Satan, who had effected his entrance into Paradise. The other angel who accompanied him was Zephon. (Ithuriel means "the discovery of God.")—*Milton*, "*Paradise Lost*," iv.

Itiha'sas. The Ramaya'na and Maha-Bhara'ta, the two great heroic poems of the Hindus.

I'van. The Russian form of John, called *Juan* in Spain, *Giovanni* in Italian.

Ivan the Terrible. Ivan IV. of Russia, infamous for his cruelties, but a man of great energy. He first adopted the title of czar. (1529, 1533-1584.).

I'vanhoe (3 syl.) Sir Wilfred, knight of Ivanhoe, is the disinherited son of Cedric of Rotherwood. He is first introduced as a pilgrim, in which guise he enters his father's hall, where he meets Rowe'na. He next appears as Desdichard, the "Disinherited Knight," in the grand tournament where he vanquishes all opponents. At the intercession of King Richard he is reconciled to his father, and ultimately marries Rowena, his father's ward. Rebecca, the Jew's daughter, to whom he had shown many acts of kindness, was in love with him.

Sir Walter Scott took the name from the village of Ivanhoe, or Ivinghoe, in Bucks, a line in an old rhymed proverb —"Tring, King, and Ivanhoe"—having attracted his attention.

Ivanovitch. A lazy, good-natured person, the national impersonation of the Russians as a people, as *John Bull* is of the English, *Brother Jonathan* of the Americans, *Jean Crapaud* of the French, and *Cousin Michael* of the Germans.

Ivory Gate. One of the two gates of dreams. The dreams that pass through this gate are false and delusive. (*See* HORN GATE.)

Ivy (in Christian art), symbol of everlasting life, from its remaining continually green. An ivy wreath was the prize of the Isth'mian games, till it was superseded by a pine garland. The plant was sacred to Bacchus and Osi'ris.

Ivy Lane (*London*). So called from the houses of the prebendaries of St. Paul, overgrown with ivy, which once stood there.

Ixi'on. A king of the Lapithæ, bound to a revolving wheel of fire in the Infernal regions, for his impious presumption in trying to imitate the thunder of heaven. —*Greek mythology*.

J

Jaafer. At the battle of Muta, Jaafer carried the sacred banner of "the Prophet." One hand being lopped off, he held it with the other; the other being struck off, he embraced it with his two stumps; his head being cleft in twain, he flung himself on the banner staff, and the banner was detained thus till Abdallah seized it and handed it to Khaled. A similar tale is told of Cynægiros (*q.v.*). (*See* BENDOW.)

Jaca. The devil in the mythology of Ceylon.

Ja'chin. The parish clerk in Crabbe's "Borough." He appropriated the sacramental money, and died disgraced.

Jachin. (*See* BOAZ.)

Jack and James. Jewish, *Jacob*; French, *Jacques*; our "Jack," and *Jacquemes*, our "James." Jacques used to be the commonest name of France, hence the insurrection of the common people was termed the insurrection of the Jacques, or the *Jacquerie*; and a rustic used to be called a *Jacques bon homme*. The Scotch call Jack *Jock*.

Jack. (I.) APPLIED TO MEN, but always depreciatingly; personally or morally little. (*See* TOM.)

(1) *Jack-a-dandy* (*q.v.*).

(2) *Jack-a-dreams*. A man of inaction, a mere dreamer. Hamlet calls himself "a Jack-a-dreams."

(3) *Jack-a-drognes*. A good-natured, lazy fool. (Dutch, *druilen*, to be listless; our *drawl*.)

Viterbo the game at cards called by the Saracens *naïb*, and Mr. W. Chatto says that Jack-a-napes is *Jack o' naibs*. The adjective is *Jack-a-nape*. (*See* JEANNOT.)

> I will teach a scurvy jackanape priest to meddle and make. — *Shakespeare*, "*Merry Wives of Windsor*," i. 4.

Jack Drum's Entertainment. A beating. (*See* JOHN DRUM'S, &c.)

Jack Horner. Halliwell, in his "Nursery Rhymes of England," has given a full account of Master Horner's witty tricks and pleasant pranks.

A correspondent in *Notes and Queries* says: There is a tradition in Somersetshire that the abbot of Glastonbury, hearing that Henry VIII. had spoken with indignation of his building such a kitchen as the king could not burn down, sent up his steward, Jack Horner, to present the king with a suitable bribe—viz., a pie containing the transfer deeds of twelve manors. Jack, lifting up the crust, abstracted from the dish the deed of the manor of Wells, and told the abbot that the king had given it him. Hence the nursery rhyme:—

> Little Jack Horner
> Sat in a corner [*of the waggon*],
> Eyeing his Christmas pie.
> He put in his thumb
> And pulled out a plum [*the title-deed*],
> Saying "What a brave boy am I!"

Jack Ketch. Although this looks very much like a sobriquet, there seems no sufficient evidence to believe it to be otherwise than a real proper name. We are told that the name Jack was applied to hangmen from Richard Jaquett, to whom the manor of Tyburn once belonged. (*See* HANGMEN.)

Jack Pudding. A buffoon who performs pudding tricks, such as swallowing a certain number of yards of black-pudding. S. Bishop observes that each country names its stage buffoon from its favourite viands: The Dutchman calls him *Pickel-herringë*; the Germans, *Hans Wurst* (John Sausage); the Frenchman, *Jean Potage*; the Italian *Macaróni*; and the English *Jack Pudding*.

Jack Robinson. *Before you can say Jack Robinson.* Immediately. Grose says that the saying had its birth from a very volatile gentleman of that name, who used to pay flying visits to his neighbours, and was no sooner announced than he was off again; but the following couplet does not confirm this derivation.

> A warke it ys as easie to be done
> As tys to saye *Jacke! robys on.*
> *An old Play, cited by Halliwell*, "*Arch. Dict.*"

Jack Sprat. A dwarf; as if sprats were dwarf mackerels. Children, by a similar metaphor, are called small fry. (*See* FRY.)

Jack Tar. A common sailor, whose hands and clothes are tarred by the ship tackling.

Jack of Dover. A stock fish, "hake salted and dried." The Latin for a hake is *merlucius*, and lucius is a jack or pike. *Mer* of course means the sea, and Dover, the chief cinque port, is used as a synonym. Also, refuse wine collected into a bottle and sold for fresh wine.

> Many a Jack of Dover hastow sold
> That hath been twyës hot and twyës cold.
> *Chaucer*, "*Canterbury Tales.*"

Jack of Newbury. John Winchcomb, the greatest clothier of the world, in the reign of Henry VIII. He kept 100 looms in his own house at Newbury, and equipped at his own expense 100 of his men to aid the king against the Scotch in Flodden Field.

Jack o' the Bowl. The most famous brownie or house-spirit of Switzerland; so called from the custom of placing for him every night on the roof of the cow-house a bowl of fresh sweet cream. The contents of this bowl are sure to disappear before morning.

Jack the Giant-killer owed much of his success to his four marvellous possessions—an invisible coat, a cap of wisdom, shoes of swiftness, and a resistless sword. When he put on his coat no eye could see him, when he had his shoes on no one could overtake him, his sword would cut through everything, and when his cap was on he knew everything he required to know. Yonge says the story is based on the Scandinavian tale of Thor and Loki, while Masson maintains it to be a nursery version of the feats of Corin'eus in Geoffrey of Monmouth's marvellous history. I apprehend that neither of these suggestions will find many supporters.

Jackal. A toady. One who does the dirty work of another. It was once thought that the jackals hunted in troops to provide the lion with prey, hence they were called the "lion's providers." No doubt the lion will at times avail himself of the jackal's assistance by appropriating prey started by these "hunters," but it would be folly to suppose that the jackal acted on the principle of *vos non vobis*. (*See* HONEYCOMB.)

Jacket. A little jack, or surcoat.—*See* JACK (armour).

Jackson. (*See* STONEWALL.)

Jackso'nian Professor. The professor of natural and experimental philosophy in the University of Cambridge. This professorship was founded in 1783 by the Rev. Richard Jackson.

Jacob. *Jacob the scourge of Grammar.* Giles Jacob, master of Romsey, in Southamptonshire, brought up for an attorney. A poetaster in the time of Pope. (*See* "Dunciad," iii.)

Jacob's Ladder. A ladder seen by the patriarch Jacob in a vision. It was set on the earth and reached to heaven, and angels seemed to be ascending and descending on it (Gen. xxviii. 12). Jacob is, on this account, a cant name for a ladder. There is a flower so called.

Jacob's Stone. The stone inclosed in our coronation chair, brought from Scone by Edward I., and said to be the stone on which the patriarch Jacob laid his head when he dreamt about the ladder referred to above.

This stone was originally used in Ireland as a coronation stone. It was called "Innisfail," or stone of fortune.

Jacobins. The Dominicans were so called in France from the "Rue St. Jacques," Paris, where they first established themselves in 1219.

Jacobins. A political club, originally called the *Club Breton*, formed at Versailles in 1789. On their removal to Paris, they met in the hall of an ex-convent of Jacobins (*see above*), in the "Rue St. Honoré."

Jac'obites (3 syl.). The partisans of James II., his son, and grandson.

Jacobites, nicknamed *Warming-pans.* It is said that Mary d'Este, the wife of James II., never had a living child, but that on one occasion a child, introduced to her in a warming-pan, was substituted for her dead infant. This "warming-pan child" was the Pretender.

Jac'obites. An Oriental sect of Monoph'ysites, so called from Jaco'bus Baradæus (Jacoub Al-Baradei), bishop of Edessa, in Syria, in the sixth century.

Jaco'bus. A gold coin of the value of 25s., struck in the reign of James I.

Jacquard Loom. So called from Jos. Marie Jacquard, of Lyons, who invented this ingenious device for weaving figures upon silks and muslins. (1752-1834.)

Jacqueline (of Paris). A bell weighing 15,000 lbs., cast in 1400.

Jacquerie (*La*). An insurrection of the peasantry of France in 1358, excited by the oppressions of the privileged classes and Charles the Bad of Navarre, while king Jean was a prisoner in England. When the peasants complained, and asked who was to redress their grievances, they were told in scorn *Jacques Bon-homme* (Johnny Goodman)—*i.e.*, no one. At length a leader appeared, called himself Jacques Bonhomme, and declared war to the death against every gentleman in France. In six weeks some 12,000 of these insurgents were cut down, and amongst their number was the leader himself. (*See* JACK, JACQUES.)

Jacques. A generic name for the poor artisan class in France. Jaques is a sort of cotton waistcoat without sleeves.

> Jacques, il me faut troubler ton somme ;
> Dans le village, un gros huissier
> Rôde et courl, suivi du messier ;
> C'est pour l'impôt, las ! mon pauvre homme.
> Lève-toi, Jacques, lève-toi,
> Voici venir l'huissier du roi.
>
> *Béranger* (1831.)

Pauvre Jacques. Said to a maiden when she is lackadaisical (French). Marie Antoinette had at the Little Trianon an artificial Swiss village, which she called her "Petite Suisse," and actually sent to Switzerland for a peasant girl to assist in milking the cows. The Swiss maiden was one day overheard sighing for "Pauvre Jacques," and the queen sent for the distant swain, and had the lovers married. To finish this absurd romance, the marchioness de Travanet wrote an

ode on the event, which was for a time wonderfully popular.

> Pauvre Jacques, quand j'etais près de toi,
> Je ne sentais pas ma misère:
> Mais à présent que tu vis loin de moi,
> Je manque de tout sur la terre.
> *Marquise de Travanet.*

Jacques Bon-homme. A sort of fairy good-luck, who is to redress all wrongs, and make all the poor wealthy. The French peasants are so called sometimes, and then the phrase is like our term of sneering pity, "my good fellow," or "my fine fellow." (*See* JACQUERIE.)

Jacu'si. God of medicine.—*Japanese mythology.*

Jade or *The Divine Stone.* Worn by the Indians as an amulet to preserve them from the bite of venomous animals, and to cure the gravel, epilepsy, &c.—*—Hill.*

Jaffier (3 syl.), in "Venice Preserved," a tragedy by Otway. He joins the conspiracy of Pierre against the Venetian state, but communicates the secret to his wife Belvide'ra. Belvide'ra, being the daughter of a senator, is naturally anxious to save the life of Priu'li, her father, and accordingly induces her husband to disclose the plot, under promise of pardon to all the conspirators. The plot being revealed, the senate condemned the conspirators to death, whereupon Jaffier stabbed Pierre to prevent his being broken on the wheel, and then stabbed himself.

Jaga Baba. The Belo'na or war-goddess of the Slaves.

Jai'nas. The followers of Jai'na, a heterodox sect of the Hindus. They believe that all objects are classed under nine categories.

Jamambuxes (*Soldiers of the round valleys*). Certain fanatics of Japan, who roam about and pretend to hold converse with the devil. They scourge themselves severely, and sometimes refrain from sleeping for several days, in order to win the odour of sanctity. They are employed by the people for the discovery of articles stolen or lost.

Jambuscha (*Jam-bus-car*). Adam's preceptor, according to the pre-Adamites. Sometimes called Boan, and sometimes Zagtith.

James (*St.*). Patron saint of Spain. At Padron, near Compostello, they used to show a huge stone as the veritable boat in which the apostle sailed from Palestine. His body was discovered in 840 by divine revelation to bishop Theodomi'rus, and king Alphonso built a church at Compostello for its shrine. According to another legend: It was the *relics* of St. James that were miraculously conveyed to Spain in a ship of marble from Jerusalem, where he was bishop. A knight saw the ship sailing into port, his horse took fright, and plunged with its rider into the sea. The knight saved himself by "boarding the marble vessel," but his clothes were found to be entirely covered with scallop shells.

In Christian art this saint has sometimes the sword by which he was beheaded, and sometimes he is attired as a pilgrim, with his cloak covered with shells. (*See above.*)

St. James (*the Less*). His attribute is a fuller's club, in allusion to the instrument by which he was put to death, after having been precipitated from the summit of the temple.

St. James's College. So called from James I., who granted a charter to a college founded at Chelsea by Dr. Sutcliffe, dean of Exeter, to maintain priests to answer all adversaries of religion. Laud nicknamed it "Controversy College." The college was a failure, and Charles II. gave the site to the Royal Society, who sold it for the purpose of erecting the Royal Hospital for Old Soldiers, which now exists.

St. James's Day. July 25, the day of his martyrdom.

Jamma-Locon. The Indian hell; after a time the spirits return to earth and enter the first body they encounter.

Jam'nes and **Mam'bres.** The two magicians of Pharaoh, who imitated some of the miracles of Moses. The Jannes and Jambres who "withstood Moses," mentioned by St. Paul (2 Tim. iii. 8, 9), are supposed to be the same. The paraphrast Jonathan says they were the sons of Balaam.

Jamshid'. King of the Genii, famous for a golden cup full of the elixir of life. This cup, hidden by the genii, was dis-

covered while digging the foundations of Persep'olis.

> I know too where the genii hid
> The jewelled cup of their king Jamshid,
> With life's elixir sparkling high.
> *Thomas Moore, "Paradise and the Peri."*

Jane. A Genoese halfpenny, a corruption of Januensis or Genoensis.

Jane. A most ill-starred name for rulers. To give a few examples: *Lady Jane Grey*, beheaded by Mary for treason; *Jane Seymour*; *Jane* or *Joan Beaufort*, wife of James I. of Scotland, who was infamously and savagely murdered; *Jane of Burgundy*, wife of Philippe *le Long*, who imprisoned her for adultery in 1314; *Jane of Flanders*, who was in ceaseless war with *Jane of Penthièvre*, after the captivity of their husbands. This contest is known in history as "The wars of the two Janes" (fourteenth century). *Jane of France* (de Valois), wife of Louis XII., who repudiated her for being ugly; *Jane d'Albret*, mother of Henri IV. of France. Being invited to Paris to attend the espousals of her son with Margaret de Valo'is, she was poisoned by Catharine de' Medicis (1572); *Jane, countess of Hainault*, daughter of Baldwin, and wife of Fernand of Portugal, who was made prisoner at the battle of Bouvines in 1214. She refused to ransom him, and is thought to have poisoned her father; *Jane Henriquez*, wife of John II. of Navarre, stirred up war between her husband and his son Carlos by a former marriage, and ultimately made away with the young prince, a proceeding which caused a revolt of the Catalonians (1462); *Jane the imbecile* of Castile, who lost her reason from grief at the neglect of her husband, Philip the handsome, archduke of Austria; *Jane I. of Naples* married Andrew of Hungary, whom she caused to be murdered, and then married the assassin. Her reign was most disastrous. La Harpe has a tragedy entitled "Jeanne de Naples;" *Jane II. of Naples*, a woman of most scandalous character, guilty of every sort of wantonness. She married James, count of March, who put to death her lovers and imprisoned Jane for two years. At her release, James fled to France, when Jane had a *liaison* with Caraccioli, whom she murdered. *Joan*, the pope, if indeed such a person ever existed. *Jeanne la Pucelle* [Joan of Arc] cannot be called a ruler, but her lot was not more happy; &c. &c. (*See* JOHN; TWO)

Jane Eyre. The heroine in a novel of the same name, by Currer Bell (*q.v.*).

Jangu-Mon (*Good man*). Two gods of the negroes of the Gold Coast.

Janic'ulum. One of the armed positions on the farther side of the Tiber, which prohibited approach to Rome.

Jan'issaries or *Jan'izaries*, a celebrated militia of the Ottoman empire, raised by Orchan in 1326, and called the *Yengi-tscheri* (new corps). It was blessed by Hadji Bektash, a saint, who cut off a sleeve of his fur mantle and gave it to the captain, who put it on his head, and from this circumstance arose the fur cap worn by these foot-guards.

Jan'itor (*Latin*). A door-porter.

Jan'nanins. The departed spirits of the Africans of Guinea. They resemble in a striking manner the Roman *ma'nës*, in their guardian care, and in the great interest they take in the family over which they preside.

Jannat (*Al*) (*The Garden*). The name given by Mahomet to his paradise.

Jan'senists. A sect of Christians, who followed the opinions of Janse'nius, bishop of Ypres, in France. They entertained Calvinistic views, and long did battle with the Jesuits; but Louis XIV. took part against them, and they were put down by pope Clement XI., in 1705, in the famous bull called Unigen'itus (*q.v.*).

Janua'rius (*St.*). A martyr in 305. Two vials of his blood are preserved in the cathedral at Naples, and every year on September 19 (the day of his martyrdom) the blood liquefies.

Order of St. Januarius (patron saint of Naples), instituted in 1738 by infante don Carlos.

Jan'uary. The month dedicated by the Romans to Janus (*q.v.*).

Ja'nus. The temple of peace, in Rome. The doors were thrown open in times of war and closed in times of peace. Some think the two faces of this mythical deity allegorise Noah and his sons, who look back on the world before the flood, and forward on the world after the deluge had abated. This idea will do very well in poetry.

> Slavery was the hinge on which the gates of the temple of Janus turned (in the American war).—*The Times.*

Japanese (3 syl.). The language of Japan, a native of Japan, anything pertaining thereto.

Japheth's Stone. According to tradition, Noah gave Japheth a stone which the Turks call *giudëtasch* and *senkjedë*. Whoever possesses this stone has the power of bringing rain from heaven at will. It was for a long time preserved by the Moguls.

Jaques (1 syl.). A morose cynical moraliser in Shakespeare's "As You Like It." It is much disputed whether the word is a monosyllable or not. Charles Lamb makes it a dissyllable—"Where Jaquës fed in solitary vein;" but Sir Walter Scott uses it as a monosyllable—"Whom humorous Jaques with envy viewed."

Jarkman. An Abram-man (*q.v.*). Jark means a *seal*, whence also a safe-conduct. Abram-men were licensed beggars, who had the "seal" or licence of the Bethlehem Hospital to beg.

Jarnac. *Coup de Jarnac.* A peculiar stroke of the sword by which the opponent is ham-strung. The allusion is to the duel between Jarnac and La Châteigneraie, on the 10th July, 1547, in the presence of Henri II., when Jarnac dealt his adversary such a blow, from which he died.

Jarndyce *v.* **Jarndyce.** An interminable Chancery suit in Dickens's "Bleak House." The character of Jarndyce is that of a kind-hearted, easy fellow, who is half ashamed that his left hand should know what his right hand gives.

Jarvie (*Baillie Nicol*). A Glasgow magistrate in Scott's "Rob Roy." He is petulant, conceited, purse-proud, without tact, and intensely prejudiced, but sincere and kind-hearted.

Jatte (pron. *Yetta*). Giants in Swedish mythology.

Jaun'dice (2 syl.). *A jaundiced eye.* A prejudiced eye, which sees "faults that are not." It was a popular belief among the Romans that to the eye of a person who had the jaundice everything looked of a yellow tinge

> All seems infected that th' infected spy,
> As all seems yellow to the jaundiced eye.
> *Pope, "Essay on Criticism."*

Javan (*clay*). Son of Japheth. In most eastern languages it is the collective name of the Greeks, and is to be so understood in Isa. lxvi. 19, and Ezek. xxvii. 13.

In the "World before the Flood," by James Montgomery, Javan is the hero. On the day of his birth, his father died, and Javan remained in the "patriarch's glen" under his mother's care, till she also died; then he resolved to see the world, and sojourned for ten years with the race of Cain, where he became the disciple of Jubal, and noted for his musical talents. At the expiration of that time he returned, penitent, to the patriarch's glen, whore Zillah, daughter of Enoch, "won the heart to Heaven denied." The giants invade the glen, and carry off the little band captives. Enoch reproved the giants, who would have slain him in their fury, but they could not find him, "for he walked with God." As he ascended through the air, his mantle fell on Javan, who, "smiting with it as he moved along," brought the captives safely back to the glen again. A tempest broke forth of so fearful a nature that the giant army fled in a panic, and their king was slain by some treacherous blow, given by some unknown hand.

Jav'anese (3 syl.). A native of Java, anything pertaining to Java.

Javert. An officer of police, the impersonation of inexorable law in "Les Misérables," by Victor Hugo.

Jawbone (2 syl.). Credit, promises. (*Jaw*, words or talk; *bon*, good.)

Ja'zey. A wig; a corruption of Jersey, and so called because they are made of Jersey flax and fine wool.

Je Maintiendrai (*I will maintain*). The motto of the house of Nassau. When William III. came to England, he retained the motto, but added to it, "I will maintain *the liberties of England and the Protestant religion.*"

Jeames (1 syl.). Any flunky. Sometimes the *Morning Post* is so called.

Thackeray wrote in *Punch* "Jeames's Diary," of which Jeames de la Pluche was the hero.

Jean de Lettre (*Mr. Jenkins*). "Qui pour l'ordinaire, dit Tallemant.

est un animal mal idoine à toute autre chose."—*Mme. Deshoulières,* "*Historiettes,*" ix. 209, x. 82.

Jean de la Suie (*French*). A Savoyard.

Jean des Vignes (*French*). So the jonglers call the poupée to which they address themselves. The French Protestants in the sixteenth century called "the host" Jean, and the word is pretty well synonymous with buffoon. Jean des Vignes was a drunken marionette performer of considerable ability; "Jean" was his name, "des Vignes" his sobriquet. Hence when a person does an ill action, the French say, "Il fait comme Jean des Vignes;" an illicit marriage is called "le mariage de Jean des Vignes," and a bad fellow is "un Jean des Vignes." Hence Assoucy says, "Moi, pauvre sot, plus sot que Jean des Vignes!"

Jean! que dire sur Jean? c'est un terrible nom,
Qui jamais n'accompagne une épithète honête.
Jean des Vignes, Jean ligne. Où vais-je? Trouvez bon
Qu'en si beau chemin je m'arrête.
"*Virgile Travesti,*" vii. (*Juno to Æneas.*)

Jean de la Vigne (*French*). A crucifix. (*See above.*)

Jean Farine (*Jack Flour*). A sort of Scaramouch, generally very tall, and representing a loutish boy dressed all in white, the hair, face, and hands being covered with flour.

Jean Farine s'en fervient (du manteau d'un gentilhomme Gascon) un bonnet; et à le voir blanchastre, il semble qu'il soit desja enfarinè.—*Les Jeux de l'Inconnu* (1645).

Jeannot (*French*). One who is minutely great, one who exercises his talents and ingenuity on trifles, one who after great preparation at table to produce some mighty effect, brings forth only a ridiculous mouse.

Je'bis or **Jebisu'**. The Neptune of Japanese mythology, especially revered by fishermen.

Jeb'usites (3 syl.), in Dryden's satire of "Absalom and Achitophel," stands for the Roman Catholics; so called because England was Roman Catholic before the Reformation, and Jerusalem was called Jebus before the time of David.

Jedwood Justice. Putting an obnoxious person to death first, and trying him afterwards. Same as Jedburgh.

We will have Jedwood justice—hang in haste and try at leisure.—*Scott,* "*Fair Maid of Perth,*" xxxii.

Jehen'nam. The Gehenna of the Arabs. It consists of seven stages, one below the others. The first is allotted to atheists; the second to Manicheans (*q.v.*); the third to the Brahmins of India; the fourth to the Jews; the fifth to Christians; the sixth to the Magians or Ghebers of Persia; and the seventh to hypocrites.—*The Koran.*

Jehovis'tic. (*See* ELOHISTIC.)

Jehu. A coachman, especially one that drives at a rattling pace. (*See p.* 179.)

The watchman told him saying....the driving is like the driving of Jehu, the son of Nimshi, for he driveth furiously.—2 *Kings* ix. 20.

Jejune (2 syl.). *A jejune narrative.* A dry, tedious one. (Latin, *jeju'nus,* dry.)

Jelly Pardons. When Thomas Cromwell was a clerk in the English factory at Antwerp, two of his fellow-countrymen from Boston (Lincolnshire), consulted with him as to the best means of getting the pardons renewed for the repair of Boston harbour. Cromwell, knowing that pope Julius was very fond of dainties, provided for him some exquisite jelly, and told his holiness that only royalty ever ate it in England. The pope was so pleased with the delicacy that he signed the pardons, on condition of having the receipt of the jelly.

Jellyby (*Mrs.*). A philanthropist who would spend and be spent to help the poor fan-makers and flower girls of Borrioboolah Gha, but would bundle into the street a poor beggar dying of starvation on her own doorstep.—*Dickens,* "*Bleak House.*"

Jemmy, a name found in engravings of the eighteenth century, was James Worsdale, the painter and dramatic writer (died 1767).

Jemmy Dawson was one of the Manchester rebels, who was hanged, drawn, and quartered, on Kennington Common, Surrey, July 30, 1746. A lady of gentle blood was in love with the gallant young rebel, and died of a broken

heart on the day of his execution.—"*Percy's Reliques*," series 2, bk. iii. 26.

Shenstone has a ballad on the subject, beginning "Come listen to my mournful tale."

Jenkinson (*Ephraim*). A swindling rascal, who makes a tool of Dr. Primrose. —*Goldsmith*, "*Vicar of Wakefield*."

Jenny. The spinning jenny means the little spinning engine. The word is a corrupt diminutive, 'ginie. It is an error to derive the word from the inventor's wife or daughter, seeing his wife's name was Elizabeth, and he had no daughter.

Jenny l'Ouvrière. A generic name for a hard-working, poor, but contented needlewoman. The name was devised by Emile Barateau, and rendered popular by his song so called.

> Entendez-vous un oiseau familier?
> C'est le chanteur de Jenny l'Ouvrière.
> Au cœur content, content de peu
> Elle pourrait être riche, et préfère
> Ce qui vient de Dieu. (1847)

Jenny Wren (*Miss*). A doll-dresser and a cripple. She takes charge of a drunken father, whom she calls her boy, and treats as a child.—*Dickens*, "*Mutual Friend*."

Jeop'ardy (3 syl.). Hazard, danger. Tyrwhitt says it is the French *jeu parti*, and Froissart uses the phrase, *Si nous les voyons à jeu parti* (vol. i. c. 234). Jeu parti is a game where the chances are exactly balanced, hence a critical state.

Jereed. A javelin with which the Easterns exercise.—*Castellan*, "*Mœurs des Othomans*."

Jer'emiad (4 syl.). A pitiful tale, a tale of woe to produce compassion; so called from the "Lamentations" of the prophet Jeremiah.

Jeremi'ah. *The British Jeremiah.* Gibbon so calls Gildas, author of "Lamentations over the Destruction of Britain" (516-570).

Jeremy Diddler. An adept at raising money on false pretences. From Kenny's farce called "Raising the Wind."

Jer'icho. *Gone to Jericho.* No one knows where. The manor of Blackmore, near Chelmsford, was called Jericho, and was one of the houses of pleasure of Henry VIII. When this lascivious prince had a mind to be lost in the embraces of his courtesans, the cant phrase among his courtiers was "He is gone to Jericho."

I wish you were at Jericho. Anywhere out of my way. (*See above.*)

Jerome (*St.*). Generally represented as an aged man in a cardinal's dress, writing or studying, with a lion seated beside him. The best painting of this saint is "The Communion of St. Jerome," by Domenichi'no, in the Vatican. It is placed opposite Raphael's "Transfiguration."

Jeron'imo. The chief character in the "Spanish Tragedy," by Thomas Kyd. On finding his application to the king ill-timed, he says to himself, "Go by, Jeronimo," which tickled the fancy of the audience so that it became for a time the current street jest.

Jerry Sneak. A henpecked husband, from a celebrated character in Foote's farce of the "Mayor of Garratt."

Jersey is czar's-ey—*i.e.*, Cæsar's island, so called in honour of Julius Cæsar.

Jeru'salem, in Dryden's satire of "Absalom and Achitophel," means London.

A Jerusalem pony. A needy clergyman or minister, who renders temporary aid to his brother ministers for hire; so called in humoursome discourtesy. The Jerusalem pony is a large species of donkey.

Jerusalem Artichoke. A corruption of *Girasolë* artichoke. Girasole is the sun-flower, which this vegetable resembles both in leaf and stem.

Jerusalem Chamber. The Chapter-house of Westminster Abbey. Henry IV. died there, March 20, 1413.

> It hath been prophesied to me many years,
> I should not die but in Jerusalem.

The Lower House of Convocation now meets in the Jerusalem Chamber. The Upper House meets at Mr. Hodgson's, in Dean's Yard, Westminster

Jerusalem Delivered. An epic in twenty books, by Torquato Tasso (1544-1595).

The crusaders, encamped on the plains of Torto'sa, chose Godfrey for their chief,

and Aladine, king of Jerusalem, made preparations of defence. The overtures of Argantës to Godfrey being declined, he declared war in the name of the king of Egypt. The Christian army having reached Jerusalem, the king of Damascus sent Armi'da to beguile the Christians; she told an artful tale by which she drew off several of the most puissant. It was found that Jerusalem could never be taken without the aid of Rinaldo; but Rinaldo had withdrawn from the army, because Godfrey had cited him to answer for the death of Girnando, slain in a duel. Godfrey being informed that the hero was dallying with Armi'da in the enchanted island, sent to invite him back to the army; he returned, and Jerusalem was taken in a night attack. As for Armi'da, after setting fire to her palace, she fled into Egypt, and offered to marry any knight who slew Rinaldo; but when she found the Christian army was successful, she fled from the field. The love of Rinaldo returned; he pursued her and she relented. The poem concludes with the triumphant entry of the Christian army into the Holy City, and their devotions at the tomb of the Redeemer. The two chief episodes are the loves of Olindo and Sophro'nia (*see* OLINDO), and of Tancred and Corinda (*see* TANCRED).

Jess (pl. **Jesses**). A short strap of leather tied about the legs of a hawk to hold it on the fist. Hence a bond of affection, &c.

> If I prove her haggard,
> Though that her jesses were my dear heartstrings,
> I'd whistle her off.
> *Shakespeare*, "*Othello*," iii. 3.

Jessë-tree. In Christian art, a vine tracing the genealogy of Christ, called a "rod out of the stem of Jesse" (*Isa.* xi. 1). Jessë is generally represented in a recumbent position, and the vine is made to rise out of his loins.

Jes'sica. The Jew's daughter in the "Merchant of Venice," by Shakespeare.

Jesters. (*See* FOOLS.)

Jes'uit (3 syl.). When Ignatius de Loyola was asked what name he would give his order, he replied, "We are a little battalion of Jesus;" so it was called the "Society of Jesus," vulgarised into Jesuits. The society was noted for its learning, political influence, and "pious frauds." The order was driven from France in 1594, from England in 1604, from Venice in 1606, from Spain in 1767, from Naples in 1768; and in 1773 was suppressed by pope Clement XIV.; but it revived again, and still exists. The word is used to express one who "lies like truth," or palters with us in a double sense, that "keeps the word of promise to our ear, and breaks it to our hope."

Jet d'Eau (*French*). A spout or jet of water thrown up into the air, generally from an artificial fountain. The great jet at Versailles rises to a height of 100 feet; that at Chatsworth, the highest in existence, to 267 feet.

Jetsam or JETSON. Goods cast into the sea to lighten a ship. (French, *jeter*, to cast out.) (*See* FLOTSAM.)

Jeu d'Esprit (*French*). A witticism.

Jew. *The Wandering Jew.*

(1) Said to be Kartaph'ilos, Pilate's porter. When the officers were dragging Jesus out of the hall, Kartaph'ilos struck him with his fist in the back, saying, "Go quicker, man; go quicker!" Whereupon Jesus replied, "I indeed go quickly; but thou shalt tarry till I come again." This man afterwards became a Christian, and was baptised under the name of Joseph. Every 100 years he falls into an ecstacy, out of which he rises again at the age of thirty.—*Matthew Paris.*

(2) Ahasue'rus, a cobbler, who dragged Jesus before Pilate. As the Man of Sorrows was going to Calvary, weighed down with his cross, he stayed to rest on a stone near the man's door, when Ahasuerus pushed him away, saying, "Away with you, here you shall not rest." The gentle Jesus replied, "I truly go away, and go to rest; but thou shalt walk and never rest till I come."

(3) In the fourteenth century, Isaac Lakedion or Laquedem.

(4) Croly's "Salathiel." (*See* ARISTEAS.)

Jews, in Dryden's satire of "Absalom and Achitophel," those English who were loyal to Charles II., called David.

Jews born with tails. (*See* RABOIN.)

Jew's-eye. *Worth a Jew's-eye.* According to fable, this expression arose from the custom of torturing Jews to extort money from them. The expedient of King John is well known: he demanded 10,000 marks of a rich Jew of Bristol;

the Hebrew resisted the atrocious exaction, but the tyrant ordered him to be brought before him, and that one of his teeth should be tugged out every day, till the money was forthcoming. This went on for seven days, when the sufferer gave in, and John jestingly observed, "A Jew's eye may be a quick ransom, but Jews' teeth give the richer harvest."

So much for tradition, but as a matter of serious philology the word Jew's-eye is simply a corruption of the Italian *giòia* (a jewel).

Launcelot, in the "Merchant of Venice," ii. 5, puns upon this phrase when he says to Jessica—

> There will come a Christian by
> Will be worth a Jewess' eye.

Jew's-harp, called by Bacon *jeu-trompe*, by Beaumont and Fletcher, *jew-trump*, by Hackluyt, *jew's-harp*, is evidently the French *jeu-trompe* (toy-trumpet) or *jeu-harpe* (toy-harp). "Trompe" in French has a very wide signification, and means a horn, trumpet, rattle, jew's-harp, and many other things.

The best players on this instrument have been Koch, a Prussian soldier under Frederick the Great; Kunert, Amstein, &c.

Jew's Myrtle. So called from the popular notion that it formed the crown of thorns placed by the Jews on the Saviour's head.

Jewels in heraldry represent colours.

The topaz represents or (*gold*), or the planet *Sol*.

The pearl or crystal represents argent (*silver*), or the planet Luna.

The ruby represents gules (*red*), or the planet Mars.

The sapphire represents azure (*blue*), or the planet Jupiter.

The diamond represents sable (*black*), or the planet Saturn.

The emerald represents vert (*green*), or the planet Venus.

The amethyst represents purpure (*purple*), or the planet Mercury.

Jez'ebel. *A painted Jezebel.* A flaunting woman of bold spirit, but loose morals; so called from queen Jezebel, the wife of Ahab.

Jib. A triangular sail borne in front of the foremast. It has the bowsprit for a base in small vessels, and the jib-boom in larger ones, and exerts an important effect when the wind is abeam, in throwing the ship's head to leeward.

Jib. The under-lip. A sailor's expression; the under-lip indicating the temper, as the jib indicates the character of a ship.

The cut of his jib. The expression of the face dependent on the "hang" of the under-lip. (*See above.*)

To hang the jib. To look cross, to drop the under-lip in ill-temper.

Jib-boom. An extension of the bowsprit by the addition of a spar projecting beyond it. Sometimes the boom is further extended by another spar called the *flying jib-boom*.

Jib-door. A door flush with the outside wall, and intended to be concealed; forming thus part of the jib or face of the house. (*See* "CUT OF HIS JIB.")

Jig, from *gigue*. A short piece of music much in vogue in olden times, of a very lively character, either six-eight or twelve-eight time, and used for dance-tunes. It consists of two parts, each of eight bars.

> You jig, you amble, and you lisp.
> *Shakespeare*, "*Hamlet*," iii. 1.

Jihon. The river Oxus.

Jim Crow. Brought out at the Adelphi, in 1836. The character of Jim Crow played by T. D. Rice, as the original of the "nigger minstrels" since so popular. A renegade or turncoat is called a Jim Crow, from the burden of the song, "Wheel about and turn about."

Jingo. *By Jingo*, or *By the Living Jingo*. Basque "Jainko," the Supreme Being.

Jinn. A sort of fairy in Arabian mythology, the offspring of fire. They propagate their species like human beings, and are governed by a race of kings named Suleyman, one of whom "built the pyramids." Their chief abode is the mountain Kâf, and they appear to men under the forms of serpents, dogs, cats, monsters, or even human beings, and become invisible at pleasure. The evil jinn are hideously ugly, but the good are exquisitely beautiful. The singular of jinn is jinnee.

Jin'nistan. The country of the Jinn, or Fairy Land, the chief province of which is *The Country of Delight*, and the capital *The City of Jewels*.

Jo'achim (*St.*). The father of the Virgin Mary. Generally represented as an old man carrying in a basket two turtle-doves, in allusion to the offering made for the purification of his daughter. His wife was St. Anne, or St. Anna.

Joan (*Pope*). A supposed female "pope" between Leo IV. and Benedict III. She is said to have been born in England and educated at Cologne, passing under the name of Joannes An'glicus (*John of England*). Blindel, a Calvinist, has shown that no such person ever occupied the papal chair.

Joan Cromwell. *Joan Cromwell's kitchen-stuff tub.* A tub of kitchen perquisites. The filchings of servants sold for "market pennies." The royalists used to call the Protector's wife, whose name was Elizabeth, *Joan Cromwell*, and declared that she exchanged the kitchen-stuff of the palace for tallow candles.

Joan of Arc or *Jeanne la Pucelle.* M. Octave Delepierre has published a pamphlet, called "Doute Historique," to deny the tradition that Joan of Arc was burnt at Rouen for sorcery. He cites a document discovered by Father Vignier in the seventeenth century, in the archives of Metz, to prove that she became the wife of Sieur des Armoise, with whom she resided at Metz, and became the mother of a family. Vignier subsequently found in the family muniment-chest the contract of marriage between "Robert des Armoise, knight, and Jeanne D'Arcy, surnamed the Maid of Orleans." In 1740 there were found in the archives of the Maison de Ville (Orléans) records of several payments to certain messengers from Joan to her brother John, bearing the dates 1435, 1436. There is also the entry of a presentation from the council of the city to the Maid, for her services at the siege (dated 1439). M. Delepierre has brought forward a host of other documents to corroborate the same fact, and show that the tale of her martyrdom was invented to throw odium on the English. A sermon is preached annually in France towards the beatification of the Maid, who will eventually become the patron saint of that nation, and Shakespeare will prove a true prophet in the words—

> No longer on St. Denis will we cry,
> But Joan la Pucelle shall be France's saint.

Joannes Hagustaldensis is John, prior of Hexham, author of an old English "Chronicle," and "Lives of the Bishops of Hexham" in two books.

Job (*o* long). The personification of poverty and patience. "*Patient as Job,*" in allusion to the patriarch whose history is given in the Bible.

Poor as Job. Referring to the patriarch when he was by Satan deprived of all his worldly possessions.

> I am as poor as Job, my lord, but not so patient.
> *Shakespeare*, "*2 Henry IV.*," i. 2.

Job's Comforter. One who pretends to sympathise in your grief, but says that you brought it on yourself; thus in reality adding weight to your sorrow. (*See above.*)

Job Thornberry. A rough, but generous and tender-hearted brazier, who is reduced to bankruptcy; but while the bailiffs are in the house, a youth named Peregrine, to whom he once lent ten pounds, arrives and pays the several claims. Of course the young man becomes the old brazier's son-in-law.—*George Colman*, "*John Bull.*"

Job (*o* short). *A ministerial job.* Sheridan says:—"Whenever any emolument, profit, salary, or honour is conferred on any person not deserving it—that is a job; if from private friendship, personal attachment, or any view except the interest of the public, any one is appointed to any public office . . . that is a job."

Joba'tion. A scolding; so called from the patriarch Job, who was well rated by his three friends.

Jocelin de Brakelonda, *de Rebus gestis Samsonis,* &c., published by the Camden Society. This record of the acts of abbot Samson of Edmondsbury, contains much contemporary history, and gives a good account of English life and society between 1173 and 1202.

Jockey is a little Jack (boy). So in Scotch, "Ilka Jeanie has her Jockie." (*See* JACK.)

All fellows, Jockey and the laird (man and master).—*Scotch proverb.*

Jockey of Norfolk. Sir John Howard, a firm adherent of Richard III. On the night before the battle of Bos-

worth, he found in his tent the warning couplet:—

> Jockey of Norfolk, be not too bold,
> For Dickon, thy master, is bought and sold.

Joe or *a Joe Miller.* A stale joke; so called from the compilation of jokes under that *nom de plume.* (*See* MILLER.)

Joey. A groat; so called from Joseph Hume, M.P., who strongly recommended the coinage for the sake of paying short cab-fares, &c.—*Hawkins.*

Jog. *Jog away, jog off, jog on.* Get away, be off, keep moving. Shakespeare uses the word *shog* in the same sense—as, "Will you shog off?" ("Henry V.," ii. 1.) and again in the same play, "Shall we shog?" (ii. 3). Beaumont and Fletcher use the same expression in "The Coxcomb"—"Come, prithee, let us shog off;" and again, in "Pasquill and Katharine"—"Thus it shogges" [goes]. In the "Morte d'Arthur" we have another variety—"He shokkes in sharpely" [rushes in]. The words seem to be connected with the Dutch *schokken,* to jolt, and the Saxon *scacan,* to depart, to flee.

To jog his memory, or *Give his memory a jog.* To remind one of something apparently forgotten. Jog is to shake or stir up. (Welsh, *gogi,* to shake; French, *choquer;* our *shock, shake,* &c.)

Joggis or *Jogges.* The pillory. Jamieson says, "They punish delinquents, making them stand in jogges, as they call their pillories. (The word is *Yoke;* Latin, *jugum;* French, *joug;* Saxon, *geoc.*)

> Staune ane wholl Sabothe daye in ye joggis.—*Glen, "History of Dumbarton."*

John. A contraction of *Johannes* (Joh'n). The French contract it differently, *Jean—i.e.,* Jehan or Jehann; in Italian, *Giovanni.*

John. A proverbially unhappy name with royalty, insomuch that when John Stuart ascended the throne of Scotland, he changed his name to Robert; but misfortune never deserted him, and after an evil reign he died overwhelmed with calamities and infirmity. Witness John Baliol of Scotland; John of England, a most disastrous reign. *John I. of France* reigned only a few days; John II. was for years a captive in England, and to France his reign was a tissue of evils. *John of Bohemia* was slain at Cressy. *John I. of Aragon* was at ceaseless war with his subjects, by whom he was execrated; John II. was at ceaseless war with his son, Don Carlos. *John I. of Constantinople* was poisoned by Basil, his eunuch; John IV. had his eyes put out; John V. was emperor in name only, and was most unhappy; John VI., harassed with troubles, abdicated, and died in a monastery. *Pope John I.* died wretchedly in jail; John VIII. was imprisoned by Lambart, duke of Spoleto; at a subsequent period he was dressed in female attire out of mockery, and was at last poisoned; John X. was overthrown by Gui, duke of Tuscany, and died in prison; John XI. was imprisoned with his mother by Alberic, and died there; John XII. was deposed for sacrilege, and was at last assassinated; John XXI. was crushed to death by the fall of a house at Viterbo (1277); John XXIII. fled in disguise, was arrested, and cast into prison for three years. *John I. of Sweden* was unhappy in his expeditions, and died childless; John II. had his wife driven out of the kingdom by his angry subjects. *Jean Sans Peur* of Burgundy engaged in the most horrible massacres, and was murdered. *John of Suabia,* called the *Parricide,* because he murdered his father Albert, after which he was a fugitive and a vagabond on the face of the earth, &c. &c. (*See* JANE.)

N.B.—John of Portugal was a signal exception.

King John and the abbot of Canterbury. John, being jealous of the state kept by the abbot, declared he should be put to death unless he answered three questions—The first question was, how much the king was worth; the second, how long it would take to ride round the world; and the third, what the king was thinking of. The king gave the abbot three weeks' grace for his answers. A shepherd undertook to answer the three questions, so with crozier, mitre, rochet, and cope, he presented himself before the king. "What am I worth?" asked John. "Well," was the reply, "the Saviour was sold for thirty pence, and your majesty is a penny worse than he." The king laughed, and demanded what he had to say to the next question, and the man replied, "If you rise with the sun and ride with the sun, you will get round the world in a day." Again the king was satisfied, and demanded that the respondent should tell him his thoughts. "You

think I am the abbot of Canterbury, but I'm only a poor shepherd who am come to ask your majesty's pardon for him and me." The king was so pleased with the jest, that he would have made the shepherd abbot of Canterbury; but the man pleaded that he could neither write nor read, whereupon the king dismissed him, and gave him a pension of four nobles a week.—*Percy*, "*Reliques*," series 2, bk. iii. 6.

Prester John. The supposed Christian king and priest of a mediæval kingdom in the interior of Asia. This Prester John was the Khan Ung who was defeated and slain by Genghis Khan in 1202, said to have been converted by the Nestorian Christians. He figures in Ariosto, and has furnished materials for a host of mediæval legends.

I will fetch you a tooth-picker now from the furthest inch of Asia; bring you the length of Prester John's foot; fetch you a hair off the great Cham's beard....—*Shakespeare*, "*Much Ado about Nothing*," ii. 1.

The three Johns—an alehouse picture in Little Park Street, Westminster, and in White Lion Street, Pentonville—is John Wilkes between the Rev. John Horne Tooke and Sir John Glynn (serjeant-at-law).—*Hotten*, "*History of Signboards.*"

St. John the Evangelist is represented writing his gospel; or bearing a chalice, from which a serpent issues, in allusion to his driving the poison from a cup presented to him to drink. He is sometimes represented in a cauldron of boiling oil, in allusion to the tradition of his being plunged in such a cauldron before his banishment to the isle of Patmos.

St. John. The usual war-cry of the English of the North in their encounters with the Scotch. The person referred to is St. John of Beverley, in Yorkshire, who died 721.

John-a-Dreams. A stupid, dreamy fellow, always in a brown study and half asleep.

Yet I,
A dull and muddy-mettled rascal, peak
Like John-a-dreams unpregnant of my cause,
And can say nothing.
Shakespeare, "*Hamlet*," ii. 2.

John-a-Droynes. A foolish character in Whetstone's "Promos and Cassandra" (1578). Being seized by informers, he stands dazed, and suffers himself to be quietly cheated out of his money.

John Bull. The national nickname for an Englishman, represented as a bluff, kind-hearted, bull-headed farmer. The character is from a satire by Dr. Arbuthnot. In this satire the Frenchman is termed *Lewis Baboon*, the Dutchman *Nicholas Frog*, &c.

John Bull. A comedy by George Colman. Job Thornberry is the chief character.

Johnny Crapaud. A Frenchman, so called by the English sailors in the long Napoleon contest. The ancient Flemings used to call the French "Crapaud Franchos." The allusion is to the toads borne originally in the arms of France.

John Dory. Either a corruption of *Jaune dorée* (yellow gilt), from its golden lustre; or of the Gascon *Jan dorée* (the golden cock), the fish being called the *sea-chicken*, or St. Peter's cock, being (according to tradition) the fish caught by St. Peter with a piece of money in its mouth. The derivation from *janitor'rë*, the janitor or door-keeper [of heaven], is worthless.

John Drum's Entertainment. Hauling a man by his ears and thrusting him out by the shoulders. The allusion is to "drumming" a man out of the army. There is a comedy so called, published 1601.

When your lordship sees the bottom of his success in't....if you give him not John Drum's entertainment, your inclining cannot be removed.—*Shakespeare*, "*All's Well that Ends Well*," iii. 6.

John Long. *To wait for John Long, the carrier.* To wait a long time; to wait for John, who keeps us a long time.

Mess-John or *Mass-John.* A priest.

John Audley. *Is John Audley there?* Get done as soon as possible, for there are persons sufficient for another audience. John Audley was a noted showman and actor; when his platform was full, he taught the ticket collector to poke his head behind the green curtain, and cry out: "Is John Audley there?" This was a signal to the actors to draw their piece to a close, and clear the house as quickly as possible. Audley taught this trick to Richardson.

John in the Wad. A Will-o'-Wisp. A wad is a wisp, and John or Jack is a name for any inferior person unknown. (*See* JACK.)

John of Bruges (1 syl.). John van Eyck, the Flemish painter. (1370-1441.)

John of Leyden (the prophet), being about to marry Bertha, met with three Anabaptists who observed a strong likeness in him to a picture of David in Munster Cathedral. They entered into conversation with him, and finding him apt for their purpose, induced him to join their rebellion. The rebels took the city of Munster, and John was crowned "Ruler of Westphalia." His mother met him in the street, and John disclaimed all knowledge of her; but subsequently visited her in prison, and obtained her forgiveness. When the emperor arrived with his army, his Anabaptist friends deserted him, and John, setting fire to the banquet-room of his palace, perished with his mother in the flames.—*Meyerbeer, "Le Prophete" (an opera).*

John o' Groat, with his two brothers Malcolm and Gavin, arrived at Caithness in the reign of James IV. of Scotland, and purchased the lands of Warse and Dungisbay. In the process of time their families increased, and there came to be eight families of the same name. They lived together amicably, and met once a year in the original house; but on one occasion a question of precedency arose, who was to go out first, and who was to take the head of the table. John o' Groat promised them the next time they came he would contrive to satisfy them all. Accordingly he built an eight-sided room, with a door and window in each side, and placed a round oak table in the room. This building went ever after with the name of John o' Groat's House. The site of this house is the Berubium of Ptolemy, in the vicinity of Dungisbay Head.

> Hear, land o' cakes and brither Scots,
> Frae Maidenkirk to Johnny Groat's . . .
> A chield's amang you takin' notes,
> And, faith, he'll prent it.
> *Burns, "Captain Grose."*

John the Almoner. Chrysostom was so called, because he bestowed so large a portion of his revenues on hospitals and other charities. (347-407.)

John the Baptist. Patron saint of missionaries. He was sent "to prepare the way of the Lord."

In Christian art he is represented in a coat of sheepskins, in allusion to his life in the desert, either holding a rude wooden cross, with a pennon bearing the words, "Ecce Agnus Dei;" or with a book on which a lamb is seated; or holding in his right hand a lamb surrounded by a halo, and bearing a cross on the right foot.

John with the Leaden Sword. So earl Douglas used to call the duke of Bedford, who acted as regent for Henry VI. in France.

Johnson (*Dr. Samuel*) lived in Fleet Street—first in Fetter Lane, then in Boswell Court, then in Gough Square, then in the Inner Temple Lane for seven years, then in Johnson's Court (No. 7) for ten years; and lastly in Bolt Court (No. 8), where he died eight years after. The coffee-house he most frequented was the Mitre tavern in Fleet Street, and not that which has assumed the name of "Dr. Johnson's Coffee-house." The church he frequented was St. Clement Danes in the Strand.

Johnstone. The crest of this family is a *winged spur*, or *spur between two wings, leathered*, with the motto, *Nunquam non paratus*. When king Edward I., was meditating treachery in favour of Balliol, Johnstone sent to Bruce (then in England) a spur with a feather tied to it. Bruce took the hint and fled, and when he became king conferred the crest on the Johnstone family.

Jolly. *He is jolly green*, very simple. *That's jolly good*, very good. John Trapp, in his "Commentary," says, "All was jolly quiet at Ephesus before St. Paul came thither" (1656). It is the French *joli* (pretty), but expresses rather more than our adverb pretty: thus pretty good means "rather good," but jolly good is "slap up."

Jolly. A sailor's nickname for a marine, who, in his opinion, bears the same relation to a "regular," as a jolly-boat or yawl to a ship.

Jolly-Boat, Danish, *jolle*; Dutch, *jol*; Swedish, *julle*, a yawl. The French say, *Se mettre en joly*, meaning, "Stop." "Stand fast." (French, *jale*, a bowl.)

> Arresterent leurs galeres; et se mirent toutes en joly (c'est un mot de galeres que l'on use quand elles ne voguent ea advant ny en arriere, et qu'elles font halles), &c.—*Brantôme, "Vies des Grands Capitaines"* (a. i., Dragot).

Jo'nas, in Dryden's satire of "Absalom and Achitophel," is meant for Sir William Jones, the attorney-general who conducted the prosecution of the Popish Plot. Dryden calls him "bull-faced Jonas."

Jonathan. *Brother Jonathan.* In the revolutionary war, Washington, being in great want of supplies for the army, and having unbounded confidence in his friend, Jonathan Trumbull, governor of Connecticut, said, "We must consult brother Jonathan." Brother Jonathan was consulted on all occasions by the American liberator, and was accepted as the national name of the Americans as a people.

Jone (*French*). A wedding-ring; so called because those who were married by compulsion at Ste. Marine wore rings of jone or straw.

C'est dans l'église de Ste. Marine que l'on marie ceux que l'on condamne à s'épouser. Anciennement on les mariait avec un anneau de paille; était-ce pour marquer au mari que la vertu de celle qu'il épousait était bien fragile?—*Dulaure.*

Joncs. *Être sur les joncs* (to be on the straw)—*i.e.*, in prison.

Plantez aux hurmes vos picons
Da paour les bisans si tres-durs
Et aussi d'estre sur les joncs,
Emmanchez en coffre et gros murs.
Villon, "Jargon et Jobelin," ballade 1.

Jor'mungan'dar or MIDGARDSORMEN (*i.e.*, earth's monster). The great serpent, brother of Hel and Fenris (*q.v.*). It used to lie at the root of the celestial ash till All-Fader cast it into the ocean; it then grew so large that in time it encompassed the whole world, and was for ever biting its own tail.

Jos or **Joss.** The pena'tës of the Chinese; every family has its jos. A temple is called a jos-house.

Jos'aphat. An Indian prince converted by the hermit Bar'laam, in the Greek religious pastoral, entitled "Josaphat and Barlaam," generally ascribed to St. John of Damascus (eighth century).

Joseph (*St.*). Patron saint of carpenters, because he was of the same craft. This is Joseph, the reputed father of Jesus.

In Christian art he is represented as an aged man with a budding staff in his hand.

A Joseph. One not to be seduced from his continency by the severest temptation. The reference is to Joseph in Potiphar's house.—*Gen.* xxxix. (*See* BELLEROPHON.)

Joseph Andrews. The hero of a novel written by Fielding to ridicule Richardson's "Pam'ela," whose brother Joseph is supposed to be.

Joseph of A'rimathe'a brought to Listenise the sanctgraal and also the spear with which Longi'nus wounded the crucified Saviour. When Sir Balin entered this chamber, which was in the palace of king Pellam, he found it "marvellously well dight and richly; the bed was arrayed with cloth of gold, the richest that might be thought, and thereby stood a table of clean gold, with four pillars of silver, and upon the table stood the spear strangely wrought."—"*History of Prince Arthur*," Pt. i. chap. 40.

Josse. *Vous êtes orfèvre, Monsieur Josse* (You are a jeweller, Mr. Josse). Nothing like leather; great is Diana of the Ephesians; your advice is not disinterested. In Molière's comedy of "L'Amour Médecin," a silversmith, by the name of Josse, being asked the best way of curing a lady pining from love, recommends a handsome present of jewellery. The father replies, "You advise me like a jeweller, Mr. Josse."

Jotenheim, or JOTHUNHEIM (pron. *Uten-heim*). The home or region of the Scandinavian giants or jöten.

Jo'tham, in Dryden's satire of "Absalom and Achitophel," means Saville, marquis of Halifax. Jotham was the person who uttered the parable of "The Trees choosing a King," when the men of Shechem made Abimelech king.—*Judges* ix.

Jour Maigre (*French*). A day of abstinence, when meat is forbidden to be eaten. (*See* BANIAN DAYS.)

Jourdain (*Monsieur*), in Molière's comedy of "Le Bourgeois Gentilhomme." He represents a bourgeois placed by wealth in the ranks of gentlemen, and making himself extremely ridiculous by his endeavours to acquire accomplishments.

Journal. Latin, *diurnum* (a daily thing); Welsh, *diwrnod*; Italian, *giorno*; French (*journée*), *journal*.

Applied to newspapers; the word strictly means a daily paper, but the extension of the term to weekly papers is sanctioned by custom.

Journey-weight. The weight of certain parcels of gold in the mint. A *journey of gold* is fifteen pounds Troy, which is coined into 701 sovereigns or double that number of half-sovereigns. A *journey of silver* is sixty pounds Troy, which is coined into 3,960 shillings, or double that number of sixpences, half that number of florins, &c. So called because this weight of coin was required as a day's work. (French, *journée.*)

Jouvence (2 syl.). *You have been to the fountain of Jouvence—i.e.,* You have grown young again. This is a French phrase. Jouvence is a town of France in the department of Saône-et-Loire, and has a fountain called *la fontaine de Jouvence*; but Jouvence means also *youth*, and *la fontaine de jouvence* may be rendered "the fountain of youth." The play on the word gave rise to the tradition that whoever drank of this fountain would become young again.

Jove (1 syl.). (*See* JUPITER.) The Titans made war against Jove, and tried to dethrone him.

> Not stronger were of old the giant crew,
> Who sought to pull high Jove from regal state.
> *Thomson, "Castle of Indolence," canto 1.*

Milton, in "Paradise Lost," makes Jove one of the fallen angels (i. 512).

Jo'vial. Merry and sociable, like those born under the planet Jupiter, which astrologers considered the happiest of the natal stars.

> Our jovial star reigned at his birth.
> *Shakespeare, "Cymbeline," v. 4.*

Joy. *The seven joys of the Virgin:* (1) The annunciation; (2) the visitation; (3) the nativity; (4) the adoration of the three kings; (5) the presentation in the temple; (6) the discovery of her youthful Son in the temple in the midst of the doctors; (7) her assumption and coronation. (*See* SORROW.)

Joyeuse (2 syl.). Charlemagne's sword, which bore the inscription *Decem præcepto'rum custos Car'olus;* the sword of Guillaume au Court-Nez; any one's sword. It was buried with Charlemagne.

Joyeuse Garde or *Garde-Joyeuse.* The estate given by king Arthur to Sir Launcelot of the Lake for defending the queen's honour against Sir Mador.

Juan Fernandez. A rocky island in the Pacific Ocean, on the coast of Chili. Here Alexander Selkirk, a buccaneer, resided in solitude for four years, and his history is commonly supposed to be the basis of Defoe's "Robinson Crusoe."

Sailors commonly believe that this island is the scene of Crusoe's adventures; but Defoe distinctly indicates an island on the *east* coast of South America, somewhere near Dutch Guinea.

Jubal (*a trumpet*). The son of Lamech and Adah. He is called the inventor of the lyre and flute (Gen. iv. 19—21).

> Then when he [Javan] heard the voice of Jubal's lyre,
> Instinctive genius caught the ethereal fire.
> *J. Montgomery, "The World before the Flood," c. 1.*

Ju'bilee. *The Year of Jubilee.* Every fiftieth year, when the land which had passed out of the possession of those to whom it originally belonged was restored to them; all who had been reduced to poverty, and were obliged to let themselves out for hire, were released from bondage; and all debts were cancelled. The word is from *jobil* (a ram's horn), so called because it was proclaimed with trumpets of rams' horns.

Jubilee (in the Catholic church). Every twenty-fifth year, for the purpose of granting indulgences. Boniface VIII. instituted it in 1300, and ordered it to be observed every hundred years. Clement VI. reduced the interval to fifty years, Urban IV. to thirty, and Sixtus IV. to twenty-five.

Protestant Jubilee, celebrated in Germany in 1617, the centenary of the Reformation.

Shakespeare Jubilee, held at Stratford-on-Avon, September 6th, 1769.

Jubilee to commemorate the commencement of the fiftieth year of the reign of George III., October 25, 1809.

Jubilee to celebrate the close of Revolutionary War, August 1, 1814.

Ju'daise (3 syl.). To convert or conform to the doctrines, rites, or manners of the Jews. A *Judaising spirit* is a desire to convert others to the Jewish religion.

Ju'daism (3 syl.). The religion of the Jews, or anything else which is special to that people.

Ju'das, in the satire of "Absalom and Achitophel," by Dryden and Tate, was meant for Mr. Fergueson, a Nonconformist. He was ejected in 1662 from his living of Godmersham, in Kent, and afterwards distinguished himself by

his political intrigues. He joined the duke of Monmouth, whom he afterwards betrayed.

A Judas kiss. A deceitful act of courtesy. Judas betrayed his Master with a kiss.

> So Judas kissed his Master;
> And cried, "All hail!" when as he meant *all harm.*
> *Shakespeare*, "*3 Henry VI*" v. 7.

Le point de Judas (*French*). The number thirteen. The Messiah and his twelve disciples made thirteen. And as Judas was the first to die, he was the thirteenth. At the death of the Saviour, the number being reduced to eleven, a twelfth was elected by lot to fill the vacant place of the traitor.

Judas-coloured Hair. Fiery red.

> His very hair is of the dissembling colour, something browner than Judas's.—*Shakespeare*, "*As You Like It*," iii. 4.

Judas Tree. A corruption of *Kuamos* tree—*i.e.*, the leguminous or bean tree. The corrupt name has given rise to the tradition that it was upon one of these trees that Judas Iscariot hanged himself.

Judee. *La petite Judée* (*French*). The prefecture of police, so called because the bureau is in the Rue de Jérusalem, and those taken there for offences look on the police as their betrayers.

Jude (*St.*), in Christian art, is represented with a club or staff, and a carpenter's square, in allusion to his trade.

Judge's Black Cap. The judge puts on his black cap (now a three-cornered piece of black silk) when he condemns to death, in sign of mourning. This sign is very ancient. "Haman hasted to his house mourning, having his head covered" (Esth. vi. 12). David wept "and had his head covered" (2 Sam. xv. 30). Demosthenës went home with his head covered when insulted by the populace. Darius covered his head on learning the death of his queen. Malcolm says to Macduff in his deep sorrow, "What, man! ne'er pull your hat upon your brows" ("Macbeth," iv. 3). And the ancient English, says Fosbroke, "drew their hoods forward over their heads at funerals."

Judges' Robes. In the criminal courts, where the judges represent the sovereign, they appear in full court dress, and wear a scarlet robe; but in Nisi Prius Courts the judge sits merely to balance the law between civilians, and therefore appears in his judicial undress, or violet gown.

Ju'dica (*Latin*). The fifth Sunday after Lent, so called from the first word of the service for the day, *Judica me, Dom'ine* (Judge me, O Lord).—*Ps.* xliii.

Judicium Crucis was stretching out the arms before a cross, till one of the party could hold out no longer, and lost his cause. The bishop of Paris and abbot of St. Denis appealed to this judgment in a dispute they had about the patronage of a monastery; each of the disputants selected a man to represent their cause, and the man selected by the bishop gave in, so that the award was given in favour of the abbot.

Judicium Dei (*Latin*). The trial of guilt by direct appeal to God, under the notion that he would defend the right even by miracle. There were numerous methods of appeal, as by single combat, ordeal by water or fire, eating a crust of bread, standing with arms extended, consulting the Bible, &c. &c.

Ju'dith. The Jewish heroine of Bethu'lia, who perilled her life in the tent of Holofernës, the general of Nebuchadnezzar, in order to save her native town. The bold adventurer cut off the head of the Assyrian, and her townsmen rushing on the invaders, defeated them with great slaughter.—*The Book of Judith.*

Juge de Paix (*French*). A cudgel.

> Albert Mangin, condamné à mort le 7 floreal an. ii. ayant dit que les jacobins étaient tou des scélérats et des coquins, et montrant un gros bâton qu'il tenait à la main: Voilà un "juge de paix" qui me servira à leur casser la barre du cou.—*L. P. Prudhomme*, "*Dict. des Individus Condamnés*," &c.

Juggernaut or *Jaggernaut.* A Hindu god. The word is a corruption of the Sanscrit *jagannâtha* (lord of the world). The temple of this god is in a town of the same name in Orissa. King Ayeen Akbery sent a learned Brahman to look out a site for a temple. The Brahman wandered about for many days and then saw a crow dive into the water, and having washed, made obeisance to the element. This was selected as the site of the temple. While the temple was a-building the rajah had a prophetic dream, telling him that the true form of Vishnu should be revealed to him in the morning. When the rajah went to see

the temple he beheld a log of wood in the water, and this log he accepted as the realisation of his dream, enshrined it in the temple, and called it Jagannâth'.

Car of Juggernaut. An enormous wooden machine adorned with all sorts of figures, and mounted on sixteen wheels. Fifty men drag it annually to the temple, and it is said to contain a bride for the god. Devotees place themselves in the road, and allow the car to crush them to death, that they may "inherit eternal life." (*See* KESORA.)

Juggler means a player on a jongleur a sort of hurdy-gurdy. These jugglers accompanied the minstrels and troubadours, to assist them, and added to their musical talents sleight-of-hand, antics, and feats of prowess, to amuse the company assembled. In time the music was dropped as the least attractive, and tricks became the staple of these wandering performers.

Juggs or *Jougs.* The name given in Scotland to a sort of pillory, consisting of an iron ring or collar fastened by a short chain to a wall, as the "juggs" of Duddingston, Edinburgh. (*See* JOGGIS.)

Ju'lian, the Roman emperor, boasted that he would rebuild Jerusalem; but was mortally wounded by an arrow before the foundation was laid. Much has been made of this by early Christian writers, who dwell on the prohibition and curse pronounced against those who attempt to rebuild the city, and the fate of Julian is pointed out as an example of Divine wrath against the impious disregarder of the threat.

> Well pleased they look for Sion's coming state,
> Nor think of Julian's boast and Julian's fate.
> *Crabbe, "Borough."*

St. Julian. Patron saint of travellers and of hospitality. Represented as accompanied by a stag in allusion to his early career as a hunter, and either receiving the poor and afflicted, or ferrying travellers across a river.

> An househaldere, and that a gret, was he;
> Seynt Julian he was in his countré,
> His breed, his ale, was alway after oon; [*one pattern*]
> A bettre envyned man was nowhere noon.
> *Chaucer, "The Frankeleyn," Introduction to "Canterbury Tales."*

St. Julian was he deemed. A great epicure. St. Julian was the epicurean of saints. (*See above.*)

Julian Epoch or **Era.** That of the reformed calendar by Julius Cæsar, which began forty-six years before Christ.

Julian Period is produced by multiplying together the lunar cycle, the solar cycle, and the Roman indiction. The first year of the Christian era corresponded to the year 4714 of the Julian, and therefore to reduce our B.C. dates to the Julian, we must subtract them from 4714, but our A.D. dates we must add to that number. So named from Julius Scaliger, the deviser of it.

Julian Year. The year regulated by Julius Cæsar, which continued to be observed till it was corrected by Pope Gregory XIII. in 1582.

Juliet. Daughter of Lady Capulet, and "sweet sweeting" of Romeo, in Shakespeare's tragedy of "Romeo and Juliet." She has become a household word for a lady-love.

Ju'lium Si'dus. The comet which appeared at the death of Julius Cæsar, and which in court flattery was called the apotheo'sis of the murdered man.

July'. The seventh month, named by Mark Antony, in honour of Julius Cæsar, who was born in it.

Ju'mala. The supreme idol of the ancient Finns and Lapps. The word is sometimes used by the Scandinavian poets for the Almighty.

> On a lonely cliff
> An ancient shrine he found, of Jumala the seat,
> For many a year gone by closed up and desolate.
> *Frithiof-Saga, "The Reconciliation."*

Jump, meaning "just," as *jump at this same hour,* is the Welsh *imp* (a graft or shoot); Danish, *ympe;* our *imp* (*q.v.*). To jump or to fit or unite with like a graft; as, *both our inventions meet and jump in one.* Hence the adverb exactly, precisely.

The Scotch use *jimp,* as "When she had been married jimp four months."—*"The Antiquary."*

June (1 syl.). The sixth month, so named by the Romans from the festivals give in honour of Juno.

Ju'nior Op'timë. A Cambridge University term, meaning a third-class "honour" man—*i.e.,* in the mathematical "honour" examination.

Ju'nior Soph. A man of the second year's standing is so called in the University of Cambridge. (*See* SOPH.)

Ju'nius. *Letters of Junius.* In 1871 was published a book entitled "The Handwriting of Junius professionally investigated by Mr. Charles Chabot, expert." The object of this book is to prove that Sir Philip Francis was the author of these *letters*. In May 22, 1871, appeared an article in the *Times*, to show that the case is "not proven" by Mr. Chabot. Mr. Pitt told Lord Aberdeen that he knew who wrote the Junius Letters, and that it was not Francis. Lady Grenville sent a letter to the editor of *Diaries of a Lady of Quality*, to the same effect.

Junk. Salt meat supplied to vessels for long voyages; so called because it is hard and tough as old rope-ends so called. Ropes are called junks because they were once made of bulrushes. (Latin, *juncus*, a bulrush.)

Jun'ket. A cheese-cake, a sweetmeat, properly made of curd. The word is the Italian *giuncata* (curd or cream-cheese), so called because carried on junk or bull-rushes (*giúnco*).

> You know there wants no junkets at the feast.
> *Shakespeare*, "*Taming of the Shrew*," iii. 2.

Junner. A giant in Scandinavian mythology, said in the Edda to represent the "eternal principle." Its skull forms the heavens; its eyes the sun and moon; its shoulders the mountains; its bones the rocks; &c. Hence the poets call heaven "Junner's skull;" the sun, "Junner's right eye; the moon, "Junner's left eye;" the rivers, "The ichor of old Junner."

Ju'no. The "venerable ox-eyed" wife of Jupiter, and queen of heaven.—*Roman mythology.*

Juno'nian Bird. The peacock, dedicated to the goddess-queen.

Junto. A faction consisting of Russell, lord-keeper Somers, Charles Montague, and several other men of mark, who ruled the Whigs in the reign of William III. for nearly twenty years, and exercised a very great influence over the nation. The word is a corruption of the Spanish *junta* (an administrative assembly), but is in English a term of censure.

Ju'piter is *dies-pater*, the day-god. The French *jour* is a remarkable illustration of the same sort of change, derived through *diurn*-us, Italian *giorno*, French *journée* and *jour*, our *journal*. The Roman god of the air and king of the celestials. Camoens, in his "Lusiad," calls "the lord of destiny" Jupiter, and makes him pronounce in council that the Lusians shall succeed in their undertaking.

Jupiter Scapin. A nickname of Napoleon Bonaparte, given him by the abbé de Pradt. Scapin is a valet famous for his knavish tricks, in Molière's comedy of "Les Fourberies de Scapin."

Jurassic Rocks. Limestone rocks, so called from the Jura; the *Jurassic period* is the geological period when these rocks were formed. Our *oolitic* series pretty nearly corresponds with the Jurassic.

Jurisprudence. *The Father of Jurisprudence.* Glanville, who wrote "Tracta'tus de Legibus et Consuetudinibus Angliæ," in 1181. (Died 1190.)

Jury Mast. A corruption of *joury* mast—*i. e.*, a mast for the day, a temporary mast, being a spar used for the nonce when the mast has been carried away. (French, *jour*, a day.)

Jus de Reglisse (Liquorice). French slang for a negro.

Jus Gen'tium (*Latin*). International law.

Jus Mari'ti (*Latin*). The right of the husband to the wife's property.

Just (*The*).

Aristi'dës, the Athenian. (Died B.C. 468.)

Ba'haram, styled *Shah endeh* (the Just King) fifth of the Sassanidës (*q.v.*). (276-296.)

Casimir II., king of Poland. (1117 1177-1194.)

Ferdinand I., king of Aragon. (1373, 1412-1416.)

Haroun al Raschid (*the Just*). The most renowned of the Abbasside califs, and the hero of several of the "Arabian Nights" stories. (765, 786-808.)

James II., king of Aragon. (1261-1327.)

Khosru or Chosroes, called by the Arabs *Melk al Adel* (the Just King).

Moran the Just, councillor of Feredach, king of Ireland.

Pedro I. of Portugal. (1320,1357,1367.)

Juste Milieu (*French*). The golden mean.

Justices in Eyre (pron. *ire*). A contraction and corruption of *Itin'erë—i. e.*, in circuit.

Justing of Watson and Barbour. A description of a ludicrous tilt between Watson and Barbour, in Scotch verse, by Sir David Lindsay.

Justin'ian. *The English Justinian.* Edward I. (1239, 1272-1307.)

Ju'venal (*Latin*). A youth; common in Shakespeare, thus—

> The juvenal, the prince your master, whose chin is not yet fledged.—"*2 Henry IV.*," i. 2.

The English Juvenal. John Oldham. (1653-1683.

The Juvenal of Painters. William Hogarth (1697—1764).

K

K. *The three bad K's.* The Greeks so called the Ka'rians, Kre'tans, and Kilik'ians. The Romans retained the same expression, though they spelt the three nations with C instead of K.

K.C.B. Knight Commander of the Bath.

K.G. Knight of the Garter.

K. K. is the German *Kaiserliche Königliche.* The emperor of Austria is styled K.K. Majestät—His imperial royal majesty.

Kaâ'ba (Arabic for *square house*). An oblong stone building within a mosque at Mecca, on the spot where Adam is said to have first worshipped after his expulsion from Paradise. The stone was originally white, but the sins of mankind have turned it black. (*See* ADAM'S PEAK.)

Kab'ibonok'ka (*North-American Indian*). Son of Mudjekee'wis, and the Indian Boreas, who dwelt in Wabasso (the North). He paints the autumn leaves scarlet and yellow, sends the snow, binds the rivers in ice, and drives away the sea-gull, cormorant, and heron. (*See* SHING'EBIS.)

Kadris. Religious Turks, whose devotion is characterised by their lacerations with scourges.

Kaffir (Arabic, *Kafir*, an infidel). A name given to the Hottentots, who reject the Moslem faith. *Kafiristan*, in Central Asia, means "the country of the infidels."

Kai-an'ians. The sixth Persian dynasty. The semi-historic period (B.C. 660-331). So called because they took for their affix the term *kai* (mighty), called by the Greeks, *Ku* (Kuros), and by the Romans, *Cy* (Cyrus).

Kai-Omurs (*the mighty Omurs*), surnamed *Ghil-shah* (earth's king). Son of Du'lavëd, founder of the city Balk, and first of the Kai-Omurs or Paishdad'ian dynasty of Persia (B.C. 940-920). (*See* PAISDADIAN.)

Kail'yal (2 syl.). The heroine of Southey's "Curse of Kehâma."

Kaiser. The emperor of Austria. He receives the title from Dalmatia, Croatia, and the line of the Danube, which, by the arrangement of Diocletian, was governed by a prince entitled Cæsar, heir-presumptive to the imperial throne. It was Albert II., duke of Austria, who added this part to the imperial throne in 1438.

Kaled is Gulnare (2 syl.) in the disguise of a page in the service of Lara. After Lara is shot, she haunts the spot of his death as a crazy woman, and dies at length of a broken heart.—*Byron*, "*Lara.*"

Kaleda (*Sclavonic mythology*). The god of peace, somewhat similar to the Latin Janus. His feast was celebrated on the 24th of December.

Kali. A Hindu goddess after whom Calcutta receives its name, Kali-Kutta (*Kali's village*).

Kaliyu'ga. The last of the four Hindu periods contained in the great Yuga, equal to the Iron age of classic mythology. It consisted of 432,000 solar-sidereal years, and began 3102 years before the Christian era. The bull representing truth and right has but one foot in this period, because all the world delights in wickedness. (*See* KRITA.)

Kalmar'. *The union of Kalmar.* A treaty made on July 12, 1397, to settle the succession of Norway, Sweden, and Denmark on queen Margaret and her

heirs for ever. This treaty lasted only till the death of Margaret.

Kalmucks—*i.e.*, *Khalimiks* (apostates) from Buddhism.

Kalpa. A day and night of Brahmâ, a period of 4,320,000,000 solar-sidereal years. Some say there are an infinity of Kalpas, others limit the number to thirty. A Great Kalpa is a life of Brahmâ.

Kalpa-Tarou. A tree in Indian mythology from which might be gathered whatever a person desired. This tree is "the tree of the imagination."

Kalyb. The "Lady of the Woods,' who stole St. George from his nurse, brought him up as her own child, and endowed him with gifts. St. George enclosed her in a rock, where she was torn to pieces by spirits.—"*Seven Champions of Christendom*," pt. i.

Kam. Crooked. (Erse *kaam*, squint-eyed.) *Clean Kam*, perverted into *Kim Kam*, means wholly awry, clean from the purpose.

> This is clean kam—merely awry.
> *Shakespeare*, "*Coriolanus*," iii. 1.

Kâma. The Hindu god of love. His wife is Rati (*voluptuousness*), and he is represented as riding on a sparrow, holding in his hand a bow of sugar-cane and five arrows (*i.e.*, the five senses).

Ka'mi. The celestial gods of the first mythical dynasty of Japan, the demi-gods of the second dynasty, the spiritual princes, and any one sainted or deified.

Kamsin. A simoom or samiel, a hot, dry, southerly wind, which prevails in Egypt and the deserts of Africa.

Kanoon or *Canun'*. A sort of psaltery.

Kansa. A king of the race of Bhoja, notorious for his enmity to Krishna, who ultimately slew him.—*Hindu mythology.*

Kansas. *Bleeding Kansas.* So called because it was the place where that sanguinary strife commenced, which was the prelude of the civil war of America. According to the Missouri Compromise made in 1820, slavery was never to be introduced into any western region lying beyond 36° 30′ north latitude. In 1851, the slave-holders of Missouri, by a local act, pushed their west frontier to the river-bank, and slave lords with their slaves took possession of the Kansas hunting grounds, declaring that they "would lynch, hang, tar and feather any white-livered abolitionist who presumed to pollute the soil." In 1854, thirty New England free-soilers crossed the river in open boats; they were soon joined by others, and dared the slavers to carry out their threats. Many a fierce battle was fought, but in 1861 Bleeding Kansas was admitted into the Union as a free state.—*W. Hepworth Dixon*, "*New America*," vol. i., c. 2.

Karaites (*Scripturists*). A Jewish sect that adhered to the letter of the Scriptures, rejecting all oral traditions. They abhorred the Talmud, and observed the Sabbath with more rigour than even the rabbinists.

Karma. The Buddhists' judgment, which determines at death the future state of the deceased. It is also their fiat on actions, pronouncing them to be meritorious or otherwise.

Karma'thians. A Mahometan sect which rose in Irak in the ninth Christian century. Its name is from Karmata, its founder, a poor labourer who assumed to be a prophet.

Karoon or *Korah.* *The riches of Karoon* (Arabic proverb). Korah, according to the commentators of the Koran, was the most wealthy and most beautiful of all the Israelites. It is said that he built a large palace, which he overlaid with gold, and that the doors of his palace were solid gold (Sale, "Koran"). He was the Crœsus of the Mahometans, and guarded his wealth in a labyrinth.

Karrows. A set of gamblers in Ireland, who played away even the clothes on their backs.

> The karrows plaie awaie mantle and all to the bare skin, and then trusse themselves in straw or leaves. They wait for passengers in the high-waie, invite them to game upon the greene, and aske no more but companions to make them sport. For default of other stuffe they pawne their glibs, the nailes of their fingers and toes, their dimissaries which they leefe or redeeme at the courtesie of the winner.—*Stanihurst.*

Kârttikey'a. The Hindu Mars or war-god, and commander-in-chief of the celestial armies. He slew Târaka, the demon-king, whose power threatened the very existence of the gods.

Kaswa (*Al*). Mahomet's favourite camel, which fell on its knees in adoration

when "the prophet" delivered the last clause of the Koran to the assembled multitude at Mecca. This is one of the dumb creatures admitted into the Moslem paradise. (*See* PARADISE.)

Kathay'. China.

Katharine or *Kathari'na*, daughter of Baptista, a rich gentleman of Padua. She was very beautiful, but a shrew. Petruchio of Vero'na married her, and so subdued her imperious temper by his indomitable will, that she became the model of a "submissive wife," and gives Bianca, her sister, most excellent advice respecting the duty of submission.

The Katherine de' Medici of China. Voo-thee, widow of king Tae-tsŏng.

Katmir, the dog of the 7 sleepers.—*Sale's Koran*, xviii. *n.*

Kau'seroon', in Persia, famous for its orange groves, from which bees extract a most delicious honey.—*Morier, "Travels."*

Kay or *Sir Key*, son of Sir Ector, and foster-brother of king Arthur. In Arthurian romance, this seneschal of England is represented as a rude and boastful knight, the first to attempt any achievement, but very rarely successful.

Kayre or *Kaire* (1 syl.). Cairo.

> Straute unto Kayre his way he fongeth,
> Where he the souldan thannë fonde.
> *Gower.*

Kayward. The hare, in the tale of "Reynard the Fox." (The word means "Country-guardian.")

Keber'. A Persian sect (generally rich merchants), distinguished by their beards and dress. When one of them dies, a cock is driven out of the poultry yard; if a fox seizes it, it is a proof that the soul of the deceased is saved. If this experiment does not answer, they prop the dead body against a wall, and if the birds peck out the right eye first, the Keber is gone to heaven; if the left eye, the carcase is flung into a ditch, for the Keber was a reprobate.

Kebla. The point of adoration—*i.e.*, the quarter or point of the compass towards which persons turn when they worship. The Persian fire-worshippers turn to the east, the place of the rising sun; the Jews to Jerusalem, the city of the King of kings; the Mahometans to Mecca; the early Christians turned to the "east," and the "communion table" even of the "Reformed Church" is placed at the east end of the building, whenever this arrangement is practicable.

Kebla-Noma. The pocket compass carried by Mussulmans to direct them which way to turn when they pray. (*See above.*)

Ke'derli. The St. George of Mahometan mythology. He slew a monstrous dragon to save a damsel exposed to its fury, and having drunk of the water of life, rode about the world to aid those warriors who invoked him. This tradition is exactly parallel to that of St. George, and explains the reason why the one is the field-word with the Turks, and the latter with the ancient English.

Ked'jeree'. A corruption of the Indian word *Khichri*) a medley or hotch-potch). The word has been confounded with a place so called, forty miles south-west of Calcutta, on the Hoogly river.

Keel-Hauling or *Haling.* A long, troublesome, and vexatious examination or repetition of annoyances from a landlord or government official. In the Dutch and almost all other navies, delinquents were, at one time, tied to a yard-arm with weights on their feet, and dragged by a rope under the keel of their ship, in at one side and out at the other.

Keep touch. To keep faith; the exact performance of an agreement, as, "To keep touch with my promise" (More). The idea seems to be embodied in the proverb, "Seeing is believing, but feeling is naked truth."

> And trust me on my truth,
> If thou keep touch with me,
> My dearest friend, as my own heart,
> Thou shalt right welcome be.
> "*Songs of the London 'Prentices*," p. 37

Keha'ma. A Hindu rajah who obtains and sports with supernatural powers.—*Southey, "Curse of Kehama."*

Kelpy or *Kelpie.* A spirit of the waters in the form of a horse, in Scottish mythology. Not unlike the Irish Phooka.

> Every lake has its Kelpie or Water-horse, often seen by the shepherd sitting upon the brow of a rock dashing along the surface of the deep, or browsing upon the pasture on its verge.—*Graham, "Sketches of Perthshire."*

Ke'ma. The book containing the secrets of the genii, who, infatuated with

love, revealed the marvels of nature to men, and were banished out of heaven. According to some etymologists, the word *chemistry* is derived from this word.—"*Zozime Panopolite.*"

Kemp'fer-Hau'sen. The *nom de plume* of Robert Pearce Gillies, one of the speakers in the "Noctës Ambrosia'næ.—"*Blackwood's Magazine.*"

Kempis. The authorship of the work entitled "De Imitatio'në Christi," has afforded as much controversy as the "Letters of Junius." In 1604, a Spanish Jesuit discovered a manuscript copy by the abbot John Gersen or Gesen, and since then three competitors have had angry and wordy defenders, viz., Thomas à Kempis, Chancellor Gersen, and the abbot Gersen. M. Malou gives his verdict in favour of the first.

Ken or *Kiun.* An Egyptian goddess similar to the Roman Venus. She is represented as standing on a lion, and holding two serpents in one hand and a flower in the other. (*See* Amos v. 26.)

Kendal Green. Green cloth for foresters, so called from Kendal, Westmoreland, famous at one time for this manufacture. Kendal green was the livery of Robin Hood and his followers. In Rymer's *Fœdera* (ii. 283) is a letter of protection, dated 1331, and granted by Edward III. to John Kempe of Flanders, who established cloth-weaving in the borough.

> How could'st thou know these men in Kendal-green, when it was so dark thou could'st not see thy hand?—*Shakespeare*, "*1 Henry IV.*," ii. 4.

Kenelm (*St.*) was murdered at Clente-in-Cowbage, near Winchelcumb, in Gloucestershire. The murder, says Roger of Wendover, was miraculously notified at Rome by a white dove, which alighted on the altar of St. Peter's, bearing in its beak a scroll with these words—

> In Clent cow pasture, under a thorn.
> Of head bereft, lies Kenelm king-born.

Kenna. Daughter of king O'beron, who fell in love with Albion, son of the island-king. Oberon drove the prince from his empire, and when Albion in revenge invaded the kingdom he was slain. Kenna poured the juice of the herb moly on the dead body, and it was turned into a snow-drop. Kensington receives its name, according to fable, from the fairy Kenna.—*Tickell*, "*Kensington Gardens.*"

Kenna Quhair (*I know not where*). Scotch for terra incog'nita.

Kenne. A stone said to be formed in the eye of a stag, and used as an antidote to poison.

Kennedy. A poker, or to kill with a poker; so called from a man of that name who was killed by a poker.—"*Dictionary of Modern Slang.*"

Kennel. A dog's house; from the Latin *canis* (a dog), Italian *canile;* but kennel (a gutter) from the Latin *canna* (a cane), our *canal, channel,* &c.

Ken'sington. O'beron, king of the fairies, held his royal seat in these gardens, which were fenced round with spells "interdicted to human touch;" but not unfrequently his thievish elves would rob the human mother of her babe, and leave in its stead a sickly changeling of the elfin race. Once on a time it so fell out that one of the infants fostered in these gardens was Albion, the son of "Albion's royal blood;" it was stolen by a fairy named Milkah. When the boy was nineteen, he fell in love with Kenna, daughter of King Oberon, and Kenna vowed that none but Albion should ever be her chosen husband. Oberon heard her when she made this vow, and instantly drove the prince out of the garden, and married the fairy maid to Azu'riel, a fairy of great beauty and large possessions, to whom Holland Park belonged. In the meantime Albion prayed to Neptune for revenge, and the sea-god commanded the fairy O'riel, whose dominion lay along the banks of the Thames, to espouse the cause of his lineal offspring. Albion was slain in the battle by Azuriel, and Neptune in revenge crushed the whole empire of Oberon. Being immortal, the fairies could not be destroyed, but they fled from the angry sea-god, some to the hills and some to the dales, some to the caves and others to river-banks. Kenna alone remained, and tried to revive her lover by means of the herb moly. No sooner did the juice of this wondrous herb touch the body than it turned into a snow-drop. When Wise laid out the grounds for the Prince of Orange, Kenna planned it "in a morning dream," and gave her name to the town and garden.—*Tickell*, "*Kensington Gardens.*"

Kent (Latin, *Can'tium*, the territory of the Kantii or Cantii. Old British, *Kant*, a corner or headland). In the reign of queen Elizabeth, Kent was so notorious for highway robbery, that the word signified a "nest of thieves."

> Some bookes are arrogant and impudent;
> So are most thieves in Cristendome and Kent.
> *Taylor, the Wate Poet* (1630).

A Man of Kent. One born east of the Medway. These men went out with green boughs to meet the Conqueror, and obtained in consequence a confirmation of their ancient privileges from the new king. They call themselves the *inricti*. The hops of E. Kent are liked best.

A Kentish man. A resident of West Kent.

Holy Maid of Kent. Elizabeth Barton, who pretended to the gift of prophecy and power of miracles. Having denounced the doom and speedy death of Henry VIII. for his marriage with Anne Boleyn, she was executed. Sir Walter Scott ("Abbot," xiii.) calls her "The Nun of Kent."—*See* FAIR (Maid of Kent).

Kent's Hole. A large cave in the limestone rock near Torquay, Devon.

Kent Street Ejectment. Taking away the street-door; a method devised by the landlords of Kent Street, Southwark, when their tenants were more than a fortnight in arrears.

Kentish Fire. Rapturous applause, or three times three and one more. The expression originated with Lord Winchelsea, who proposed the health of the Earl of Roden, on the 15th August, 1834, and added, "Let it be given with the 'Kentish Fire.'" In proposing another toast he asked permission to bring his "Kentish Artillery" again into action. Chambers, in his "Encyclopædia," says it arose from the protracted cheers given in Kent to the No-Popery orators in 1828-9.

Kentish Moll. Mary Carlton, nicknamed *The German Princess*. She was transported to Jamaica in 1671; but returning without leave, was hanged at Tyburn, January 22nd, 1673.

Kepler's Laws:

(1) That the planets describe ellipses, and that the centre of the sun is in one of the foci.

(2) That every planet so moves that the line drawn from it to the sun describes equal areas in equal times.

(3) That the squares of the times of the planetary revolutions are as the cubes of their mean distances from the sun.

Kerchef of Plesaunce. An embroidered cloth presented by a lady to her knight to wear for her sake. The honoured knight was bound to place the gift in his helmet.

Kerna. A kind of trumpet used by Tamerlane, the blast of which might be heard for miles.

Kernel is the German *Kern* (corn, seed in general), whence acorn (the *ac* or *oak* corn).

Kersey. A coarse cloth, usually ribbed, and woven from long wool; so named from Jersey, where it was originally made.

Ker'zereh or *Kerz'rah.* A flower which grows in Persia. It is said, if any one in June or July inhales the hot south wind which has blown over this flower he will die.

Keso'ra. The female idol adored in the temple of Juggernaut. Its head and body are of sandal-wood; its eyes two diamonds, and a third diamond is suspended round its neck; its hands are made entirely of small pearls, called *perles à l'once*; its bracelets are of pearls and rubies, and its robe is cloth of gold.

Ketch. (*See* JACK KETCH.)

Ketchup. A corruption of the Japanese *Kitjap*, a similar condiment sometimes sold as soy, but not equal to it.

Ketmir or **Katmir.** The dog of the Seven Sleepers. Sometimes called Al Rakim.

Kettle. *Thor's great kettle.* The god Thor wanted to brew some beer, but not having a vessel suited for the purpose in Valhalla, stole the kettle of the giant Hymer.—*Scandinavian mythology.*

Kettle of Fish. A fête-champêtre in which salmon is the chief dish provided. In these pic-nics, a large caldron being provided, the party select a place near a salmon river. Having thickened some water with salt to the consistency of brine, the salmon is put therein and boiled; and when fit for eating, the company partake thereof in gipsy fashion.

Some think the discomfort of this sort of pic-nic gave rise to the phrase "A pretty kettle of fish." (*See* KITTLE OF FISH.)

The whole company go to the waterside to-day to eat a kettle of fish.—*Sir Walter Scott, "St. Ronan's Well,"* xii.

Kettle-drum. A large social party. Among the Tartars a "kettle" represents a family, or as many as feed from one kettle. On Tweedside it signifies a "social party," met together to take tea from the same tea-kettle. (*See* DRUM.)

Kettle-drum, a drum in the shape of a kiddle or fish-basket.

Kettledrummle *(Gabriel.)* A Covenanter preacher in Sir Walter Scott's "Old Mortality."

Kev'in (*St.*) like St. Sena'nus (*q.v.*) retired to an island where he vowed no woman should ever land. Kathleen loved the saint, and tracked him to his retirement, but the saint hurled her from a rock. Kathleen died, but her ghost rose smiling from the tide, and never left it so long as the saint lived. A bed in the rock at Glendalough (Wicklow) is shown as the bed of St. Kevin. Thomas Moore has a poem on this tradition.—"*Irish Melodies*," iv.

Key. (*See* KAY.)

Keys of stables and cowhouses have not unfrequently, even at the present day, a stone with a hole through it and a piece of horn attached to the handle. This is a relic of an ancient superstition. The *hag, halig*, or holy stone was looked upon as a talisman which kept off the fiendish Mara or night-mare; and the horn was supposed to ensure the protection of the god of cattle, called by the Romans Pan.

Key as an emblem.

St. Peter is always represented in Christian art with two keys in his hand; they are consequently the insignia of the Papacy, and are borne saltire-wise, one of gold and the other of silver.

They are the emblems also of St. Serva'tius, St. Hippol'ytus, St. Geneviève, St. Petronilla, St. Osyth, St. Martha, and St. Germa'nus of Paris.

One British bishop bears two keys and sword in saltire, viz., Winchester.

Four bear two keys in saltire, viz., St. Asaph, Gloucester, Exeter, and Peterborough.

The Cross Keys. A public-house sign; the arms of the archbishop of York.

The key shall be upon his shoulder. He shall have the dominion. The ancient keys were instruments about a yard long, made of wood or metal. On public occasions the steward slung his key over his shoulder as our mace-bearers carry their mace. Hence, to have the key upon one's shoulder means to be in authority, to have the keeping of something. It is said of Eliakim, that God would lay upon his shoulder the key of the house of David (Isa. xxii. 22); and of our Lord that "the government should be upon his shoulder" (Isa. ix. 6). The chamberlain of the court used to bear a key as his insignia.

The power of the keys—i. e., the supreme authority vested in the pope as successor of St. Peter. The phrase is derived from St. Matt. xvi. 19.

To throw the keys into the pit. To disclaim a debt; to refuse to pay the debts of a deceased husband. This refers to an ancient French custom. If a deceased husband did not leave his widow enough for her aliment and the payment of his debts, the widow was to throw the bunch of house-keys which she carried at her girdle into the grave, and this answered the purpose of a public renunciation of all further ties. No one after this could come on the widow for any of her late husband's debts.

Key-cold. Deadly cold, lifeless. A key, on account of its coldness, is still sometimes employed to stop bleeding at the nose.

Poor key-cold figure of a holy king!
Pale ashes of the house of Lancaster!
Thou bloodless remnant of that royal blood!
Shakespeare, "Richard III.," i. 2.

Key-stone. *The Key-stone State.* Pennsylva'nia, so called from its position and importance.

Key of the Mediterranean. The fortress of Gibraltar; so called because it commands the entrance thereof.

Key of Russia. Smolensk, on the Dnieper.

Keyne (*St.*). The well of St. Keyne, Cornwall, has a strange superstition attached to it, which is this: "If the bridegroom drinks therefrom before the bride, he will be master of his house; but if the bride gets the first draught, the grey mare will be the better horse."

Southey has a ballad on this tradition, and says the man left his wife at the church porch, and ran to the well to get the first draught; but when he returned his wife told him his labour had been quite vain, for she had taken with her a "bottle of the water to church."

Khedive d'Egypte. An old regal title revived by Ismael I., higher than viceroy, but not so high as sultan. (*2 syl.*)

Khem or *Chamno*. A Semitic deity.

Khorassan (*Region of the Sun*). A province of Persia, anciently called Aria'na.

The Veiled Prophet of Khorassan. Mokanna, a prophet chief, who wore a veil under pretence of shading the dazzling light of his countenance.

Terror seized her lest the love-light which encircled him should fade away, and leave him like the veiled prophet of Khorassan, a sin-stained thing of clay.—*Lady Hardy*, "*A Casual Acquaintance.*"

Khordad. The good genius of the Persians.

Khors (*Sclavonic mythology*). The Esculapius or medicine-god of the Slavi.

Ki. A Chinese word, signifying age or period, generally applied to the ten periods preceding the first Imperial dynasty, founded B.C. 2205. It extended over some 300,000 years. The first was founded by Puon-ku (highest eternity), and the last by Fo-hi, surnamed *Tien-Tse* (son of heaven).

Kiak-Kiak (*god of gods*). An idol worshipped in Pegu. This god is to sleep 6,000 years, and when he wakes the end of the world will come.

Kick. "*It is hard for thee to kick against the pricks*" (Acts ix. 5). The reference is not to the ox kicking against the goad, but to a horse kicking against the spur. The proverb occurs in Pindar (2 "Pyth." v. 173), in Æschylos ("Agam.," 1,620), in Eurip'idēs ("Bacch.," 793), &c., in all which cases the spur, and not the ox-goad, is referred to.

To kick the bucket. A bucket is a pulley; and in Norfolk a beam, called in Lincolnshire a *buckler*. When pigs are killed, they are hung by their hind-legs on a bucket, with their heads downwards, and oxen are hauled up by a pulley. To kick the bucket is to be hung on the bulk or bucket by the heels.

Quite the kick. Quite a dandy. The Italians call a dandy a *chic*. The French *chic* means knack, as *avoir le chic*, to have the knack of doing a thing smartly.

I cocked my hat, and twirled my stick,
And the girls they called me quite the kick.
George Colman the Younger.

Kickshaws. Made dishes, odds and ends, formerly written "kickshose." (French, *quelque chose.*)

Kicksy-winsy. A horse that kicks and winces in impatience; figuratively a wife (*grey mare*). The word is used by Taylor, the water poet. Shakespeare spells it *kicksy-wicksy*.

He wears his honours in a box unseen
That hugs his kicksy-wicksy here at home,
Spending his manly marrow in her arms,
Which should sustain the bound and high curvet
Of Mars's fiery steed.
"*All's Well that Ends Well*," ii. 3.

Kidderminster Poetry. Coarse doggrel verse, like the coarse woollen manufacture of Kidderminster. The term was first used by Shenstone, who applied it to a Mr. C., of Kidderminster.

Thy verses, friend, are Kidderminster stuff;
And I must own you've measured out enough.

Kidnapper. A *kid* (common slang for), a child; *nappe* (Danish), to snatch at; our *nab*. One who snatches at children, or "kiddies."

Kidney. *Men of another kidney*, or *of the same kidney*. The *reins* or *kidneys* were even by the Jews supposed to be the seat of the affections.

Kikymo'ra (*Sclavonic mythology*). The god of night, corresponding to Morpheus of Roman mythology.

Kilda (*St.*). The farthest of the western isles of Scotland.

Kilda're (2 syl.) is the Irish *Kill dara*, church of the oaks.

Kildare's Holy Fane. Famous for the "Fire of St. Bridget," which was inextinguishable, because the nuns never allowed it to go out. Every twentieth night St. Bridget returned to tend the fire. Part of the chapel of St. Bridget still remains, and is called "The Fire-house."

Apud Kildariam occurrit ignis Sanctæ Brigidæ quem inextinguebilem vocant.
Giraldus Cambrensis, "*Hibernia*," ii. 34.

Kilken'ny is the Gaelic *Kill Kenny*, church of St. Kenny or Can'icē.

Kilkenny Cats. (*See* CAT.)

Killed by Inches. In allusion to divers ways of prolonging capital punishments in olden times; *e.g.*: (1) The "iron coffin of Lissa The prisoner was laid in the coffin, and saw the iron lid creep slowly down with almost imperceptible movement—slowly, silently, but surely; on, on it came with relentless march, till, after lingering days and nights in suspense, the prisoner was at last as slowly crushed by the iron lid pressing on him. (2) The "baiser de la Vierge" of Baden-Baden. The prisoner, blindfolded and fastened to a chain, was lowered by a windlass down a deep shaft from the top of the castle into the very heart of the rock on which it stands. Here he remained till he was conducted to the torture-chamber, and commanded "to kiss" the brazen statue of the "Virgin" which stood at the end of a passage; but immediately he raised his lips to give the kiss, down he fell through a trap-door on a wheel with spikes, which was set in motion by the fall. (3) The "iron cages of Louis XI." were so contrived that the victims might linger out for years; but whether they sat, stood, or lay down, the position was equally uncomfortable. (4) The "chambre à crucer" was a heavy chest, short, shallow, and lined with sharp stones, in which the sufferer was packed and buried alive. (5) The "bernicles" consisted of a mattress on which the victim was fastened by the neck, while his legs were crushed between two logs of wood, on the uppermost of which the torturer took his seat. This process continued for several days, till the sufferer died with the lingering torment. Many other modes of stretching out the torment of death might easily be added.

Killed by Kindness. It is said that Draco, the Athenian legislator, met with his death from his popularity, being smothered in the theatre of Ægi'na by the number of caps and cloaks showered on him by the spectators (B.C. 590). (*See* KINDNESS.)

Killing no Murder. A tract written by Sexby, who was living in Holland at the time of its publication. Probably Sexby was paid for fathering it, and that the real author was William Allan

Killing-stone in Louth. A cromlech, probably used for human sacrifice.

Kilmansegg (*Miss*). An heiress of great expectation with an artificial leg of solid gold.—*Thomas Hood*, "*A Golden Legend.*"

Kilmarnock Cowls. Nightcaps. The Kilmarnock nightcaps were once celebrated all over Scotland.

Kilmarth Rocks (*Scotland*). A pile of stones towering twenty-eight feet in height, and overhanging more than twelve feet, like the tower of Pisa (Italy). (*See* CHEESEWRING.)

Kilwinning, in the county of Ayr, Scotland, the scene of the renowned tournament held in 1839 by the Earl of Eglinton. It was also the cradle of Freemasonry in Scotland.

Kin, Kind.

King. But now, my cousin Hamlet, and my son—
Ham. A little more than kin, and less than kind.

Kin or kinsman is a relative by marriage or blood more distant than father and son.

Kind means of the same sort or genus, as man-kind or man-genus.

Hamlet says he is more than *kin* to Claudius (as he was step-son), but still he is not of the same *kind*, the same class. He is not a bird of the same feather as the king.

Kinchok. One of the two chief divinities of Thibet.

Kind-hart. A jocular name for a tooth-drawer; so called from a dentist of the name in the reign of queen Elizabeth. Kindhart, the dentist, is mentioned by Rowland in his "Letting of Humours-Blood in the Head-vaine." (1600.)

Kindness. *Killed with kindness.* The allusion is to the ape, which not unfrequently strangles its young ones by hugging them too hard. (*See* KILLED.)

King means Father. The word takes us back to patriarchal times, when families were grouped into clans, clans into tribes, and tribes into nations. The elders formed the senate, and each "assembly of elders" had its father. (German, *könig*; Sanskrit, *janaka*, a father, Greek, *anax*, and Latin, *senex*, the old man of the tribe, or paterfamilias of the nation.) (*See* QUEEN.)

Kingly Titles:

Abim'elech (my father the king). The chief ruler of the ancient Philistines.

Agag (lord). The chief ruler of the Amal'ekites (4 syl.).

Akbar Khan (very-great chieftain). Hindustan.

Anax and *Basileus*. The chief ruler of the ancient Greek kingdoms.

Aššer or *Assyr* (blessed one). The chief ruler of ancient Assyria.

Attabeg (father prince). Persia, 1118.

Augustus. The title of the reigning emperor of Rome, when the heir presumptive was styled "Cæsar." (*See* AUGUSTUS.)

Autocrat (self-potentate). One whose power is absolute—Russia.

Beglerbeg. (See *Bey*.)

Ben-Hadad (son of the sun) or *Hadad*. The chief ruler of ancient Damascus.

Bey of Tunis. In Turkey, a bey is the governor of a banner, and the chief over the seven banners is the *beglar-bey*.

Brenn or *Brenhin* (war chief) of the ancient Gauls. A dictator appointed by the Druids in times of danger.

Bretwalda (wielder of Britain). Chief king of the heptarchy.

Cæsar. Proper name adopted by the Roman emperors.

Calif (successor). Successors of Mahomet; now the Grand Signior of Turkey, and Sophi of Persia.

Canda'ce. Proper name adopted by the queens of Ethiopia.

Cazique (Ca-zeek'). American Indians; native princes of the ancient Peruvians, Cubans, Mexicans, &c.

Cham. (See *Khan*.)

Cyrus (mighty). Ancient Persia. (*See* CYRUS.)

Czar (Cæsar). Russia.

Dari'us, Latin form of *Darawesh* (king). Ancient Persia.

Dey. Algiers, before it was annexed to France.

Dicta'tor. A military autocrat, appointed by the Romans in times of danger.

Domnu (lord). Roumania.

Emperor. (*See* IMPERATOR.)

Esin'gæ (*q.v.*). Kings of Kent.

Hos'podar. Moldavia and Wallachia.

Impera'tor (ruler or commander). The Latin form of emperor.

Inca. Ancient Peru.

Judge. Ancient Jews (*Shophet*).

Kaiser (same as Cæsar, *q.v.*). Austria.

Khan (chieftain) or *Ghengis-Khan*. Tartary. In Persia, the governor of a province is called a *Khan*.

Khedive (*q.v.*). Modern Egypt.

King or *Queen*. Great Britain, &c.

Lama or *Dalai Lama* (great mother-of-souls). Thibet.

Melech (king). Ancient Jews.

Mo'gul or *Great Mogul'*. Mongo'lia.

Nejus or *Nejushee* (lord protector) Abyssinia.

Nizam' (ruler). Hyderabad.

Padishah (fatherly protector). The Sultan's title.

Pendrag'on (chief of the dragons, or "summus rex"). A dictator, created by the ancient Celts in times of danger.

Pha'raoh (light of the world). Ancient Egypt.

President. Republic of America.

Ptol'emy (proper name adopted). Egypt after the death of Alexander.

Ra'jah or *Maha-rajah* (great king). Hindustan.

Rex (ruler). A Latin word equivalent to our king.

Scherif (lord). Mecca and Medi'na.

Shah (protector). Persia.

Sheik (patriarch). Arabia.

So'phi (holy). A title of the Shah of Persia.

Stadtholder (city-holder). Formerly chief magistrate of Holland.

Suffes (dictator). Ancient Carthage.

Sultan or *Soldan* (ruler). Turkey.

Vayvode or *Waywode* of Transylvania, Moldavia, and Wallachia.

Vladika (ruler). Montenegro

Also, *Aga, ameer or emir, archduke, count, doge, duke, effendi, elector, exarch, imaum, infanta, landamman, landgrave, mandarin, margrave* or *margravine, nawaub, pacha* or *bashaw, prince, sachem, satrap, seigneur* or *grand-seigneur, sirdar, subahdar, suzerain, tetrarch, viceroy, &c.*, in some cases are chief independent rulers, in some cases dependent rulers or governors subject to an over-lord, and in others simply titles of honour without separate dominion.

¶ *The factory king*. Richard Oastler, of Bradford, the successful advocate of the "Ten Hours' Bill." (1789-1861.)

Re galantuomo (the gallant king) Victor Emmanuel of Italy. (1820-1878.)

The three kings of Cologne. The representatives of the three magi who came from the East to offer gifts to the infant Jesus. Tradition makes them three eastern kings, and at Cologne the names ascribed to them are Kaspar, Melchior, and Balthazar.

The books of the four kings. A pack of cards.

After supper were brought in the books of the four kings.—*Rabelais, "Gargantua and Pantagruel," i. 22.*

Like a king. When Porus, the Indian prince, was taken prisoner, Alexander asked him how he expected to be treated. "Like a king," he replied; and Alexander made him his friend.

A king should die standing. So said Louis XVIII. of France, in imitation of Vespasian, emperor of Rome.

The king can do no wrong. A sovereign is not responsible for the acts of his ministers; whatever wrong is done, the administrative government must be held responsible for it. This is contrary to the general axiom, *quod facit per alios facit per se.* It was the dictum of Hincknar, archbishop of Rheims. (*See* WORKS, i. 693.)

Kings have long hands. Do not quarrel with a king, as his power and authority reach to the end of his dominions. The Latin proverb is, *An nescis longas re'gibus esse manus;* and the German, *Mit grossen herren es ist nicht gut kirschen zu essen* (It is not good to eat cherries with great men), as they throw the stones in your eyes.

There's such divinity doth hedge a king,
That treason can but peep to what it would.
Shakespeare, King in "Hamlet," iv. 5.

Pray aid of the king. When some one, under the belief that he has a right to the land, claims rent of the king's tenants, they appeal to the sovereign, or "pray aid of the king."

Kings, &c., of England. Much foolish superstition has of late been circulated respecting certain days supposed to be "fatal" to the crowned heads of Great Britain. The following list may help to discriminate truth from fiction:—

[*From* means the regnal year commenced from: *To* is the day of death.]

WILLIAM I., from *Monday*, December 25th, 1066, to *Thursday*, September 9th, 1087; WILLIAM II., from *Sunday*, September 26th, 1087, to *Thursday*, August 2nd, 1100; HENRY I., from *Sunday*, August 5th, 1100, to *Sunday*, December 1st, 1135; STEPHEN, from *Thursday*, December 26th, 1135, to *Monday*, October 25th, 1154.

HENRY II., from *Sunday*, December 19th, 1154, to *Thursday*, July 6th, 1189; RICHARD I., from *Sunday*, September 3rd, 1189, to *Tuesday*, April 6th, 1199; JOHN, from *Thursday*, May 27th, 1199, to *Wednesday*, October 19th, 1216; HENRY III., from *Saturday*, October 28th, 1216, to *Wednesday*, November 16th, 1272; EDWARD I., from *Sunday*, November 20th, 1272, to *Friday*, July 7th, 1307; EDWARD II., from *Saturday*, July 8th, 1307, to *Tuesday*, January 20th, 1327; EDWARD III., from *Sunday*, January 25th, 1327 (N.S.), to *Sunday*, June 21st, 1377; RICHARD II., from *Monday*, June 22nd, 1377, to *Monday*, September 29th, 1399; HENRY IV., from *Tuesday*, September 30th, 1399, to *Monday*, March 20th, 1413; HENRY V., from *Tuesday*, March 21st, 1413, to *Monday*, August 31st, 1422; HENRY VI., from *Tuesday*, September 1st, 1422, to *Wednesday*, March 4th, 1461; EDWARD IV., from *Wednesday*, March 4th, 1461, to *Wednesday*, April 9th, 1483; EDWARD V., from *Wednesday*, April 9th, 1483, to *Sunday*, June 22nd, 1483; RICHARD III., from *Thursday*, June 26th, 1483, to *Monday*, August 22nd, 1485.

HENRY VII., from *Monday*, August 22nd, 1485, to *Saturday*, April 21st, 1509; HENRY VIII., from *Sunday*, April 22nd, 1509, to *Friday*, January 28th, 1547; EDWARD VI., from *Friday*, January 28th, 1547, to *Thursday*, July 6th, 1553; MARY, from *Thursday*, July 6th, 1553, to *Thursday*, November 17th, 1558; ELIZABETH, from *Thursday*, November 17th, 1558, to *Thursday*, March 24th, 1603.

JAMES I., from *Thursday*, March 24th, 1603, to *Sunday*, March 27th, 1625; CHARLES I., from *Sunday*, March 27th, 1625, to *Tuesday*, January 30th, 1649; [Commonwealth—CROMWELL died *Friday*, September 3-13, 1658;] CHARLES II., restored *Tuesday*, May 29th, 1660, died *Friday*, February 6th, 1685; JAMES II., from *Tuesday*, February 6th, 1685, to *Saturday*, December 11th, 1688; WILLIAM III., from *Wednesday*, February 13th, 1689, to *Monday*, March 8th, 1702; ANNE, from *Monday*, March 8th, 1702, to *Sunday*, August 1st, 1714.

GEORGE I., from *Sunday*, August 1st, 1714, to *Saturday*, June 11th, 1727; GEORGE II., from *Saturday*, June 11th, 1727, to *Saturday*, October 25th, 1760; GEORGE III., from *Saturday*, October 25th, 1760, to *Saturday*, January 29th, 1820; GEORGE IV., from *Saturday*, January 29th, 1820, to *Saturday*, June 26th, 1830; WILLIAM IV. from *Saturday*,

the mistletoe was placed in future under the care of Friga, and was never again to be an instrument of evil till it touched the earth, the empire of Loki. Hence is it always suspended from ceilings. And when persons of opposite sexes pass under it, they give each other the kiss of peace and love, in the full assurance that the epiphyte is no longer an instrument of mischief.

A correspondent in *Notes and Queries* suggests that the Romans dedicated the holly to Saturn, whose festival was in December, and that the early Christians decked their houses with the Saturnian emblems to deceive the Romans and escape persecution. It was this sort of compromise that Naaman the Syrian requested when his master bowed in worship to Rimmon.

Kissing-crust. The crust where the lower lump of bread kisses the upper.

Kist'nerap'pan. The Indian water-god. Persons at the point of death are sometimes carried into the Ganges, and sometimes to its banks, that Kistnerappan may purify them from all defilement before they die. Others have a little water poured into the palms of their hands, with the same object.

Kit. *A soldier's kit.* His outfit. (Saxon, *kitte.*)

The whole kit of them. The whole lot. (*See above.*)

Kit's Coty House (*Kent*) is Katigern's or *Kitigern's coty house*—that is, the house or tomb of Kitigern, made of *coits* or huge flat stones. (*See* HACKELL'S COIT and DEVIL'S COIT.)

Katigern was the brother of Vortimer, and leader of the Britons, who was slain in the battle of Aylesford or Epsford, fighting against Hengist and Horsa. Lambarde calls it *Citscotehouse* (1570). The structure consists of two upright side-stones, one standing in the middle as a support or tenon, and a fourth imposed as a roof.

Kitchi-man'itou. The good deity of the savages of Canada. Once a year they celebrate his festival with dancing and singing.

Kite (*Sergeant*), in Farquhar's "Recruiting Officer."

Kite-flying. *To fly the kite* is to "raise the wind," or obtain money on bills, whether good or bad. It is a Stock Exchange phrase, and means, as a kite flutters in the air by reason of its lightness, and is a mere toy, so these bills fly about, but are light and worthless.

Kitely (2 syl.). A jealous city merchant in Ben Jonson's "Every Man in his Humour."

Kit-cat Club. A club formed in 1688 by the leading whigs of the day, and held in Shire Lane (now Lower Serle's Place), in the house of Christopher Cat, a pastry cook, who supplied the mutton pies, and after whom the club was named. Sir Godfrey Kneller painted a series of portraits of the club-members for Jacob Tonson, the secretary, whose villa was at Barn Elms, and where latterly the club was held. In order to accommodate the paintings to the height of the club-room, he was obliged to make them three-quarter lengths; hence a three-quarter portrait is still called a *kit-cat.*

Strictly speaking, a kit-cat canvas is twenty-eight inches by thirty-six.

> Steele, Addison, Congreve, Garth, Vanbrugh, Manwaring, Stepney, Walpole, and Pulteney were of it; so was lord Dorset and the present duke. Manwaring....was the ruling man in all conversation ....lord Stanhope and the earl of Essex were also members....Each member gave his [picture].—*Pope to Spence.*

Kit Cats. Mutton pies, so called from Christopher Cat, the pastrycook, who excelled in these pasties. (*See above.*)

Kittle of Fish. *A pretty kittle of fish.* A pretty muddle, a bad job. Corruption of "kiddle of fish." A kiddle is a basket set in the opening of a weir for catching fish. (*See* KETTLE.)

Kiwas'a. An idol of the Virginian savages.

Klaus (*Peter*). The prototype of Rip Van Winkle, whose sleep lasted twenty years. (*See* SANTA KLAUS.)

Kloka-man (*wise-folk*). Doctors who undertake to cure the evils caused by wicked elves. They correspond to the Fairy-women of Ireland.—*Scandinavia.*

Knave. A lad, a garçon, a servant. (Saxon, *cnáfa*, a boy; German, *knabe.*) The knave of clubs, &c., is the son or servant of the king and queen thereof.

In an old version of the Bible we read: "Paul, a knave of Jesus Christ, called to be an apostle," &c. (Rom. i. 1).

A knave of Sologne. More knave than fool. The French say *un niais de Sologne.* Sologne is a part of the departments of Loiret et Loir-et-Cher.

Knecht Clobes. (*See* SANTA KLAUS.)

Knee. Greek, *gonu*; Latin, *genu*; French, *genou*; Sanskrit, *janu*; Saxon, *cneow*; German, *knie*; English, *knee.*

Knee Tribute. Adoration or reverence shown by prostration or bending the knee.

Kneph. The ram-headed god of ancient Egypt, called also Amen-ra, and by the Greeks, Ammon.

Knicker-bocker (*Die'drich*). The imaginary author of a facetious "History of New York," by Washington Irving.

Knife is the emblem borne by St. Ag'atha, St. Albert, and St. Christi'na.

The flaying knife is the emblem of St. Bartholomew, because he was flayed with one.

A sacrificing knife is borne in Christian art by St. Zadkiel, the angel.

The knife of academic knots. Chrysip'pos, so called because he was the keenest disputant of his age. (B.C. 280-207.)

Knight means simply *a boy.* (Saxon, *cniht.*) As boys (like the Latin *puer* and French *garçon*) were used as servants, so *cniht* came to mean a servant. Those who served the feudal kings bore arms, and persons admitted to this privilege were the king's knights; as this distinction was limited to men of family, the word became a title of honour next to the nobility. In modern Latin a knight is termed *aura'tus* (golden), from the gilt spurs which they used to wear.

Last of the knights. Maximilian I. of Germany. (1459, 1493-1519.)

Knights Bachelors. Persons who are simply knights, but belong to no order. (French, *bas-chevaliers.*)

Knights Bannerets. Knights created on the field of battle. The king or general cut off the point of their flag, and made it square, so as to resemble a banner. Hence knights bannerets are called *Knights of the Square Flag.*

Knights Baronets. Inferior barons, an order of hereditary rank, created by James I. in 1611. The title was sold for money, and the funds went nominally towards the plantation in Ulster. These knights bear the arms of Ulster, viz., a field *argent*, a sinister hand couped at the wrist *gules.* (*See* HAND.)

Knights Errant. In France, from 768 to 987, the land was incumbered with fortified castles; in England this was not the case till the reign of Stephen. The lords of these castles used to carry off females and commit rapine, so that a class of men sprang up, at least in the pages of romance, who roamed about in full armour to protect the defenceless and aid the oppressed.

"Prox'ima quæquë metit glad'io" is the perfect account of a knight errant.—*Dryden, Dedication of the "Æne'is."*

Knight's Fee. A portion of land held by custom, sufficient to maintain a knight to do service as such for the king. William the Conqueror created 60,000 such fees when he came to England. All who had £20 a-year in lands or income were compelled to be knights.

Knight Rider Street (*London*). So named from the processions of knights from the Tower to Smithfield, where tournaments were held. Leigh Hunt says the name originated in a sign or some reference to the Heralds College in the vicinity.

Knight of Arts and Industry. The hero of Thomson's "Castle of Indolence," canto ii. 7-13.

Knights of the Bath. (*See* BATH.)

Knights of the Blade. Bullies who were for ever appealing to their swords to brow-beat the timid.

Knights of the Carpet or *Carpet Knights*, are not military but civil knights, such as mayors, lawyers, and so on; so called because they receive their knighthood kneeling *on a carpet*, and not on the battle-field.

Knights of the Chamber or *Chamber Knights*, are knights bachelors made in times of peace in the *presence chamber*, and not in the camp. Being military men, they differ from "carpet knights," who are always civilians.

Knights of the Garter. (*See* GARTER.)

Knights of the Hare. An order of twelve knights created by Edward III. in France, upon the following occasion:—A great shouting was raised by the French army, and Edward thought the shout was the onset of battle, but found afterwards it was occasioned by a hare running between the two armies.

Knight of La Mancha. Don Quixote de la Mancha, the hero of Cervantes' novel, called "Don Quixote."

Knights of Malta or *Hospitallers of St. John of Jerusalem.* Some time after the first crusade, some Neapolitan merchants built at Jerusalem an hospital for sick pilgrims and a church which they dedicated to St. John; these they committed to the charge of certain knights, called *Hospitallers of St. John.* In 1310 these Hospitallers took Rhode Island, and changed their title into *Knights of Rhodes.* In 1523 they were expelled from Rhodes by the Turks, and took up their residence in the Isle of Malta.

Knight of the Pestle or *Knight of the Pestle and Mortar.* An apothecary or druggist, whose chief instrument is the pestle and mortar, used in compounding medicines.

Knights o' the Post. Persons who haunted the purlieus of the courts, ready to be hired for a bribe to swear anything; so called from their being always found waiting at the posts which the sheriffs set up outside their doors for posting proclamations on.

There are knights of the post and booby cheats enough to swear the truth of the broadest contradictions.—*South.*

Knight of the Post. A man in the pillory, or that has been tied to a whipping-post, is jestingly so called.

Knight of the Road. A highwayman.

Knights of the Round Table. King Arthur's knights, so called from the large circular table round which they sat. The table was circular to prevent any heart-sore about precedency. The number of these knights is variously given; the popular notion is that they were twelve; several authorities place the number at forty; but the "History of Prince Arthur" states that the table was made to accommodate 150. King Leodegraunce, who gave Arthur the table on his wedding-day, sent him also 100 knights, Merlin furnished twenty-eight, Arthur himself added two; and twenty "sieges" were left to reward merit.—Chaps. 45, 46. These knights went forth into all countries in quest of adventures. The most noted are—

Sir Acolon, Ballamore, Beau'maris, Beleobus, Belvoure, Bersunt, Bors, Ector, Eric, Ewain, Floll, Ga'heris, Gal'ahad, Gal'ohalt, Gareth, Gau'riel, Gawain or *Ywain, Grislet, Kay, Lamerock, Launcelot du Lac, Lionell, Marhaus, Palamide, Pa'quinet, Pel'leas, Per'edur* or *Per'ceval, Sagris, Superab'ilis, Tor, Tristam* or *Tristan de Le'onnais, Turquine, Wig'alois, Wig'amur,* &c. &c.

Knight of the Rueful Countenance. Don Quixote.

Knight of the Shears. A tailor. The word *shear* is a play on the word *shire* or county.

Knights of St. Patrick. Instituted in 1783, in honour of the patron saint of Ireland.

Knight of the Swan. An old English prose romance, compiled by Lord Berners. It was an order of the house of Cleve.

Knights of the Thistle. Said to have been established in 809 by Achaicus, king of the Scots, and revived in 1540 by James V. of Scotland. Queen Anne placed the order on a permanent footing. These knights are sometimes called *Knights of St. Andrew.*

Knights of the Whip. Coachmen.

Knighten Guild, now called Portsoken Ward. King Edgar gave it to thirteen knights on the following conditions:—(1) Each knight was to be victorious in three combats, one above-ground, one underground, and one in the water; (2) each knight was on a given day to run with spears against all comers in East Smithfield. William the Conqueror confirmed the same unto the heirs of these knights. Henry I. gave it to the canons of Holy Trinity, and acquitted it "of all service."

Knipperdollings. A set of German heretics about the time of the Reformation, disciples of a man named Bernard Knipperdolling.—*Blount, "Glossographia."* (1681.)

Knock Under. Johnson says this expression arose from a custom once common of knocking under the table when any guest wished to acknowledge himself beaten in argument. Another derivation is *knuckle under—i.e.*, to knuckle or bend the knuckle or knee in proof of submission. Bellenden Kerr says it is *Te nô'ck ander*, which he interprets "I am forced to yield."

Knockers. Goblins who dwell in mines, and point out rich veins of lead and silver. In Cardiganshire the miners attribute the strange noises so frequently heard in mines to these spirits, which are sometimes called coblyns (German, *kobolds*).

Knot. *He has tied a knot with his tongue he cannot untie with his teeth.* He has got married. He has tied the marriage knot by saying "I take thee for my wedded wife," &c., but the knot is not to be untied so easily.

True lovers' knot. "True lovers" is a corruption of the Danish *trulofa*, "I plight my troth," a knot being the emblem, in Scandinavia, of fidelity, love, and friendship. Sir Thomas Browne thinks the knot owes its origin to the *nodus Hercula'nus*, a snaky complication in the cadu'cëus or rod of Mercury, in which form the woollen girdle of the Greek brides was fastened.

The ship went six or seven knots an hour. Miles. The log-line is divided into lengths by knots, each length is the same proportion of a nautical mile as half a minute is of an hour. The log-line being cast over, note is taken of the number of knots run out in half a minute, and this number shows the rate per hour.

Knotted. *The knotted stick is planed.* The house of Orleans is worsted by that of Burgundy. The house of Orleans bore for its badge a *bâton noueux*, the house of Burgundy a *plane*; hence the French saying, "Le bâton noueux est plané."

Knout (1 syl.) is a knotted bunch of thongs made of hide. It is a Tartar invention, but was introduced into Russia. (*Knout*, Tartar for knot.)

Know. *Know the fitting moment.* The favourite maxim of Pittacos, one of the "seven wise men."

Know thyself. The wise saw of Chilon, the Spartan ephor. (B.C. 635-560.)

Know your own mind. By Murphy; borrowed from Destouches, the French dramatist.

Know-nothings. A secret political party of the United States, which arose in 1853, who replied to every question asked about their society, "I know nothing about it." Their object was to accomplish the repeal of the naturalisation laws, and of the law which excluded all but natives from holding office. The party split on the slavery question and died out.

Knox's Croft, in Gifford Gate, Haddington; so called because it was the birth-place of John Knox.

Kobold. A house-spirit in German superstition; the same as our Robin Goodfellow, and the Scotch *brownie* (*q.v.*). (*See* HINZELMANN.)

Kochla'ni. Arabian horses of royal stock, of which genealogies have been preserved for more than 2000 years. It is said that they are the offspring of Solomon's stud.—*Niebuhr.*

Koh-i-Nûr (*mountain of light*). A large diamond in the possession of the Queen of England. It was found in Godavery (Deccan) (1550), and belonged to Shah Jehan and Aurungzebe the Great, (Mogul kings). In 1739 it passed into the hands of Nadir Shah, who called it the Koh-i-nûr. It next went to the monarchs of Afghanistan, and when Shah Sujah was dispossessed he gave it to Runjeet Singh, of the Punjab, as the price of his assistance towards the recovery of the throne of Cabul'. It next went to Dhuleep Singh, but when the Punjab was annexed to the British crown in 1849, this noble diamond was surrendered to Great Britain. It is valued at £120,664, some say £140,000.

Kohol. Russell says, "The Persian women blacken the inside of their eyelids with a powder made of black Kohol."

> And others mix the Kohol's jetty dye
> To give that long, dark languish to the eye.
> *Thomas Moore*, "*Lalla Rookh*," pt. i

Kola'da. The Janus of the Slaves. His fête is December 24th.

Kolah (*a Persian cap*). Made of the wool of the sheep of Tartary.—*Waring.*

Koli. The 51st Foot, so called from the initial letters of the regimental title, King's Own Light Infantry.

Konx Ompax. The words of dismissal in the Eleusinian Mysteries. A correspondent in *Notes and Queries* says "konx" or "kogx" is the Sanscrit *Canscha* (the object of your desire); "ompax" is *om* (amen), *pacsha* (all is over). If this is correct the words would mean, *God bless you, Amen, The ceremonies are concluded.* When a judge gave sentence by dropping his pebble into the urn of mercy or death, he said *Pacsha* (I have done it). The noise made by the stone in falling was called *pacsha* (fate), and so was the dripping noise of the clepsydra, which limited the pleader's quota of time.

Koom or Com and Cashan. "Two Persian cities, full of mosques, mausole'ums, and sepulchres of the descendants of Ali (the saints of Persia)."—*Chardin.*

Kör (*sickness*). The bed of the goddess Hel (*q.v.*). Its canopy is called "splendid misery."

Korân, or, with the article, *Al-Korân* (the Reading). The religious, social, civil, commercial, military, and legal code of Islam. It is rather remarkable that we call our Bible the *writing* (Scripture), but the Arabs call their Bible the *reading* (Korân). We are told to believe that portions of this book were communicated to the prophet at Mecca and Medi'na by the angel Gabriel, with the sound of bells.

Kor'rigans or *Kor'igans.* Nine fays of Brittany, of wonderful powers. They can predict future events, assume any shape they like, move quick as thought from place to place, and cure diseases or wounds. They are not more than two feet high, have long flowing hair, which they are fond of combing, dress only with a white veil, are excellent singers, and their favourite haunt is beside some fountain. They flee at the sound of a bell or benediction. Their breath is most deadly.—*Breton mythology.*

Kraal. A South African village, being a collection of huts in a circular form; so named by the early Dutch settlers, from *kraal,* French *corail,* a coral reef.

Kraken. A supposed sea-monster of vast size, said to have been seen off the coast of Norway and on the North American coasts. It was first described by Pontoppidan. Pliny speaks of a sea-monster in the Straits of Gibraltar, which barred the entrance of ships.

Kratim. The dog of the Seven Sleepers. More correctly called Katmîr

Krem'lin. The imperial palace at Moscow, of a triangular form, and about two miles in circumference. (Russian, *krem,* a fortress.)

Krems White takes its name from Krems in Austria, the city where it is manufactured.

Kreuzer (pron. *kroite-zer*). A small copper coin in Southern Germany, once marked with a cross. (German, *kreuz,* a cross.)

Kriem'hild (2 syl.). A beautiful Burgundian lady, daughter of Dancrat and Uta, and sister of Gunther, Gernot, and Gis'elher. She first married Siegfried, king of the Netherlanders, and next Etzel, king of the Huns. Hagan, the Dane, slew her first husband, and seized all her treasures; and to revenge these wrongs, she invited her brothers and Hagan to visit her in Hungary. In the first part of the "Nibelungen-Lied," Kriemhild brings ruin on herself by a tattling tongue:—(1) She tells Brunhild, queen of Burgundy, that it is Siegfried who has taken her ring and girdle, which so incenses the queen, that she prevails on Hagan to murder the Netherlander; (2) she tells Hagan that the only vulnerable part in Siegfried is a spot between his shoulders, a hint which enables Hagan to direct his wound aright. In the second part of the great epic, she is represented as bent on vengeance, and in the accomplishment of this object, after a most terrible slaughter of friends and foes, she is slain by Hildebrand.

Krish'na (*the black one*). The eighth avatâra or incarnation of Vishnu. Kansa, demon-king of Mathura', having committed great ravages, Brahman complained to Vishnu, and prayed him to relieve the world of its distress; whereupon Vishnu plucked off two hairs, one white and the other black, and promised they should revenge the wrongs of the demon-king. The black hair became Krishna.—*Hindu mythology.*

Kriss Kringle. A sort of St. Nicholas (*q.v.*). On Christmas Eve, Kriss Kringle, arrayed in a fur cap and strange

apparel, goes to the bedroom of all good children, where he finds a stocking or sock hung up in expectation of his visit, in which depository he leaves a present for the young wearer. The word means *Christ-child*, and the eve is called "Kriss-Kringle Eve."

Kri'ta. The first of the four Hindu periods contained in the great Yuga, when the genius of Truth and Right, in the form of a bull, stood firm on his four feet, and man gained nothing by iniquity. (*See* KALIYUGA.)

Krodo. The Saturn of the ancient Saxons.

Krupp's Steel. Steel from the works of Herr Krupp, of Essen, in Prussia.

Krusman. The Herculës of the ancient inhabitants of the Rhine.

Ku'dos. Praise, glory. (*Greek.*)

Ku'fic. Ancient Arabic letters; so called from Kufa, a town in the pashalic of Bagdad, noted for its expert and numerous copyists of the ancient Arabic MSS.

Kufic Coins. Mahometan coins with Kufic or Ancient Arabic characters. The first were struck in the eighteenth year of the Heg'ira (A.D. 638).

Kumara (*youthful*). The Hindu war-god, the same as Kârttikeya (*q.v.*). One of the most celebrated Hindu poems is the legendary history of this god. R. T. H. Griffith has translated seven cantos of it into English verse.

Kurd. A native of Kurdistan.

Kuru. A noted legendary hero of India, the contests of whose descendants form the subject of the two great Indian epics.

Ku'vera. The god of riches, represented as riding in a car drawn by hobgoblins.—*Hindu mythology.*

Ky'anise (3 syl.). To apply corrosive sublimate to timber in order to prevent the dry-rot; so called from Mr. Kyan, who invented the process. (*See* PAYNISING.)

Kyle, Carrick, and Cunningham.

Ayrshire is divided into three parts: Kyle, a strong corn-growing soil; Carrick, a wild hilly portion, only fit for feeding cattle; and Cunningham, a rich dairy land. Hence the saying—

> Kyle for a man, Carrick for a coo [*cow*],
> Cunningham for butter, Galloway for woo'[*wool*],

Kymris, a Scythian tribe, which settled north of the Black Sea.

Ky'rië Elei'son. Greek, *Lord, have mercy upon us.*

Kyrle. (*See* Ross.)

L

L. This letter represents an ox-goad, and is called in Hebrew *lamed* (an ox-goad).

L for fifty is half C (*centum*, a hundred).

L. E. L. Letitia Elizabeth Landon (afterwards Mrs. Maclean), a poetess of the "Lara" and "Corsair" school. (1802-1839.)

LL.D. Doctor of Laws—*i.e.*, both civil and canon. The double L is the plural; thus MSS. is the plural of MS. (manuscript); pp., pages.

L.L. Whiskey. Lord-Lieutenant whiskey. Mr. Kinahan being requested to preserve a certain cask of whiskey highly approved of by his excellency, marked it with the initials L.L., and ever after called this particular quality L.L. Whiskey.

L'Africaine. An opera by Meyerbeer.

La Garde Meurt, ne se Rend Pas. The words falsely ascribed to General Cambronne, at the battle of Waterloo, and inscribed on his monument at Nantes.

La Muette de Portici. Auber's best opera. Also known as "Masaniello."

La Roche (1 syl.). A Protestant clergyman, whose story is told in *The Mirror*, by Henry Mackenzie.

Lab'adists. A religious sect of the seventeenth century, so called from Jean Labadie, of Bourg in Guyenne. They were Protestant ascetics, who sought reform of morals more than reform of doctrine. They rejected the observance of all holy days, and held certain mystic notions. The sect fell to pieces early in the eighteenth century.

Labarinto or Las Trecientas. The chief work of the poet Juan de Mena, called the Spanish *Ennius*; suggested by Dantë's "Divi'na Comme'dia."

Lab'arum. The standard borne before the Roman emperors. It consisted of a lance with an eagle on the top, while from a cross-staff hung a splendid purple streamer, with a fringe, adorned with precious stones. Constantine substituted a crown for the eagle, and inscribed in the midst the mysterious monogram (*see* Constantine's Cross). (Greek, *laba*, a staff; *ruomai*, to rescue from danger.)

La'be (*Queen*). The Circë of the Arabians, who, by her enchantments, transformed men into horses and other brute beasts. She is introduced into the "Arabian Nights' Entertainments," where Beder, prince of Persia, marries her, defeats her plots against him, and turns her into a mare. Being restored to her proper shape by her mother, she turns Beder into an owl, but the prince ultimately regains his own proper form, and escapes.

Labourers (*The Statute of*). An attempt made in 1349 to fix the rate of wages at which labourers should be compelled to work.

Lab'yrinth. Said to be so called from Lab'yris, an Egyptian monarch of the 12th dynasty. The chief labyrinths are:—

(1) The Egyptian, by Petesu'chis or Pithoës, near the lake Mœris. It had 3,000 apartments, half of which were underground. (B.C. 1800.)

(2) The Cretan, by Dædalos, for imprisoning the Mi'notaur. The only means of finding the way out of it was by a skein of thread.

(3) The Cretan conduit, which had 1,000 branches.

(4) The Lem'nian, by the architects Zmilus, Rholus, and Theodorus. It had 150 columns, so nicely adjusted that a child could turn them.

(5) The labyrinth of Clu'sium, by Porsenna, king of Etruria, for his tomb.

(6) The Samian, by Theodo'rus. (B.C. 540.)

(7) The labyrinth at Woodstock, by Henry II., for the fair Rosamond.

(8) Of mazes formed by hedges, the best known is that of Hampton Court.

Labyrinth'odon (Greek for *Labyrinth-tooth*). A gigantic fossil sauroid, of the frog family, so called from the internal structure of its teeth.

Lace. *I'll lace your jacket for you*—beat you. (French, *laisse*, a lash; German, *laschen*, to strike.)

Lace, to mix with spirits, as *laced coffee*, *laced tea*.

Lachesis [*Lak'-ë-sis*]. The Fate who spins life's thread, which Atrŏpos cuts off.

Lacon'ic. Very concise and pithy. A Spartan was called a Lacon from Laco'nia, the land in which he dwelt. The Spartans were noted for their brusque and sententious speech. When Philip of Macedon wrote to the Spartan magistrates, "If I enter Laco'nia I will level Lacedæmon to the ground," the ephors wrote word back the single word, "If." The Greek *l*, being the smallest of the alphabet, is called the Lacedæmonian letter.

Lacus'trine Deposits. Deposits formed at the bottom of fresh-water pools and lakes. (Latin, *lacus*, a lake.)

Lacus'trine Habitations. The remains of human dwellings of great antiquity, constructed on certain lakes in Ireland, Switzerland, &c. They seem to have been villages built on piles in the middle of a lake.

Lad and Lass. A lad is one *led* or in "leading strings" under a pedagogue (*pæd-agogue*, boy-leader). Lass is "lad-ess" contracted first into "la'ess," and then into "lass." (*See* Miss.)

Lad o' Wax. A little boy, a doll of a man. In "Romeo and Juliet," the Nurse calls Paris "a man of wax," meaning a very "proper man." Horace speaks of the "waxen arms of Tel'ephus," meaning well modelled.

La'das. Alexander's messenger, noted for his swiftness of foot.

La'don. One of the dogs of Actæon.

Ladon. The dragon which guarded the apples of the Hesperi'dës.

Lady. A woman of wealth, station, or rank. Verstegan says, "It was anciently written Hleafdian [? hlæfdige], contracted first into Lafdy, and then into Lady. *Laf* or *Hlâf* (loaf) means food in general or bread in particular, and *dian* means 'to serve,' whence lady means the 'bread-server.' The lord *supplied*

the food, and the lady saw that it was properly *served*, for ladies used to carve and distribute the food to the guests." [*Dian, i.e., dig*-ian.]

Ladies retire to the drawing-room after dinner, and leave the gentlemen behind. This custom was brought in by the Norsemen. The Vikings always dismissed all women from their drinking parties.—*S. Bunbury.*

Lady-bird. The bishop Barnaby, called in German, *Unser herrin huhn* (our Lady-fowl), *Marien-huhn* (Mary-fowl), and *Marien Käfer* (Mary's beetle). "Cushcow Lady," as it is called in Yorkshire, is also the German *Marien-kalb* (Lady-calf). Probably our *bird* in this instance is a corruption of bug. Thus the cockchafer is called the May bug, where the German *käfer* is rendered bug; and several of the scarabæi are called bugs, as the rose-bug. (*See* BISHOP.)

Lady Bountiful. The benevolent lady of a village. The character of Lady Bountiful is from the "Beaux' Stratagem," by Farquhar.

Lady Chapel. The small chapel behind the screen of the high altar; so called because usually dedicated to the Virgin Mary.

Lady-day. The 25th of March, to commemorate the Annunciation of Our Lady, the Virgin Mary.

Lady Isabella, the beloved daughter of a noble lord, accompanied her father and mother on a chase one day, when her step-mother requested her to return and tell the master-cook to prepare "the milk-white doe for dinner." Lady Isabella did as she was told, and the master-cook replied, "Thou art the doe that I must dress." The scullion-boy exclaimed, "O save the lady's life, and make thy pies of me;" but the master-cook heeded him not. When the lord returned he called for his daughter, the fair Isabelle, and the scullion-boy said, "If now you will your daughter see, my lord, cut up that pie." When the fond father comprehended the awful tragedy, he adjudged the cruel step-dame to be burnt alive, and the master-cook "in boiling lead to stand;" but the scullion-boy he made his heir.—*Percy, "Reliques," &c.*, series iii., bk. 2.

Lady Magistrate. Queen Mary made lady Berkley a justice of the peace for Gloucestershire, and appointed her to the quorum of Suffolk. Lady Berkley sat on the bench at assizes and sessions, girt with a sword. Tony Lumpkin says of Mr. Hardcastle—

> He'll persuade you that his mother was an alderman and his aunt a justice of the peace.—*Goldsmith "She Stoops to Conquer."*

Lady Margaret Professor of Divinity, founded in 1502 by the mother of Henry VII. The year following, she founded a preachership, both in the University of Cambridge.

Lady of England. Maud, daughter of Henry I. The title of "Domina Anglorum" was conferred upon her by the council of Winchester, held April 7th, 1141.—*Rymer, "Fœdera,"* i.

Lady of Mercy (*Our*). An order of knighthood in Spain, instituted in 1218 by James I. of Aragon, for the deliverance of Christian captives amongst the Moors. Within the first six years as many as 400 captives were rescued by these knights.

Lady of Shalott. A maiden who fell in love with Sir Lancelot of the Lake, and died because her love was not returned. Tennyson has a poem on the subject, and the story of Elaine, "the lily maid of Astolat," in the "Idylls of the King," is substantially the same. (*See* ELAINE.)

Lady of the Bleeding Heart. Ellen Douglas; so called from the cognisance of the family.—*Sir Walter Scott, "Lady of the Lake,"* ii. 10.

Lady of the Haystack — made her appearance in 1776 at Bourton, near Bristol. She was young and beautiful, graceful, and evidently accustomed to good society. She lived for four years in a haystack; but was ultimately kept by Mrs. Hannah More in an asylum, and died suddenly in December, 1801. Mrs. More called her Louisa; but she was probably a Mademoiselle La Frülen, natural daughter of Francis Joseph I., emperor of Austria. (*See* "World of Wonders," p. 134.)

Lady of the Lake. Vivien, mistress of Merlin, the enchanter, who lived in the midst of an imaginary lake, surrounded by knights and damsels. Tennyson, in the "Idylls of the King," tells

the story of Vivien and Merlin. (*See* LANCELOT.)

Lady of the Lake. Ellen Douglas, who lived with her father near Loch Katrine. —*Sir Walter Scott*, "*Lady of the Lake.*"

Ladies of the Lake, strumpets. (Sax. *laker*, an actor.) Laker-ladies, ladies who haunt the theatres.

> But for the difference marriage makes
> 'Twixt wives and ladies of the lakes.
> *S. Butler*, "*Hudibras*," iii. 1.

Lady of the Rock (*Our*). A miraculous image of the Virgin found by the wayside between Salamanca and Ciudad Rodrigo in 1409.

Lady in the Sacque. The apparition of this bag forms the story of the "Tapestried Chamber," by Sir Walter Scott.

> An old woman, whose dress was an old-fashioned gown, which ladies call a sacque; that is, a sort of robe completely loose in the body, but gathered into broad plaits upon the neck and shoulders.

Lælaps (*Storm*). One of the dogs of Actæon.

Lælaps. A very powerful dog given by Diana to Procris; Procris gave it to Ceph'alos. While pursuing a wild boar it was metamorphosed into a stone.

Laer'tes (3 syl.). Son of Polo'nius and brother of Ophelia. He kills Hamlet with a poisoned rapier, and dies himself from a wound by the same foil.—*Shakespeare*, "*Hamlet.*"

Læta're Sunday. The fourth Sunday of Lent is so called, from the first word of the Introit, which is from Isa. lxvi. 10: "*Rejoice* ye with Jerusalem, and be glad with her, all ye that love her." It is on this day that the pope blesses the Golden Rose.

Lag'ado. Capital of Balnibarbi, celebrated for its grand academy of projectors, where the scholars spend their time in such useful projects as making pincushions from softened rocks, extracting sun-beams from cucumbers, and converting ice into gunpowder.—*Swift*, "*Gulliver's Travels*" (*Voyage to Lapu'ta*).

Laïs. A courtezan or Greek Hetaira. There were two of the name; the elder was the most beautiful woman of Corinth, and lived at the time of the Peloponne'sian war. The beauty of the latter excited the jealousy of the Thessalonian women, who stoned her to death. She was contemporary with Phrynë, her rival, and sat to Apelles as a model.

Laissez Faire, Laissez Passer. Lord John Russell said—"Colbert, with the intention of fostering the manufactures of France, established regulations which limited the webs woven in looms to a particular size. He also prohibited the introduction of foreign manufactures. The French vine-growers, finding they could no longer get rid of their wine, began to grumble. Then Colbert asked a merchant what relief he could give, and received for answer '*Laissez faire, laissez passer*'—Don't interfere with our mode of manufactures and don't stop the introduction of foreign imports."

The laissez-faire system. The let-alone system.

Lake-school (*The*). The school of poetry introduced by the Lake Poets, Wordsworth, Coleridge, and Southey, who resided in the Lake district of Cumberland and Westmoreland, and sought inspiration in the simplicity of nature. The term was first used in the *Edinburgh Review*.

N.B. Charles Lamb, Lloyd, and Professor Wilson (Christopher North) are sometimes placed in the list of "Lakers."

Laked'ion or LAQUEDEM (*Isaac*). The name given in France, in the fourteenth century, to the Wandering Jew.

La'kin. *By'r Lakin.* An oath, meaning "By our Lady-kin," or Little Lady, where little does not refer to size, but is equivalent to *dear*.

> By'r Lakin, a parlous (*perilous*) fear.—*Shakespeare*, "*Midsummer Night's Dream*," iii. 1.

Laks'mi or *Lakshmi.* One of the consorts of Vishnu, goddess of beauty, wealth and pleasure.—*Hindu mythology.*

Lalla Rookh (*Tulip Cheek*) is the supposed daughter of Au-rung-ze'-be, emperor of Delhi, betrothed to Al'iris, sultan of Lesser Bucha'ria; on her journey from Delhi to the valley of Cashmere, she is entertained by a young Persian poet named Fer'amorz, who is supposed to relate the four poetical tales of the romance, and with whom she falls in love. Her delight is unbounded when she discovers that the poet and the sultan are one and the same person.—*Thomas Moore*, "*Lalla Rookh.*"

La'ma, among the Mongols, means the priestly order. Hence the religion of the Mongols and Calmues is termed

Lamaism. The Grand Lamas wear *yellow* caps, the subordinate Lamas *red* caps. (*See* GRAND LAMA.)

La'maïsm (Tibetan, *Blama*, spiritual teacher). The religion of Tibet and Mongolia, which is Buddhism corrupted by Sivaïsm and spirit-worship.

Lamb. In Christian art, an emblem of the Redeemer, called "the Lamb of God." It is also the attribute of St. Agnes, St. Geneviève, St. Catherine, and St. Regi'na. St. John either carries a lamb, or is accompanied by the paschal lamb. It is also introduced symbolically to represent any of the "types" of Christ, as Abraham, Moses, and so on.

Lamb-pie. A flogging. Lamb is a pun on the Latin verb *lambo* (to lick), and the word "lick" has been perverted to mean flog (*see* LICK); or it may be the old Norse *lam* (the hand), meaning hand or slap pie. (*See* LAMMING.)

Lamb's Conduit Street (*London*). Stow says, "One William Lamb, citizen and clothworker, born at Sutton Valence, Kent, did found near unto Oldbourne a faire conduit and standard; from this conduit, water clear as crystal was conveyed in pipes to a conduit on Snow hill." (26th March, 1577.)

Lambs' Wool. A beverage consisting of the juice of apples roasted over spiced ale. A great day for this drink was the feast of apple-gathering, called *la maes Abhal*, pronounced "lammas ool," and corrupted into "lambs' wool."

Lambro (*Don Juan*), father of Haidée. Major Lambro, the prototype, was head of the Russian piratical squadron in 1791. He contrived to escape when the rest were seized by the Algerines on the island of Zia.—*Byron*, "*Don Juan*," iii. 26, &c.

Lame King. A Grecian oracle had told Sparta to "Beware of a lame king." Agesila'os was lame, and during his reign Sparta lost her supremacy.

Lame Vicegerent (in "Hudibras"). Richard Cromwell.

Lam'erock (*Sir*), of Wales. A knight of the Round Table, son of Sir Pellinore, and brother of Sir Percival. He had an amour with his own aunt, the wife of king Lote Strange that of all the famous knights of the Round Table, Sir Caradoc and Sir Galahad were the only ones who were continent.

Lam'ia. A female phantom, whose name was used by the Greeks and Romans as a bugbear to children She was a Lib'yan queen beloved by Jupiter, but robbed of her offspring by the jealous Juno; and in consequence she vowed vengeance against all children, whom she delighted to entice and murder.

Lam'ies (3 syl.). Spectres of Africa, with the head of a woman and tail of a serpent. They attracted strangers by a sort of hissing sound, and then devoured them. In the story of "Machatës and Philemon," a young man is represented as marrying one of these empusa, who sucks his blood at night. Göethe borrowed his ballad of the "Bride of Corinth" from this tale. (Greek, *laimos*, the throat, voracity.)

Lammas. *At latter Lammas—i.e.*, never. (*See* GREEK CALENDS.)

Lammas-day, 1st August, means the loaf-mass day. The day of first-fruit offerings, when a loaf was given to the priests in lieu of the first-fruits. (Saxon, *hlam-mæsse*, for *hlaf-mæsse dæg*.)

Lammer Beads. Amber beads, once used as charms. (French, *l'ambre*; Teutonic, *lamertyn-stein*.)

Lammermoor. (*See* EDGAR, LUCIA.

Lammikin, *Lamkin*, *Linkin*, or *Bold Rankin*. A Scottish ogre, represented in the ballad as a bloodthirsty mason, the terror of the Scotch nursery.

Lamming (*A*). A beating. (*See* LAMB PIE.)

Lam'ourette's Kiss. On July 7th, 1792, the abbé Lamourette induced the different factions of the Legislative Assembly of France to lay aside their differences; so the deputies of the Royalists, Constitutionalists, Girondists, Jacobins, and Orleanists rushed into each other's arms, and the king was sent for to see "how these Christians loved one another;" but the reconciliation was hollow and unsound. The term is now used for a reconciliation of policy without abatement of rancour.

Lamp. *To smell of the lamp.* To bear the marks of great study, but not enough laboured to conceal the marks of labour. The phrase was first applied to the orations of Demosthenes, written by lamp-light with enormous care.

The Lamp of the Law. Irnerius the German was so called, who first lectured on the Pandects of Justinian, after their discovery at Amalphi in 1137.

Lamps. *The seven lamps of sleep.* In the mansion of the Knight of the Black Castle were seven lamps, which could be quenched only with water from an enchanted fountain. So long as these lamps kept burning, every one within the room fell into a deep sleep, from which nothing could rouse them till the lamps were extinguished. (*See* ROSANA.)—"*The Seven Champions,*" *&c.*, ii. 8.

Sepulchral Lamps. The Romans are said to have preserved lamps in some of their sepulchres for centuries. In the papacy of Paul III. one of these lamps was found in the tomb of Tullia (Cicero's daughter), which had been shut up for 1,550 years. At the dissolution of the monasteries a lamp was found which is said to have been burning 1,200 years. Two have been preserved in the Leyden museum.

Lampad'ion. The received name of a lively, petulant courtezan, in the later Greek comedy.

Lampoon. Sir Walter Scott says, "These personal and scandalous libels, carried to excess in the reign of Charles II., acquired the name of lampoons from the burden sung to them: 'Lampone, lampone, camerada lampone'—Guzzler, guzzler, my fellow guzzler." (French, *lamper*, to guzzle.) Sir Walter obtained his information from Trevoux.

Lampos and Pha'eton. The two steeds of Auro'ra. One of Actæon's dogs was called Lampos.

Lancashire Lads or "The Lancashire." The 47th Foot.

Lancaster. The camp-town on the river Lune.

Lancaster Gun. A species of rifled cannon with elliptical bore; so called from Mr. Lancaster, its inventor.

Lance (1 syl.), in Christian art, is an attribute of St. Matthew and St. Thomas, the apostles; also of St. Longi'nus, St. George, St. Adalbert, St. Oswin, St. Barbara, St. Michael, St. Deme'trius, and several others.

Astolpho had a lance of gold that with enchanted force dismounted every one it touched.—"*Orlando Furioso,*" bk. ix.

Lance of the Ladies. At the termination of every joust, a course was run "pour les dames," and called the "Lance of the Ladies."

Lance-Corporal. The lowest of the non-commissioned officers. He wears one chevron or slash on his sleeve. In the middle ages a *lance* meant a soldier.

Lance-knight. A foot-soldier; a corruption of *lasquenet* or *lancequenet*, a German foot-soldier.

Lan'celot (*Sir*). "The chief of knights" and "darling of the court." Elaine, the lily of Astolat, fell in love with him, but he returned not her love, and she died. (*See* ELAINE.)—*Tennyson, "Idylls of the King"* (*Elaine*).

Lan'celot du Lac. One of the earliest romances of the "Round Table" (1494). Sir Lancelot was the son of king Ban of Benwicke, but was stolen in infancy by Vivienne, called "La Dame du Lac," who dwelt "en la marche de la petite Bretaigne;" she plunged with the babe into the lake, and when her protégé was grown to man's estate, presented him to king Arthur. The lake referred to was a sort of enchanted delusion to conceal her demesnes. Hence the cognomen of *du Lac* given to the knight. Sir Lancelot goes in search of the St. Grail or holy cup brought to Britain by Joseph of Arimathe'a. (*See* GRAAL.) Though always represented in the Arthurian romances as the model of chivalry, Sir Lancelot was the adulterous lover of Guinevere, wife of king Arthur, his friend. At the close of his life the adulterous knight became a hermit.

Sir Lancelot du Lac and Tarquin. Sir Lancelot, seeking some adventure, met a lady who requested him to deliver certain knights of the Round Table from the power of Tarquin. Coming to a river, he saw a copper basin suspended to a tree, and struck at it so hard that the basin broke. This brought out Tarquin, when a furious encounter took place, in which Tarquin was slain, and Sir Lancelot liberated from durance "threescore knights and four, all of the Table Round." —*Percy, "Reliques," &c.*, bk. 2, series i.

Lancelot of the Laik. A Scottish metrical romance, taken from the French *roman* called "Lancelot du Lac." Galiot, a neighbouring king, invades Arthur's territory, and captures the castle of lady

Melyhalt among others. Sir Lancelot goes to chastise Galiot, sees queen Guinevere and falls in love with her. Sir Gawayne is wounded in the war, and Sir Lancelot taken prisoner. In the French romance, Sir Lancelot makes Galiot submit to Arthur, but the Scotch romance terminates with the capture of the knight.

Lancelot or Launcelot Gobbo. Shylock's servant, famous for his soliloquy whether or not he should run away from his master.—*Shakespeare*, "*Merchant of Venice.*"

Land of Beulah, "where the sun shineth night and day" (Isa. lxii. 4). In "Pilgrim's Progress" it is that land of heavenly joy where pilgrims tarry till they are summoned to enter the Celestial City; the Paradise before the resurrection.

Land of Bondage. Egypt was so called by the Jews, who were bondsmen there to the Pharaohs "who knew not Joseph."

Land of Cakes. Scotland, famous for its oatmeal cakes.

Land of Myrrh. Azab or Saba.

Land of Promise. Canaan, the land which God promised to give to Abraham for his obedience.

Land of Stars and Stripes. The United States of America. The reference is to their national flag.

Land o' the Leal. The Scotch Dixey Land (*q.v.*). An hypothetical land of happiness, loyalty, and virtue. Carolina Oliphant, baroness Nairn, meant *heaven* in her exquisite song so called, and this is now its accepted meaning.

Land-damn. A corruption of *landan* (to rate or reprove severely). According to dean Milles the word is still used in Gloucestershire.

> You are abused....would I knew the villain, I would land-damn him.—*Shakespeare*, "*Winter's Tale*," ii. 1.

Land-loupers. Persons who fly the country for crime or debt. Louper, loper, loafer, and luffer are varieties of the German *läufer*, a vagrant, a runner.

Land-lubber. Lubber is a lazy or fat person (*Danish*).

Landau'. A four-wheeled carriage, the top of which may be thrown back; invented at Landau, in Germany.

Landey'da. (*See* RAVEN.)

Landière (*French*, 3 syl.). A booth in a fair; so called from Le Landit, a famous fair at one time held at St. Denis. *Landit* means a small present such as one receives from a fair.

> Il gambadoit, il faisoit le badin;
> Oncq'on ne vit ung plus parfait landin.
> *Bourdigné*, "*Légende*," c. iii.

> Mercure avec d'avides mains . . .
> Met impost et taxes nouvelles . . .
> Sur les landis, sur les estreines.
> *L. Chamhoudry*, "*Le Voyage de Mercure*," bk. iii., p. 51. (1653.)

Landscape is a land picture. "Scape" is from the German *schaffen* (to make). *Father of Landscape Gardening.* A. Lenotre (1613—1700).

Lane. No evil thing that walks by night, blue meagre hag, or stubborn unlaid ghost, no goblin, or smart fairy of the mine, has power to cross a lane; once in a lane, and the spirit of evil is in a fix. The reason is obvious: a lane is a spur from a main road, and therefore forms with it a sort of T, quite near enough to the shape of a cross to arrest such simple folk of the unseen world as care to trouble the peaceful inmates of this we live in.

Lane, of King's Bromley Manor, Staffordshire, bears in a canton "The arms of England." This honour was granted to colonel John Lane, by Charles II., for conducting the king from the field of battle to his father's seat after the battle of Worcester. (*See below.*)

Jane Lane, daughter of Thomas and sister of Colonel John, to save king Charles II. after the battle of Worcester, rode behind him from Bentley, in Staffordshire, the ancient seat of the Lanes, to the house of her cousin, Mrs. Norton, near Bristol. For this act of loyalty, the king granted the family to have the following crest: A strawberry-roan horse saliant (couped at the flank), bridled, bitted, and garnished, supporting between its feet a royal crown proper; motto, "Garde le Roy."

Lanfu'sa's Son. (*See* FERRAU'.)

Lang Syne (*Scotch*, long since). In the olden time, in days gone by. The song called "Auld Lang Syne," generally attributed to Robert Burns, was not composed by him, for he says expressly in a letter to Thomson, it is "the old song of the olden times, which has never been in print. . . . I took it down from

an old man's singing." In another letter he says, "Light be the turf on the heaven-inspired poet who composed this glorious fragment." Nothing whatever is known of the author of the words, the composer is wholly unknown.

Langbourn Ward (*London*). So called from the long bourn or rivulet of sweet water which formerly broke out of a spring near Magpye Alley. This bourn gives its name to Sharebourne or Southbourne Lane.

Langstaff (*Launcelot*). The name under which "Salmagundi" was published, the real authors being Washington Irving, William Irving, and J. K. Paulding.

Language. (*The primeval?*) Psammetichos, an Egyptian king, entrusted two new-born infants to a shepherd, with strict charge that they were never to hear any one utter a word. These children were afterwards brought before the king, and uttered the word *bekos* (baked bread). The same experiment was tried by Frederick II. of Sweden, James IV. of Scotland, and one of the Mogul emperors of India.

The Persians say that Arabic, Persian, and Turkish are the three primitive languages. The serpent that seduced Eve spoke Arabic, the most suasive language in the world; Adam and Eve spoke Persian, the most poetic of all languages; and the angel Gabriel spoke Turkish, the most menacing of all languages.—*Chardin.*

"*Language given to men to conceal their thoughts,*" is by Montrond, but is generally fathered on Talleyrand.

Langue d'Oc. The Provençal branch of the Gallo-Romaic idiom; so called from their *oc* (yes).

Langue d'Oil. Walloon or Germanised Gallo-Romaic; so called from their pronouncing our yes as *oil* (o-e). These Gauls lived north of the Loire; the Provençals dwelt south of that river.

Languish (*Lydia*). A young lady of romantic notions in "The Rivals," by Sheridan.

Lantern. In Christian art, the attribute of St. Gudule and St. Hugh.

The Feast of Lanterns. Tradition says that the daughter of a famous mandarin, walking on the edge of a lake one evening, fell in and was drowned. The father, with all his neighbours, went with lanterns to look for her, and happily she was rescued. In commemoration thereof an annual festival was held on the spot, and grew in time to the celebrated "Feast of Lanterns."—"*Present State of China.*"

A la lanterne. Hang him with the lantern or lamp ropes. A cry and custom introduced in the French revolution.

Lanterns. Authors, literary men, and other inmates of Lantern-land (*q.v.*). Rabelais so calls the prelates and divines of the council of Trent, who wasted the time in great displays of learning, to very little profit; hence "lanternise" (*q.v.*).

Lanternise. Spending one's time in learned trifles; darkening counsel by words; mystifying the more by attempting to unravel mysteries; putting truths into a lantern through which, at best, we see but darkly. When monks bring their hoods over their faces "to meditate," they are said by the French to lanternise, because they look like the tops of lanterns; but the result of their meditations is that of a "brown study," or "fog of sleepy thought." (*See above.*)

Lantern-land. The land of literary charlatans, whose inhabitants are graduates in arts, doctors, professors, prelates, and so on.—*Rabelais, "Pantagruel,"* v. 33.

Laocoon (*La-ok'-o-on*). A son of Priam, famous for the tragic fate of himself and two sons, who were crushed to death by serpents. The group representing these three in their death-agony, now in the Vatican, was discovered in 1506. Thomson has described the group in his "Liberty," pt. iv. (Virgil, *Æneid* ii.)

Laodami'a. The wife of Protesila'os, who was slain before Troy. She begged to be allowed to converse with her dead husband for only three hours, and her request was granted; when the respite was over, she accompanied the dead hero to the shades of death. Wordsworth has a poem on the subject.

Laodice'an. One indifferent to religion, caring little or nothing about the matter, like the Christians of that church, mentioned in the Book of Revelation (iii. 14-18).

Lao-kium. A Chinese philosopher, who lived about B.C. 600, and after death

was placed among the gods. His system was a sort of quietism.

Lap'ithæ. Descendants of Lap'ithës, son of Apollo; noted for their defeat of the Centaurs.—*Classic mythology.*

Lapping Water. When Gideon's army was too numerous, the men were taken to a stream to drink, and 300 of them lapped water with their tongue; all the rest sucked it up (Judg. vii. 4-7). All carnivorous animals lap water like dogs, all herbivorous animals suck it up like horses. The presumption is that the lappers of water partook of the carnivorous character, and were more fit for military exploits.

Laprel. The rabbit in the tale of "Reynard the Fox." (French, *lapin*, rabbit.)

Lapsus Linguæ (*Latin*). A slip of the tongue, a mistake in uttering a word, a word inadvertently spoken.

Lapu'ta. The flying island inhabited by scientific quacks, and visited by Gulliver in his "Travels." These dreamy philosophers were so absorbed in their speculations, that they employed attendants called "flappers," to flap them on the mouth and ears with a blown bladder when their attention was to be called off from "high things" to vulgar mundane matters.—*Swift.*

Realising in a manner the dreams of Laputa, and endeavouring to extract sunbeams from cucumbers. —*De Quincy.*

Lar. The chief town of Laristan, in Persia, once famous for its bazaars.

Lar Familia'ris. The familar lar was the spirit of the founder of the house, which never left it, but accompanied his descendants in all their changes. (*See* LARES.)

La'ra. The name assumed by lord Conrad, the corsair, after the death of Medo'ra. He returned to his native land, and was one day recognised by Sir Ezzelin at the table of lord Otho. Ezzelin charges him home, and a duel is arranged for the day following, but Ezzelin is never heard of more. In time Lara heads a rebellion, and is shot by lord Otho, the leader of the other party. —*Byron, "Lara."*

The seven infants of Lara. Gonzales Gustios de Salas de Lara, a Castilian hero of the eleventh century, had seven sons. His brother, Rodri'go Velasquez, married a Moorish lady, and these seven nephews were invited to the feast. A fray took place in which one of the seven slew a Moor, and the bride demanded vengeance. Rodri'go, to please his bride, waylaid his brother Gonzales, and kept him in durance in a dungeon of Cor'dova, and the seven boys were betrayed into a ravine, where they were cruelly murdered. While in the dungeon, Zaïda, daughter of the Moorish king, fell in love with Gonzales, and became the mother of Mudarra, who avenged the death of Lara's seven sons by slaying Rodri'go.

Larboard, now called *port (q.v.)*. Starboard, corruption of French *stri-bord* [dextri bord] right side of the ship (stri, *stir, star*), and larboard, a corruption of French *bâ-bord, i.e., bas-bord*, left side.

Larder. A place for keeping lard or bacon. This shows that swine were the chief animals salted and preserved in olden times.

The Douglas Larder. The English garrison and all its provisions in Douglas castle massed together by Good lord James Douglas, in 1307.

He caused all the barrels containing flour, meal, wheat, and malt to be knocked in pieces, and their contents mixed on the floor; then he slayed the great hogsheads of wine and ale, and mixed the liquor with the stores; and last of all, he killed the prisoners, and flung the dead bodies among this disgusting heap, which his men called in derision of the English, "The Douglas Larder."—*Sir Walter Scott, "Tales of a Grandfather,"* ix.

Larës. The Etruscan *lar* (lord or hero). Among the Romans larës were either domestic or public. *Domestic* larës were the souls of virtuous ancestors exalted to the rank of protectors. *Public* larës were the protectors of roads and streets. Domestic larës were images, like dogs, set behind the "hall" door, or in the lara'rum or shrine. Wicked souls became lem'urës or ghosts that made night hideous. Pena'tës were the natural powers personified, and their office was to bring wealth and plenty, rather than to protect and avert danger.

Large. *Set at large—i.e.,* at liberty. It is a French phrase; *prendre le large* is to stand out at sea, or occupy the main ocean, so as to be free to move. Similarly, to be set at large is to be placed free in the wide world.

To sail large is to sail on a large wind

—*i.e.*, with the wind not straight astern, but what sailors call "abaft the beam."

Lar'igot. *Boire à tire larigot.* To tope, to bouse. *Larigot* is a corruption of "L'arigot" (a limb), and *boire a tire l'arigot* means simply "to drink with all your might," as *jouer de l'arigot* means "to play your best"—*i.e.*, "with all your power." It is absurd to derive the word *larigot* from "la Rigaud," according to Noel Taillepied, who says ("Rouen," xlv.): "Au xiii. siècle, l'archevèque Eudes Rigaud fit présent à la ville de Rouen d'une cloche à laquelle resta son nom. Cette cloche était d'une grandeur et d'une grosseur telles, que ceux qui la mettaient en mouvement ne manquaient pas de boire abondamment pour reprendre des forces. De là l'habitude de comparer ceux qui buvaient beaucoup aux sonneurs chargés *de tirer la Rigaud*" (*i.e.*, the bell so called.

Lark. A spree; a corruption of the Saxon *lác* (play, fun).

Larry Dugan's Eyewater.—Blacking; so called from Larry Dugan, a noted shoe-black of Dublin, whose face was always smudged with his blacking.

Larvæ. Mischievous spectres. The larva or ghost of Caligula was often seen (according to Suetonius) in his palace.

Lascar. A native East Indian sailor in the British service. The natives of the East Indies call camp-followers *lascars.*

Last. *The cobbler should stick to his last* ("Ne sutor ultra crep'idam"). Apelles having executed a famous painting, exposed it to public view, when a cobbler found fault because the painter had made too few latchets to the goloshes. Apelles amended the fault, and set out his picture again. Next day the cobbler complained of the legs, when Apelles retorted, "Keep to the shop, friend, but do not attempt to criticise what you do not understand." (*See* WIGS.)

Last Man (*The*). Charles I. was so called by the Parliamentarians, meaning that he would be the last man to sit on the throne of Great Britain as king. His son, Charles II., was called *The Son of the Last Man.*

Last of the Fathers. St. Bernard, abbot of Clairvaux. (1091-1153.)

Last of the Goths. Roderick, who reigned in Spain from 414 to 711. Southey has an historic tale in blank verse on this subject.

Last of the Greeks. Philopœmen of Arcadia. (B.C. 253-183.)

Last of the Knights. (*See* KNIGHTS.)

Last of the Mo'hicans. The Indian chief, Uncas, is so called by Cooper in his novel of that title. Properly Mohic'ans.

Last of the Romans.

Marcus Junius Brutus, one of the murderers of Cæsar. (B.C. 85-42.)

Caius Cassius Longi'nus, so called by Brutus. (B.C. -42.)

Aëtius, a general who defended the Gauls against the Franks and other barbarians, and defeated Attila in the Champs Catalaumques, near Châlon, in 451. So called by Proco'pius.

François Joseph Terasse Desbillons, so called from the elegance and purity of his Latin. (1751-1789.)

Pope calls Congreve *Ultimus Romanorum.* (1670-1729.) (*See* ULTIMUS.)

Last of the Troubadours. Jacques Jasmin, of Gascony. (1798-1864.)

Lat (*El*). A female idol made of stone and said to be inspired with life; the chief object of adoration by the Arabs before their conversion.

Lat, at Somanat in India, was a single stone fifty fathoms high, placed in the midst of a temple supported by fifty-six pillars of massive gold. This idol was broken in pieces by Mahmood Ibn-Sabuktigeen, who conquered that part of India.

Lat'eran. The ancient palace of the Latera'ni, given by the emperor Constantine to the popes. Lateran, from *lateo,* to hide, and *rana,* a frog. It is said that Nero . . . on one occasion vomited a frog covered with blood, which he believed to be his own progeny, and had it hidden in a vault. The palace which was built on this site was called the "Lateran," or palace of the *hidden frog.*—*Buckle,* "*History of Civilization.*"

Lath or *Lathe.* A division of a county. Sometimes it was an intermediate division between a hundred and a shire, as the *lathes of Kent* and *rapes of Sussex,* each of which contained three or four "hundreds" a-piece. In Ireland the arrangement was different. The officer

overalath was called a lathreeve. (Saxon *læth*, Norwegian *lad*, articulation.)

If all that tything failed, then all that lath was charged for that tything; and if the lath failed, then all that hundred was demanded for them [*i.e.*, turbulent fellows]; and if the hundred, then the shire. —*Spencer*, "*Ireland.*"

Latin. The language spoken by the people of La'tium, in Italy. The Latins are called aboriginës of Italy. Alba Longa was head of the Latin league, and, as Rome was a colony of Alba Longa, it is plain to see how the Roman tongue was Latin.

The Latin Church. The Western Church, in contradistinction to the Greek or Eastern Church.

The Latin Cross. Formed thus: †

Latin Learning, properly so called, terminated with Boe'thius, but continued to be used in literary compositions and in the services of the church.

Lati'nus. King of the Laurentians, a people of Latium. According to Virgil, Latinus opposed Æneas on his first landing, but subsequently formed an alliance with him, and gave him Lavin'ia in marriage. Turnus, king of the Ru'tuli, declared that Lavinia had been betrothed to him, and prepared to support his claim by arms. It was agreed to decide the rival claims by single combat, and Æne'as, being victor, had Lavinia to wife.

Lati'nus (in "Jerusalem Delivered"), an Italian, went with his five sons to the Holy War. His eldest son was slain by Solyman; Aramantës, going to his brother's aid, was also slain; then Sabi'nus; and lastly, Picus and Laurentës, twins. The father now rushed on the soldan, and was slain also. In one hour, the father and his five sons were all slain.

Latitudina'rians. A sect of divines in the time of Charles II., opposed both to the High Church party and to the Puritans. The term is now applied to those who hold very loose views of Divine inspiration, and what are called orthodox doctrines.

Lato'na. Mother of Apollo and Diana. When she knelt by a fountain in Delos, infants in arms, to quench her thirst at a small lake, some Lycian clowns insulted her, and were turned into frogs.

As when those hinds that were transformed to frogs
Railed at Latona's twin-born progeny,
Which after held the sun and moon in fee.
Milton, "*Sonnets.*"

Latri'a and Duli'a. Greek words adopted by the Roman Catholics: the former to express that supreme reverence and adoration which is offered to God alone; and the latter, that secondary reverence and adoration which is offered to saints. (*Latria* is the reverence of a *latris* or hired servant, who receives wages; *dulia* is the reverence of a *doulos* or slave.)

Lattice or Chequers. A public-house sign, the arms of Fitzwarren, the head of which house, in the days of the Henries, was invested with the power of licensing the establishments of vintners and publicans. Houses licensed notified the same by displaying the Fitzwarren arms.—*The Times*, April 29, 1869.

The Fitzwarren arms were chequy *or* and *gules*, hence public-houses and their signs are frequently called the "Red Lattice."

He called me even now, my lord, through a red lattice.—*Shakespeare*, "*2 Henry IV.*," ii. 2.

Laudicœni. Roman *claqueurs*, who attended to applaud speeches, plays, &c. (*See* CLAQUE.)

Laughing Philosopher. Democ'ritos of Abde'ra, who viewed with supreme contempt the feeble powers of man. (B.C. 460-357.) (*See* WEEPING PHILOSOPHER.)

Launce. The clownish serving-man of Proteus, famous for his soliloquies to his dog Crab.—*Shakespeare*, "*Two Gentlemen of Verona.*"

Launcelot. (*See* LANCELOT.)

Launched into Eternity. Hanged.

He ate several oranges on his passage, inquired if his lordship was ready, and then, as old Rowe used to say, "was launched into eternity."—*Gilly Williams to Lord Harrington.* (The person referred to was his lordship's servant, hanged for robbery.)

Launfal (*Sir*). Steward of king Arthur. He so greatly disliked queen Gwennere, daughter of Ryon, king of Ireland, that he feigned illness and retired to Carlyoun, where he lived in great poverty. Having obtained the loan of a horse, he rode into a forest, and while he rested himself on the grass two damsels came to him, who invited him to rest in their lady's bower hard by. Sir Launfal accepted the invitation, and fell in love with the lady, whose name was Tryamour. Tryamour gave the knight an unfailing purse, and when he left told him if he ever wished to see her

ill he had to do was to retire into a private room, and she would instantly be with him. Sir Launfal now returned to court, and excited much attention by his great wealth, but having told Gwennere, who solicited his love, that she was not worthy to kiss the feet of his lady-love, the queen accused him to Arthur of insulting her person. Thereupon Arthur told him, unless he made good his word by producing this paragon of women he should be burne alive. On the day appointed, Tryamour arrived; Launfal was set at liberty, and accompanied his mistress to the isle of Ole'ron, and no man ever saw him more. — *Thomas Chestre, "Sir Launfal" (a metrical romance of Henry VI.'s time).*

Laura—the name immortalised by Petrarch—was either the wife of Hugues de Sade, of Avignon, or a fictitious name used by him on which to hang incidents of his life and love. If the former, her maiden name was Laura de Novës.

Laura. Beppo's wife. (*See* BEPPO.)

Laureate. Poets so called from an ancient custom in our universities of presenting a laurel wreath to graduates in rhetoric and poetry. Young aspirants were wreathed with laurels in berry (*orné de baies de laurier*). Authors are still so "crowned" in France. The poets laureate of the two last centuries have been—

John Dryden, 1670.
Thomas Shadwell, 1688.
Nahum Tate, 1692.
Nicholas Rowe, 1715.
Laurence Eusden, 1718.
Colley Cibber, 1730.
William Whitehead, 1757.
Thomas Warton, 1783.
Henry James Pye, 1790.
Robert Southey, 1813.
William Wordsworth, 1844.
Alfred Tennyson, 1850.

Laurel. The Greeks gave a wreath of laurels to the victor in the Pythian games, but the victor in the Olympic games had a wreath of wild olives, the victor in the Nem'ean games a wreath of green parsley, and the victor in the Isthmian games a wreath of dry parsley or green pine-leaves. (*See* CROWN.)

Laurel. The ancients believed that laurel communicated the spirit of prophecy and poetry. Hence the custom of crowning the pythoness and poets, and of *putting laurel leaves under one's pillow* to acquire inspiration.

Laurel, in modern times, is a symbol of victory and peace. St. Gudule, in Christian art, carries a laurel crown.

Laurence (*Friar*). The Franciscan friar who undertakes to marry Romeo and Juliet. To save Juliet from a second marriage he gives her a sleeping draught, and she is carried to the family vault as dead. Romeo finds her there, and believing her sleep to be the sleep of death, kills himself. On waking, Juliet discovers Romeo dead at her side, and kills herself also. (*See* LAWRENCE.)—*Shakespeare, "Romeo and Juliet."*

Lavaine', *Sir* (2 syl.). Brothe. of Elaine', and son of the lord of As'tolat. He accompanied Sir Lancelot when he went *incog.* to tilt for the ninth diamond. He is described as young, brave, and a true knight.—*Tennyson, "Idylls of the King" (Elaine).*

Lav'ender. *Laid up in lavender, i.e.,* taken great care of, laid away, as women put things away in lavender to keep off moths. Things in pawn, or persons in hiding, are said to be in lavender.

Lavin'ia. Daughter of Lati'nus, betrothed to Turnus, king of the Ru'tuli. When Æneas landed in Italy, Latinus made an alliance with the Trojan hero, and promised to give him Lavin'ia to wife. This brought on a war between Turnus and Æneas, which was decided by single combat, in which Æneas was victor.—*Virgil, "Æneid."*

Lavinia. The daughter of Titus Andron'icus, bride of Bassia'nus, brother of the emperor of Rome. Being grossly abused by Chiron and Demetrius, sons of Tam'ora, queen of the Goths, the savage wantons cut off her hands and pluck out her tongue, that she may not reveal their names. Lavinia, guiding a stick with her stumps, makes her tale known to her father and brothers; whereupon Titus murders the two Moorish princes and serves their heads in a pasty to their mother, whom he afterwards slays, together with the emperor Saturni'nus her husband.—*"Titus Andron'icus" (a play published with those of Shakespeare).*

Lavinia. Italy; so called from Lavinia, daughter of Lati'nus and wife of Æneas. Æneas built a town which he called Lavin'ium, capital of La'tium.

Lavin'ia and Pale'mon. A free poetical version of Ruth and Boaz, by Thomson in his "Autumn."

Lavolt or **LAVOLTA** (French, *la volte*). A lively dance, in which was a good deal of jumping or capering, whence its name. Troilus says, "I cannot sing,

nor heel the high lavolt" (iv. 4). It is thus described:

A lofty jumping or a leaping round,
Where arm in arm two dancers are entwined,
And whirl themselves with strict embracements bound,
And still their feet an anapest do sound.
Sir John Davies.

Law. *To give one law.* A sporting term, meaning the chance of saving oneself. Thus a hare or a stag is allowed "law"—*i.e.*, a certain start before any hound is permitted to attack it; and a tradesman allowed law is one to whom time is given to "find his legs."

Quips of law, called "devices of Cépola," from Bartholomew Cépola, whose law-quirks teaching how to elude the most express law, and to perpetuate lawsuits *ad infinitum*, have been frequently reprinted—once in octavo, in black letter, by John Petit, in 1508.

The Man of Lawes Tale, by Chaucer. This story is found in Gower, who probably took it from the French chronicle of Nicholas Trivet. A similar story forms the plot of Em'arë, a romance printed in Ritson's collection. The treason of the knight who murders Hermengilde resembles an incident in the French "Roman de la Violette," the English metrical romance of "Le bone Florence of Rome" (in Ritson), and a tale in the "Gesta Romanorum," c. 69 (Madden's edition). (*See* CONSTANCE.)

The Laws of Howel Dha, who reigned in South Wales in the tenth century, printed with a Latin translation by Wotton, in his "Leges Walliceæ" (1841).

Law's Bubble. The famous Mississippi scheme, devised by John Law, for paying off the national debt of France (1716-1720). By this "French South-Sea Bubble" the nation was almost ruined. It was called Mississippi because the company was granted the "exclusive trade of Louisia'na on the banks of the Mississippi."

Lawn is fine cloth bleached on a lawn, instead of the ordinary bleaching grounds.

Lawrence (*St.*). Patron saint of curriers, because his skin was broiled on a gridiron. In the pontificate of Sextus I. he was charged with the care of the poor, the orphans, and the widows. In the persecution of Vale'rian, being summoned to deliver up the treasures of the church, he produced the poor, &c., under his charge, and said to the prætor, "These are the church's treasures." In Christian art he is generally represented as holding a gridiron in his hand. He is the subject of one of the principal hymns of Prudentius. (*See* LAURENCE.)

St. Lawrence's tears or *The fiery tears of St. Lawrence.* Meteoric or shooting stars, which generally make a great display on this anniversary (August 10th). The great periods of this phenomenon are between the 9th and 14th of August, from the 12th to the 14th of November, and from the 6th to the 12th of December.

Tom Lawrence, alias "Tyburn Tom" or "Tuck." A highwayman.—*Sir Walter Scott*, "*Heart of Mid-Lothian.*"

Lawsuits. Miles d'Illiers, bishop of Chartres (1459-1493) was so litigious, that when Louis XI. gave him a pension to clear off old scores, and told him in future to live in peace and good-will with his neighbours, the bishop earnestly entreated the king to leave him some three or four to keep his mind in good exercise. Similarly Panurge entreated Pantag'ruel not to pay off all his debts, but to leave some centimes at least, that he might not feel altogether a stranger to his own self.—*Rabelais*, "*Pantagruel*," iii. 5. (*See* LILBURN.)

Lay-brothers. Persons not in holy orders received into convents under the three vows. They belong to the laïty. (Greek, *laös*, people.)

Lay Figures. Wooden figures with free joints, used by artists chiefly for the study of drapery. This is a metaphorical use of lay. As divines divide the world into two parties, the ecclesiastics and the laity, so artists divide their models into two classes, the living and the lay.

Lay of the Last Minstrel. (For plot *see* MARGARET.)

Lay'amon, who wrote a translation in Saxon of the "Brut" of Wace, in the twelfth century, is called *The English Ennius.* (*See* ENNIUS.)

Lazar-house or *Lazaretto.* A house for poor persons affected with contagious diseases. So called from the beggar Lazarus (*q.v.*).

Laz'arists. A body of missionaries founded by St. Vincent de Paul in 1632, and so termed from the priory of St. Lazarus, at Paris, which was their headquarters.

Lazarillo de Tormës (1553). A comic romance, something in the "Gil Blas" style, the object being to satirise all classes of society. Lazarillo, a light, jovial, audacious man-servant, sees his masters in their undress, and exposes their foibles. This work was written by Diego Hurtado de Mendoza, general and statesman of Spain, author of "War against the Moors," the best historical production in Spain.

Lazaro'në, plur. *Lazaroni* (*Italian*). The mob. Originally all those people of Naples who lived in the streets without any habitation of their own; so called from the hospital of St. Lazarus, which served as a refuge for the destitute of that city. Every year they elected a chief, called the *Capo Lazzaro*. Masaniello, in 1647, with these vagabonds accomplished the revolution of Naples. In 1798 Michele Sforza, at the head of the Lazaroni, successfully resisted Etienne Championnet, the French general.

Lazarus. Any poor beggar; so called from the Lazarus of the parable, who was laid daily at the rich man's gate (St. Luke xvi.).

La'zy means serfs.

> Dividebantur anti'qui Saxo'nës (ut testa'tur Nithardus) in tres ordines, Edhillingos, Tæilingos et Lazzos (hoc est *nobiles ingen'uos*, et *servi'les*) quam et nos distinctio'nem diu retinuimus. Sed Ricardo autem secund'o pars servo'rum max'ima se in liberta'tem vindica'vit; sic ut hod'ie apud Anglos rarior invenia'tur servus, qui manicip'ium di'citur. Restat nihilominus anti'quæ appellatio'nis commemora'tio. Igna'vos enim hodie *lazie* dicimus.—*Spelman.*

Lazy as David Lawrence's dog, that leaned his head against a wall to bark.

Lazy as Joe, the marine, who laid down his musket to sneeze.—Sailor's Proverb.

Lazy as Ludlam's dog, which leaned his head against the wall to bark. This Ludlam was the famous sorceress of Surrey, who lived in a cave near Farnham, called "Ludlam's Cave." She kept a dog, noted for its laziness, so that when the rustics came to consult the witch, it would hardly condescend to give notice of their approach, even with the ghost of a bark.—*Ray*, "*Proverbs.*"

Lazy Lawrence of Lubberland. The hero of a popular tale. He served the schoolmaster, the squire's cook, the farmer, and his own wife, which was accounted high treason in Lubberland.

Lazy-man's Load. One too heavy to be carried; so called because lazy people, to save themselves the trouble of coming a second time, are apt to overload themselves.

Lazzaro'ni. (*See* Lazaroni.)

L'État c'est Moi (*I am the State*). The saying and belief of Louis XIV. On this principle he acted with tolerable consistency.

Le Roi le Veut (*French*, The king wills it). The form of royal assent made by the clerk of parliament to bills submitted to the crown. The dissent is expressed by *Le roi s'avisera* (The king will give it his consideration).

Le'a. One of the "daughters of men" beloved by one of the "sons of God." The angel who loved her ranked with the least of the spirits of light, whose post around the throne was in the uttermost circle. Sent to earth on a message, he saw Lea bathing, and fell in love with her; but Lea was so heavenly-minded that her only wish was to "dwell in purity, and serve God in singleness of heart." Her angel lover, in the madness of his passion, told Lea the spell-word that gave him admittance into heaven. The moment Lea uttered that word her body became spiritual, rose through the air, and vanished from his sight. On the other hand, the angel lost his ethereal nature, and became altogether earthy, like a child of clay.—*Moore*, "*Loves of the Angels*," story i.

Lea'ba na Feine (*Beds of the Fëinë*). The name of several large piles of stones in Ireland. The ancient Irish warriors were called Fe'-i-ne, which some mistake for Phœni (Carthaginians), but which means *hunters*; thus Nimrod was called "a mighty hunter" (warrior or Fenian).

Leading Note in music. The sharp seventh of the diatonic scale, which *leads* to the octave, only half a tone higher.

Leading Question. A question so worded as to suggest an answer. "Was he dressed in a black coat?" leads to the answer "Yes." In cross-examining a witness, leading questions are permitted, because the chief object of a cross-examination is to obtain contradictions.

Leading-strings. *To be in leading-strings*, is to be under the control of

another. Leading-strings are those strings used for holding-up infants just learning to walk.

Leaf. Before the invention of paper, one of the substances employed for writing was the leaves of certain plants. In the British Museum are some writings on leaves from the Malabar coast, and several copies of the Bible written on palm-leaves. The reverse and obverse pages of a book are still called leaves; and the double page of a ledger is termed a "folio," from *folium* (a leaf).

League. *The Holy League* was founded at Péronne in 1576, for the maintenance of the Roman Catholic religion in its predominancy, and the exclusion of Protestant princes from the throne. This league was mainly due to the Guises.

Lean'der (3 syl.). A young man of Aby'dos who swam nightly across the Hellespont to visit his lady-love, Hero, a priestess of Sestos. One night he was drowned in his attempt, and Hero leaped into the Hellespont also. This story is told in one of the poems of Musæus, entitled "Hero and Leander."

Leandro *the Fair.* A knight whose adventures and exploits form a supplemental part of the Spanish romance called "Am'adis of Gaul." This part was added by Pedro de Lujan.

Leaning Tower. The one at Pisa, in Italy, leans a little more than six feet in eighty; but at Caerphilly, in Glamorganshire, there is a tower which leans eleven feet in eighty.

Leap-year. Every year divisible by four. Such years occur every fourth year. In ordinary years the day of the month which falls on Monday this year, will fall on Tuesday next year, and Wednesday the year after; but the fourth year will leap over Thursday to Friday. This is because a day is added to February, which of course affects every subsequent day. (*See* BISSEXTILE.)

The ladies propose, and if not accepted, claim a silk gown. St. Patrick, having "driven the frogs out of the bogs," was walking along the shores of Lough Neagh, when he was accosted by St. Bridget in tears, and was told that a mutiny had broken out in the nunnery over which she presided, the ladies claiming the right of "popping the question." St. Patrick said he would concede them the right every seventh year, when St. Bridget threw her arms round his neck, and exclaimed, "Arrah, Pathrick, jewel, I daurn't go back to the girls wid such a proposal. Make it one year in four." St. Patrick replied, "Bridget, acushla, squeeze me that way agin, an' I'll give ye leap-year, the longest of the lot." St. Bridget, upon this, popped the question to St. Patrick himself, who of course could not marry; so he patched up the difficulty as best he could with a kiss and a silk gown.

Lear (*King*). A legendary king of Britain, who in his old age divided his kingdom between Goneril and Regan, two of his daughters, who professed great love for him. These two daughters drove the old man mad by their unnatural conduct.—*Shakespeare, "King Lear."*

Percy, in his "Reliques of Ancient English Poetry," has a ballad about "King Leir and his Three Daughters" (series i., bk. 2).

Camden tells a similar story of Ina, king of the West Saxons (*see* "Remains," p. 306, edition 1674). The story of king Lear is given by Geoffrey of Monmouth in his "Chronicles," whence Holinshed transcribed it. Spenser has introduced the same story into his "Faëry Queen," bk. ii., canto 10.

Learn (1 syl.). *Live and learn.*

Cato, the censor, was an old man when he taught himself Greek.

Michael Angelo, at seventy years of age, said, "I am still learning."

John Kemble wrote out Hamlet thirty times, and said, on quitting the stage, "I am now beginning to understand my art."

Mrs. Siddons, after she left the stage, was found studying Lady Macbeth, and said, "I am amazed to discover some new points in the character which I never found out while acting it."

Milton, in his blindness, when past fifty, sat down to complete his "Paradise Lost."

Scott, at fifty-five, took up his pen to redeem an enormous liability.

Richardson was above fifty when he published his first novel ("Pam'ela").

Benjamin West was sixty-four when he commenced his series of paintings, one of which is "Christ Healing the Sick."

Learn by heart. The heart is the seat of understanding; thus the Scripture speaks of men "wise in heart;" and "slow of heart" means dull of understanding. To learn by heart, is to learn and understand; to learn by *rote*, is to learn so as to be able to repeat; to learn by memory, is to commit to memory without reference to understanding what is so learnt.

Learned. Coloman, king of Hungary, was called *The Learned.* (1095-1114.) (*See* BEAUCLERC.)

The Learnëd Blacksmith. Elihu Burritt, the linguist, who was at one time a blacksmith. (1811-1879.)

The Learnëd Painter. Charles Lebrun; so called from the great accuracy of his costumes. (1619-1690.)

The Learnëd Tailor. Henry Wild, of Norwich, who mastered, while he worked at his trade, the Greek, Latin, Hebrew, Chaldaic, Syriac, Persian, and Arabic languages. (1684-1734.)

Leather or Prunella. *It is all leather or prunella.* Nothing of any moment, all rubbish. Prunella is a woollen stuff, used for the uppers of ladies' boots and shoes. (*See* SALT.)

> Worth makes the man, and want of it the fellow;
> The rest is all but leather or prunella.
> *Pope, "Essay on Man,"* iv.

Leathering. *To give one a leathering* is to beat him with a leather belt, such as policemen wear, and boys used to wear; or, more probably, it is a corruption of *lathering* (Welsh, *llathen*, a rod).

Leatherstocking (*Natty*). The nickname of Natty Bumppo (*q.v.*), in Cooper's novel, called "The Pioneers." A half savage and half Christian chevalier of American wild life.

Led Captain (*A*). An obsequious person, who dances attendance on the master and mistress of a house, for which service he has a knife and fork at the dinner-table. He is led like a dog, and always graced with the title of captain. If *led* is short for *leddy*, the phrase would be analogous to our "lady's man."

Leda. Zeus [*the heavens above*], in the form of a swan [*the clouds*], embraces Leda [*mother earth*], and begets the Dioscuri and Helen [*morn and evening twilight*, and Helen *the moon*].

Lee. *Under the lee of the land.* Under the shelter of the cliffs which break the force of the winds. (A Sax. *hleo*, a shelter.)

Under the lee of a ship. On the side opposite to the wind, so that the ship shelters or wards it off.

To lay a ship by the lee, is to bring her so that all her sails may be flat against the masts and shrouds, and that the wind may come right on her broadside, so that she will make little or no way.

Lee Hatch. *Take care of the lee hatch.* Take care, helmsman, that the ship goes not to the leeward of her course—*i.e.*, the part towards which the wind blows.

Lee Shore, is the shore under the lee of a ship, or that towards which the wind blows. (*See* LEE.)

Lee-side and Weather-side. The *lee-side* of a ship is that farthest from the point whence the wind blows; the *weather-side* is the opposite part, viz., that upon which the wind blows, or in other words, the part to *windward*.

Lee Tide or *Leeward Tide*, is a tide running in the same direction as the wind blows. A tide in the opposite direction is called *a tide under the lee*.

Leeward and Windward. Leeward is toward the lee, or that part towards which the wind blows; *windward* is in the opposite direction, viz., in the teeth of the wind. "Leeward" pro. *lu'. od.*

Leek. *Wearing the leek on St. David's day.* Mr. Brady says St. David caused the Britons under king Cadwallader to distinguish themselves by a leek in their caps. They conquered the Saxons, and recall their victory by adopting the leek on every anniversary (March 1).—"*Clavis Calendaria.*" Wearing the leek is obsolete.

Shakespeare makes out that the Welsh wore leeks at the battle of Poitiers, for Fluellen says:

> If your majesty is remembered of it, the Welsh men did goot service in a garden where leeks did grow, wearing leeks in their Monmouth caps, which your majesty knows to this hour is an honourable badge of the service; and I do believe your majesty takes no scorn to wear leek upon St. Tavy's Day.—*"Henry V.,"* iv. 7.

To eat the leek. To be compelled to eat your own words, or retract what you have said. Fluellen (in Shakespeare's "Henry V.") is taunted by Pistol for wearing a leek in his hat. "Hence," says Pistol, "I am qualmish at the smell of leek." Fluellen replies, "I peseech

you . . . at my desire . . . to eat this leek." The ancient answers, "Not for Cadwallader and all his goats." Then the peppery Welshman beats him, nor desists till Pistol has swallowed the entire abhorrence.

Lees. *There are lees to every wine.* The best things have some defect. A French proverb.

Lefevre. The poor lieutenant whose story is so touchingly told in Sterne's "Tristram Shandy."

Left, unlucky; **Right,** lucky. The augur among the Romans having taken his stand on the Capit'oline hill, and marked out with his wand the space in the heavens to be the field of observation, divided the space into two from top to bottom. If the birds appeared on the left side of the division the augury was unlucky, if on the right side the augury was pronounced to be favourable.

"Hail, gentle bird, turn thy wings and fly on my right hand!" but the bird flew on the left side. Then the cat grew very heavy, for he knew the omen to be unlucky.—"*Reynard the Fox*," iii.

The Left, in the Legislative Assembly of France, meant the Girondists; it was famous for its orators. In the House of Commons the opposition occupies the left-hand side of the Speaker. In the Austrian Assembly the democratic party is called *The Left*.

Over the left. A way of expressing disbelief, incredulity, or a negative. The allusion is to morganatic marriages (*q.v.*). When a woman so married claimed to be a wedded wife, she was told that such was the case "over the left." (*See below.*)

Left-handed Marriage. A morganat'ic marriage (*q.v.*). In these marriages the husband gives his left hand to the bride instead of the right, when he says "I take thee for my wedded wife." George William, duke of Zell, married Eleanora d'Esmiers in this way, and the lady took the name and title of Lady of Harburg; her daughter was Sophia Dorothe'a, the wife of George I.

Leg (*A*), that is, a olackleg (*q.v.*). *To make a leg*, is to make a bow.

The pursuivant smiled at their simplicitye,
And making many legges, tooke their reward.
"*The King and Miller of Mansfield.*"

Leg-bail—*i.e.*, to cut and run.

Legend means simply "something to be read" as part of the divine service. The narratives of the lives of saints and martyrs were so termed from their being read, especially at matins, and after dinner in the refectories. Exaggeration and a love for the wonderful so predominated in these readings, that the word came to signify the untrue, or rather, an event based on tradition.

Legend of Pierce Gaveston. A poem of 702 lines, by Michael Drayton.

Legend of Rollo, Duke of Normandy. A poem of about 940 lines, by Michael Drayton.

Legen'da Au'rea, by Jacob de Voragine. A collection of monkish legends in Latin.

Leger. *St. Leger Stakes* (Doncaster); so called from colonel Anthony St. Leger, who founded them in 1776. The colonel was governor of St. Lucia, and cousin of the Hon. Elizabeth St. Leger (the lady Freemason).

Legion. *My name is Legion, for we are many* (St. Mark v. 9). A proverbial expression somewhat similar to hydra-headed. Thus, speaking of the houseless poor we should say, "Their name is Legion;" so also we should say of the diseases arising from want of cleanliness, the evils of ignorance, and so on.

Legion of Honour. An order of merit instituted by the First Consul in 1802, for either military or civil merit. In 1843 there were 49,417 members, but in 1851 one new member was elected for every two extinct ones, so that the honour is no longer a mere farce.

The Thundering Legion. The Roman legion that discomfited the Marcomanni in 179 is so called, because (as the legend informs us) a thunder-storm was sent in answer to the prayers of certain Christians. This storm relieved the thirst of the legion like that which was sent to the aid of Joshua after he commanded the sun to stay its course, and assisted them to their victory.—*Dion. Cassius*, lxxi. 8.

Legislator or Solon of Parnassus. Boileau was so called by Voltaire, because of his "Art of Poetry," a production unequalled in the whole range of didactic poetry. (1636-1711.)

Leglin-girth. *To cast a leglin-girth.* To have "a screw loose;" to have made

a *faux pas;* to have one's reputation blown upon. A leglin-girth is the lowest hoop of a leglin or milk-pail. (*See* Sir Walter Scott, "Fortunes of Nigel," ch. xxii.)

Legree. A slave-dealer in "Uncle Tom's Cabin," by Mrs. Beecher Stowe.

Leicester is the camp-town on the river Leire, now called the Soar.

Leicester Square (*London*). So called from a family mansion of the Sydneys, earls of Leicester, which stood on the north-east side.

The earl of Leicester, father of Algernon Sidney the patriot....built for himself a stately house at the north-east corner of a square plot of "Lammas Land," belonging to the parish of St. Martin's, which plot henceforth became known to Londoners as Leicester Fields. A square gradually grew up on the spot, and was completed in 1671.—*Cassell's Magazine*, "*London Legends*," xi.

Leigh (*Aurora*). The heroine of Mrs. Browning's poem so called, designed to show the noble aim of true art.

Leilah (*Li-lah*). A beautiful young slave, the concubine of Hassan, caliph of the Ottoman empire. She falls in love with the Giaour, flees from the seraglio, is overtaken by an emir, and cast into the sea.—*Byron*, "*The Giaour*."

Lely (*Sir Peter*), the painter, was the son of Vander Vaas or Faes, of Westphalia, whose house had a lily for its sign. Both father and son went by the nickname of Le-lys (the Lily), a sobriquet which Peter adopted as his cognomen.

Le'man (*Lake*). Geneva; called in Latin *Lemannus*.

Lake Leman woos me with its crystal face.
Lord Byron, "*Childe Harold*," iii. 68.

Lem'nian. *A Lemnian act.* One of unusual barbarity and cruelty. The phrase arose from two horrible massacres perpetrated by the Lemnians: The first was the murder of all the men and male children on the island by the women; and the other was the murder by the men of all the children in the island born of Athenian parents.

Lem'nian Earth. A species of earth of a yellowish-grey colour, found in the island of Lemnos, said to cure the bites of serpents and other wounds. It was called *terra sigilla'ta*, because it was sealed by the priest before being vended. Philocte'tës was left at Lemnos when wounded in the foot by Herculës.

Lem'urës. The spirits of the dead. Good lem'urës were called Larës, but bad ones Larvæ, spectres who wandered about at night-time to terrify the living. Milton makes Lares *one syllable*, and Lemures *two syllables*.—*Ovid*, "*Fasti*," v.

The lars and lemures moan with midnight plaint.
Milton, "*Ode on the Nativity*."

Length (*A*). Forty-two lines. This is a theatrical term; an actor says he has one, two, or more *lengths* in his part; and if written out for him, the scribe is paid by the length.

Length-month. (*See* LENT.)

Lens (*Latin*, a lentil or bean). Glasses used in mathematical instruments are so called because the double convex one, which may be termed the perfect lens, is of a bean shape.

Lenson. *As much akin, as Lenson hill to Pilsen pin*—*i.e.*, not at all. Lenson and Pilsen are two high hills in Dorsetshire, called by sailors the Cow and Calf. Out at sea they look like one elevation, though in reality several hills separate them.

Lent is from Lenet. *Lencten-tid* (spring-tide) was the Saxon name for March, because in this month there is a manifest lengthening of the days. As the chief part of the great fast falls in March, this period of fast received the name of the *Lencten-fœsten*, or Lent.

Lenten. Frugal, stinted, as food in Lent. Shakespeare has "lenten entertainment" ("Hamlet," ii. 2); "a lenten answer" ("Twelfth Night," i. 5); "a lenten pye" ("Romeo and Juliet," ii. 4).

Le'on (in "Orlando Furioso"), son of Constantine, the Greek emperor, is promised Bradamant in marriage by her parents, Amon and Beatrice; but Bradamant loves Roge'ro. By-and-by a friendship springs up between Leon and Rogero, and when the prince learns that Bradamant and Roge'ro are betrothed to each other, he nobly withdraws his suit, and Rogero is married to the lady of his affection.

Leonard. A real scholar, forced for daily bread to keep a common school.—*Crabbe*, "*Borough*," letter xxiv.

St. Leonard is usually represented in a deacon's dress, and holding chains or broken fetters in his hand, in allusion to

his untiring zeal in releasing prisoners. Contemporary with Clovis.

Leon'idas of Modern Greece. Marco Bozzaris, who with 1,200 men put to rout 4,000 Turco-Albanians, at Kerpenisi, but was killed in the attack (1823). He was buried at Mesolonghi.

Le'onine Contract. A one-sided agreement, so called in allusion to the Fable of "The Lion and his Fellow-Hunters." (*See* GLAUCUS.)

Le'onine Verses. Verses in which the middle word rhymes with the end one; so called from the inventor Leoni'nus, a canon of the church of St. Victor, in Paris, in the twelfth century.

Ni fallat *fatum*, Scoti, quocunque *locatum*
Invenient *lapidem*, regnare tenentur *ibidem*;
Gloria *factorum* conceditur *honorum*.

If true the fate thy bards relate,
Where bides this stane, Scotch kings shall reign;
Whose deeds of glory shall live in story.

One of the most noted specimens of Leonine verse celebrates the tale of a Jew, who fell into a pit on Saturday and refused to be helped out because it was his Sabbath. His comrade, being a Christian, refused to aid him the day following, because it was Sunday:—

Tende manus, *Salomon*, ego te de stercore *collam*.
Sabbata nostra *colo*, de stercore *nolo*.
Sabbata nostra *quidem* Salomon celebrabis *ibidem*.

"Your hand," cried John Bull, "and I'll give you a pull."
"'Tis our Sabbath, dear John, when no work must be done."
"As mine is on Sunday, you must stay there till Monday."

Leonnoys, *Leonnesse*, or *Lyonnesse*. A mythical country, contiguous to Cornwall.

Leono'ra, wife of Fernando Florestan, a state prisoner in Seville, in order to aid his release, assumed the attire of a man and the name of Fide'lio. She enters the service of Rocco the jailor, and Marcellina the jailor's daughter falls in love with her. Pizarro, governor of the prison, being resolved to murder Fernando, sends Rocco and Fidelio to dig his grave in his cell. Pizarro descends to accomplish his nefarious purpose, when Leonora draws a pistol and intercepts him. At this moment the minister of state arrives, and orders the prisoner to be released. Leonora is allowed to unlock the chains of her husband, and the revenge of Pizarro is foiled.—*Beethoven*, "*Fidelio*" (*an opera*).

Leonora. A princess who falls in love with Manri'co, the supposed son of Azucen'a the gipsey. The conte di Luna is in love with her, and happening to get Manri'co and his reputed mother into his power, condemns them to death. Leonora intercedes for Manrico, and promises the count if he will spare his life to "give herself to him." The count consents, and goes to the prison to fulfil his promise, when Leonora falls dead from the effect of poison which she has sucked from a ring. Manrico, perceiving this, dies also. —*Verdi*, "*Il Trovatorè*" (*an opera*).

Leono'ra de Guzman. The mistress or "favourite" of Alfonso XI. of Castile. Ferdinando, not knowing who she was, fell in love with her; and Alfonso, to save himself from excommunication and reward Ferdinando for services, gave them in marriage to each other. No sooner was this done than the bridegroom, hearing who his bride was, indignantly rejected her and became a monk. Leonora entered the same monastery as a novice, made herself known to Ferdinando, obtained his forgiveness, and died.—*Donizetti*, "*La Favorita*" (*an opera*).

Leon'tes (3 syl.), king of Sicilia, invited his friend Polix'enës, king of Bohemia, to pay him a visit, and being seized with jealousy, ordered Camillo to poison him. Camillo told Polixenes of the king's jealousy, and fled with him to Bohemia. The flight of Polixenes increased the anger of Leontes against Hermi'onë, his virtuous queen, whom he sent to prison, where she was confined of a daughter (Per'dita), and it was reported that she had died in giving birth to the child. Per'dita, by order of the jealous king, was put away that she might be no more heard of as his; but being abandoned in Bohemia, she was discovered by a shepherd, who brought her up as his own child. In time, Florizel, the son and heir of Polixenes, under the assumed name of Doriclës, fell in love with Perdita; but Polixenes, hearing of this attachment, sternly forbade the match. The two lovers, under the charge of Camillo, fled to Sicily, where the mystery was cleared up, and all "went merry as a marriage bell."—*Shakespeare*, "*Winter's Tale.*"

Leopard, in Christian art, is employed to represent that beast spoken of in the Apocalypse with seven heads and

ten horns; six of the horns are nimbed, but the seventh being "wounded to death" has lost its power, and consequently has no nimbus.

Leopard, in heraldry, represents those brave and generous warriors who have performed some bold enterprise with force, courage, promptitude, and activity.

Leopards. So the French designate the English, because their heralds describe our device as a *lion leopardé*. Bertrand du Guesclin, the famous Breton, declared that men "devoyent bien honorer la noble Fleur-de-lis, plus qu'ils ne faisaient le félon Liépard."

Lepol'emo. A knight whose adventures and exploits form a supplemental part to the Spanish romance called "Am'adis of Gaul." This part was added by Pedro de Lujan.

Leporel'lo. The valet of Don Giovanni, in Mozart's opera of "Don Giovanni."

Lerna. *A Lërna of ills* (malo'rum Lerna). A very great evil. Lake Lerna is where Hercules destroyed the hydra which did incalculable evil to Argos.

> Spain was a Lerna of ills to all Europe, while it aspired to universal monarchy.—*P. Motteaux, Preface to "Rabelais."*

Les Anguilles de Melun. Crying out before you are hurt. When the *Mystery* of St. Bartholomew was performed at Melun, one Languille took the character of the saint, but when the executioner came to "flay him alive," got nervous and began to shriek in earnest. The audience were in hysterics at the fun, and shouted out, "*Languille crie avant qu'on l'écorche*," and "Les anguilles de Melun" passed into a French proverb.

Les'bian Poets (*The*). Terpan'der, Alcæ'us, Ari'on, and the poetess Sappho, all of Lesbos.

Les'sian Diet. Great abstinence; so called from Lessius, a physician who prescribed very stringent rules for diet.

Let us Eat and Drink, for to-morrow we shall Die (Isa. xxii. 13). The Egyptians in their banquets exhibited a skeleton to the guests, to remind them of the brevity of human life, saying as they did so, "Let us eat and drink, for to-morrow we die."

Le'the (2 syl.), in Greek mythology, is one of the rivers of Hadës, which the souls of all the dead are obliged to taste, that they may forget everything said and done in the earth on which they lived.

Letters. Their proportionate use is as follows:—

E	..	1,000	H	..	540	F	..	236	K	..	88
T	..	770	R	..	528	W	..	190	J	..	5
A	..	723	D	..	392	Y	..	184	Q	..	50
I	..	704	L	..	360	P	..	168	X	..	46
S	..	680	U	..	296	G	..	168	Z	..	22
O	..	672	C	..	280	B	..	158			
N	..	670	M	..	272	V	..	120			

Consonants, 5,977. Vowels, 3,400.

As initial letters the order is very different, the proportion being—

S	..	1,194	M	..	439	W	..	272	Q	..	58
C	..	937	F	..	388	G	..	206	K	..	47
P	..	804	I	..	377	U	..	228	Y	..	23
A	..	574	E	..	340	O	..	206	Z	..	18
T	..	571	H	..	308	V	..	172	X	..	4
D	..	503	L	..	293	N	..	153			
B	..	403	R	..	291	J	..	69			

Letters. Philo affirms that letters were invented by Abraham.

Many attribute the invention to Badamanth, the Assyrian.

Blair says they were invented by Memnon, the Egyptian, B.C. 1822.

The same authority says that Menës invented hieroglyphics, and wrote in them a history of Egypt, B.C. 2122.

Josephus asserts that he had seen inscriptions by Seth, son of Adam.

Lucan says—

> Phœni'cës primi, famæ si credîtur, ausi
> Mansu'ram ru'dibus vocem signa'ré figu'ris.
> "*Pharsalia*," iii. 220.

Sir Richard Phillips says—"Thoth, the Egyptian who invented current writing, lived between B.C. 2806 and 3000."

Many maintain that Jehovah taught men written characters when he inscribed on stone the ten commandments. Of course all these assertions have a similar value to mythology and fable.

Father of Letters (Père des Lettres). François I. of France. (1494-1547.)

Lorenzo de' Medici, *the Magnificent*. (1448-1492.)

Letters Patent. So denominated because they are written upon open sheets of parchment, with the seal of the sovereign or party by whom they were issued pendent at the bottom. Close letters are folded up and sealed on the outside. —*Sir Thomas Duffus Hardy*.

Letter of Credit. A letter written by a merchant or banker to another, requesting him to credit the bearer with

certain sums of money. *Circular notes* are letters of credit carried by gentlemen when they travel.

Letter of Marque. A commission authorising a privateer to make reprisals on a hostile nation till satisfaction for injury has been duly made. Called marque because the persons to whom they are given may *sell* or bring to *market* all the spoil they take, and keep the proceeds for their own use.

Lettre de Cachet (*French*). An arbitrary warrant of imprisonment; a letter folded and sealed with the king's cachet or little seal. These were secret instructions to the person addressed to proceed against some one named in the letter. The lieutenant-general of police kept an unlimited number of these instruments, and any one, for a consideration, could obtain one, either to conceal a criminal, or to incarcerate some one obnoxious. This power was abolished in the Revolution.

Lettre de Jérusalem. A letter written to extort money. (*See* Vidocq, "Les Voleurs," i. 240-253.)

Leuca'dia or *Leucas*. The promontory from which desponding lovers threw themselves into the sea. Sappho threw herself from this rock into the sea, when she found her love for Phaon was in vain.

> Thence injured lovers, leaping from above,
> Their flames extinguish, and forget to love.
> *Pope, "Sappho to Phaon."*

Leucippus (Greek, *Leukippos*). Founder of the Atomistic school of Greek philosophy (about B.C. 428).

Leucoth'ea (*White Goddess*). So Ino was called after she became a sea-nymph. Her son Palæmon, called by the Romans Portu'nus, was the protecting genius of harbours.

Levant'. *He has levan'ted—i.e.*, made off, decamped. A *levan'ter* is one who makes a bet, and runs away without paying his bet if he loses. (Saxon, *læfan*, to leave.)

Lev'ant and Couchant. Applied to cattle which have strayed into another's field, and have been there long enough to lie down and sleep.

Levée. *Levée en masse* (French). A patriotic rising of a whole nation to defend their country from invasion.

The Queen's Levée. It was customary for the queens of France to receive at the hour of their levée—*i.e.*, while making their toilet—the visits of certain noblemen. This custom was afterwards demanded as a right by the court physicians, messengers from the king, the queen's secretary, and some few other gentlemen, so that ten or more persons were often in the dressing-room while the queen was making her toilet and sipping her coffee. The word is now used to express that concourse of gentlemen who wait on the Queen on mornings appointed. No ladies except those attached to the court are present on these occasions.

Lev'ellers. Radicals in the time of Charles I. and the Commonwealth, who wanted all men to be placed on a level with respect to their eligibility to office. (*See* Lilburn: White Boys.)

Levelling-up. Raising the lower to the higher level. The expression was first employed by lord Mayo when opposing Mr. Gladstone's proposition to abolish the Church Establishment of Ireland. Lord Mayo meant by it that the tory government wished to endow the Roman Catholics and Dissenters as the Church of England was endowed, and not to disendow the Church of England, and lower it to the condition of other religious communities in Ireland. (1868.)

Lev'eret. The duke d'Epernon always swooned at the sight of a *leveret*, though he was not affected if he saw a hare. (*See* Fox.)

Levi'athan. The crocodile, or some extinct sea-monster, described in the Book of Job (chap. xli.). It sometimes in Scripture designates Pharaoh, king of Egypt, as in Psa. lxxiv. 14; Isa. xxvii. 1; and Ezek. xxix. 3, &c., where the word is translated "dragon."

The Leviathan of literature. Dr. Johnson. (1709-1784.)

Levit'ical. Belonging to the Levites or priestly tribe of Levi; pertaining to the Jewish priesthood, as the *Levitical law, Levitical rites.*

Lewd (Saxon, *leóde*) simply means the laity. This word carries with it a comment on the old ecclesiastical notion of the virtue of celibacy. The clergy were bound to celibacy, not so the laity, hence the clergy were the "chaste men," and the laity the "lewd or wanton ones."

Lewis (Monk). (*See* MONK.)

Lewis Baboon. Louis XIV. of France is so called in Arbuthnot's "History of John Bull."

Lex non scripta. The common law as distinguished from the statute or written law. Common law does not derive its force from being recorded, and though its several provisions have been compiled and printed, the compilations are not statutes, but simply remembrancers.

Lex Talio'nis (*Latin*). Tit for tat; the law of retaliation.

Leyden Jar or *Phial.* A glass vessel partly coated, inside and out, with lead-foil, and used in electrical experiments to receive accumulated electricity; invented by Vanleigh, of Leyden, in the Netherlands.

Liak'ura (3 syl.). Parnassus.

> But where is he that hath beheld
> The peak of Liakura unveiled.
> *Byron, "The Giaour."*

Liar (*The*). Al Aswad, who set himself up as a prophet against Mahomet, and for four months met with great success. He was called *the Weather-cock* because he changed his creed so often, *the Impostor*, and *the Liar*.

Moseïlma, another contemporary, who affirmed that the "belly is the seat of the soul." He wrote to Mahomet, and began his letter: "From Moseïlma prophet of Allah, to Mahomet prophet of Allah," and received for answer a letter beginning thus: "From Mahomet the prophet of God, to Moseïlma the Liar."

Prince of Liars. Ferdinand Mendez Pinto, a Portuguese traveller, whose narrative partakes so much of the Munchausen character, that Cervantes dubbed him "the Prince of Liars." He is alluded to in the "Tatler" as a man "of infinite adventure and unbounded imagination."

Li'bel means a *little book* (Latin, *libellus*). A lampoon, a satire, or any defamatory writing. Originally it meant a plaintiff's statement of his case, which usually "defames" the defendant.

The greater the Truth the greater the Libel. William Murray, earl of Mansfield. (1704-1793.)

> Dost not know that old Mansfield, who writes like the Bible,
> Says: "The more 'tis a truth, Sir, the more 'tis a libel."
> *Burns.*

Li'ber Albus contains the laws and customs of the city of London.

Li'ber Niger or *The Black Book of the Exchequer*, compiled by Gervase of Tilbury.

Lib'erals. A political term first employed when lord Byron and his friends set on foot the periodical called "The Liberal," to represent their views in politics, religion, and literature.

Liberal Arts. Book-learning (Latin, *liber*); viz., Grammar, Rhetoric, Philosophy, Arithmetic, Geometry, Astronomy, and Music.

Lib'erator (*The*). The Peruvians so call Simon Bolivar, who established the independence of Peru (1785—1831).

Liberator of the World. So Dr. Franklin has been called (1706—1790).

Lib'ertines. A sect of heretics in Holland, led by Quinton a factor, and Copin. They maintained that nothing is sinful but to those who think it sinful, and that perfect innocence is to live without doubt.

Liberty means "to do what one likes." (Latin, *libet.*)

Cap of liberty. The goddess of liberty, in the Aventine Mount, was represented as holding in her hand a cap, the symbol of freedom. In France, the Jacobins wore a *red* cap; in England, a *blue* cap with a white border is the symbol of liberty, and Britannia is sometimes represented as holding such a cap on the point of her spear. (*See* CAP.)

Libissa. Queen of the fairies.

Li'bra (*the balance*). One of the twelve signs of the Zodiac (September 23rd to October 23rd) when day and night being weighed would be found equal.

Li'brary. One of the most approved materials for writing on, before the invention of paper, was the thin rind between the solid wood and the outside bark of certain trees. This substance is in Latin called *liber*, which came in time to signify also a "book." Hence our *library*, the place for books; *librarian*, the keeper of books; and the French *livre*, a book.

A living or *walking library.* Longi'nus, the philosopher and rhetorician, was so called. (213-273.)

Public libraries.

¶ *Ancient.* That of Alexandria, founded by the Ptolemies. Burnt by order of the calif Omar A.D. 641.

The first public library of Rome was founded by As'inus Polio; the second, called the Palatine, by Augustus.

The royal library of the Fatimites of Egypt contained 100,000 manuscripts, splendidly bound.—*Gibbon.*

The library of the Ommiadës of Spain contained 600,000 volumes, 44 of which were catalogues.—*Gibbon.*

There were seventy public libraries in the kingdom of Andalu'sia.—*Gibbon.*

When the monastery of Croydon was burnt, in 1091, its library consisted of 900 volumes, 300 of which were very large.—*Ingulphus.*

¶ *Modern.* The British Museum contains 89,000 manuscripts, and about 900,000 volumes (some 40,000 additions are made annually).

The Impériale, France, about 600,000 books, 500,000 pamphlets, and 85,000 manuscripts.

The Munich, about 500,000 books and 10,000 manuscripts.

The Vienna, about 400,000 books and 20,000 manuscripts.

The Vatican, about 150,000 books and 40,000 manuscripts.

The Imperial, of Russia, about 600,000 books and 21,000 manuscripts.

The Copenhagen, about 450,000 books and 15,000 manuscripts.

Lib'ya. Africa, or all the interior of Africa.

Licen'tiate (4 syl.). One who has a licence to practise some art or faculty, as a *licentiate of medicine.*

Lich. A dead body. (Saxon, *lic*; German, *leiche.*)

Lich-field, in Staffordshire. *The field of the dead—i.e.*, of the martyred Christians.

Lich-fowls. Birds that feed on carrion, as night-ravens, screech-owls, &c.

Lich-gate. The shed or covered place at the entrance of church-yards, intended to afford shelter to the coffin and mourners, while they wait for the clergyman to conduct the *cortège* into the church.

Lich-owl. The owl superstitiously supposed to foretell death.

Lich-wake or *Lyke-wake.* The funeral feast or the waking of a corpse—*i.e.*, watching it all night.

Lich-way. The path by which a funeral is conveyed to church, which not unfrequently deviates from the ordinary road. It was long supposed that wherever a dead body passed became a public thoroughfare.

Lichten. Belonging to the lich-ground or cemetery. In Chichester, just outside the city walls on the east are what the common people call the lightnen or liten schools, a corruption of lichten schools, so termed because they stand on a part of the ancient Saxon lich-acre. The spelling usually adopted for these schools is "litten."

Lick. I *licked him.* I flogged or beat him. (Saxon, *slic*-an, to strike.) Generally derived from *lictors*, the Roman officers who inflicted punishment on criminals, but the resemblance of the words is accidental.

To lick into shape. According to tradition the cubs of bears are cast shapeless, and remain so till the dam has licked them into proper form.

> So watchful Bruin forms, with plastic care,
> Each growing lump, and brings it to a bear.
> "*Dunciad*," bk. i. 101.

Lictors. *Binders* (Latin, *ligo*, to bind or tie). These Roman officers were so called because they bound the hands and feet of criminals before they executed the award of the law upon them. —*Aulus Gellius.*

Lid. Greek, *kleid'* (to shut down); Latin, *claud'* and *clud'*; Saxon, *hlid*; Dutch and Danish, *lid*; our *lid* and *close.*

Lidskial'fa (*the terror of nations*). The throne of Alfader, whence he can view the whole universe.—*Scandinavian mythology.*

Lie. (Saxon, *lige*, a falsehood.)

A lie hath no feet, because it cannot stand alone. In fact a lie wants twenty others to support it, and even then is in constant danger of tripping.

You lie for the whetstone. This refers to an ancient custom mentioned by Lupton in his "Too Good to be True" (1580): He who told the greatest lie gained a silver whetstone.

Father of Lies. Satan (St. John viii. 44).

Lie. (Saxon, *licgan*, to 'bide or rest.)

> Lie heavy on him, earth, for he
> Laid many a heavy load on thee.

This is part of Dr. Evans's epitaph on Sir John Vanbrugh, the comic poet, herald, and architect. The "heavy loads" referred to were Blenheim, Greenwich Hospital (which he finished), Castle Howard in Yorkshire, and other massive buildings. (1666-1726.)

Lie at the catch. Thus Talkative says to Faithful, "You lie at the catch, I perceive." To which Faithful replies, "No, not I; I am only for setting things right." "To lie at the catch," or lie on the catch, is to lie in wait to catch one up—to lay a trap to catch one.

Liebenstein and Sternfels. Two ruined castles of the Rhine. According to tradition, Leoline, the orphan, was the sole surviving child of the lord of Liebenstein; and two brothers, named Warbeck and Otho, were the surviving children of the lord of Sternfels. Both the brothers fell in love with Leoline; but, as Leoline gave the preference to Otho, Warbeck joined the Crusades. A templar in time persuaded Otho to do the same; but the war being over, Otho stayed at Constantinople, where he fell in love with a Greek, whom he brought home for his bride. Leoline retired to the adjacent convent of Bornhofen. Warbeck defied his brother to single combat for this insult to his betrothed; but Leoline with the nuns interposed to prevent the fight. The Greek wife, in time, eloped with one of the inmates of Sternfels, and Otho died childless. A band of robbers broke into the convent; but Warbeck armed in its defence. He repelled the robbers, but received his death-wound, and died in the lap of Leoline, and thus passed away the last lord of Liebenstein.—*Traditions of the Rhine.*

Liege, applied to a king, is a *lucus a non lucendo.* The word means one bound, a bondsman (Latin, *ligo,* to bind); hence, vassals were called *liege-men—i.e.,* men bound to serve their lord. The lord was called the *liege-lord,* meaning not the bond-lord, but the liege-man's lord, or the lieging-lord.

Li'en. A bond (Latin, *liga'men*). Legally, a bond on goods for a debt; a right to retain goods in a creditor's hands till he has satisfied a legal claim for debt.

Liesse (2 syl.). *Abbé de Liesse* or *Abbas Letitiæ.* The French term for the "Boy Bishop," or "Abbot of Unreason." (*See* ABBOT.)

Lieutenant is the Latin *locum-tenens,* through the French.

Life-Guards. Two senior regiments of the mounted body-guard, comprising 878 men, all six feet high; hence a fine, tall, manly fellow is called "a regular Life-guards' man."

Li-Flambe. The banner of Clovis, miraculously displayed to him in the skies. (*See* TOADS.)

Lift. *To have one at a lift* is to have one in your power. When a wrestler has his antagonist in his hands and lifts him from the ground, he has him "at a lift," or in his power.

> "Sirra," says he, "I have you at a lift,
> Now you are come unto your latest shift."
> *Percy, "Reliques" (Guy and Amarant).*

Lifter. A thief. We still call one who plunders shops "a shop-lifter." (Gothic, *hliftus,* a thief.)

> Is he so young a man, and so old a lifter?
> *Shakespeare, "Troilus and Cressida," i. 2.*

Lige'a. A sea-nymph and syren (Greek, *ligus,* sweet or shrill voiced).

Light of the Age. Maimon'idës or Rabbi Moses ben Maimon, of Cor'dova. (1135-1204.)

Light of the Harem. The sultana Nourmahal', afterwards called *Nourjehan* (Light of the World). She was the bride of Selim.—*Thomas Moore, "Lalla Rookh."*

Light gains make a heavy purse. Small profits and a quick return, is the best way of gaining wealth; French, *Le petit gain remplit la bourse;* Italian, *I guadagni mediocri empiono la borsa.*

Light-foot. One of Fortunio's servants. He could run ten times faster than a deer.—*"Grimm's Goblins" (Fortunio).*

Lighthouse. The most celebrated of *antiquity* was the one erected by Ptolemy Soter in the island of Pharos, opposite Alexandria. Josephus says it could be seen at the distance of 42 miles.

Of *modern* lighthouses the most famous are the Eddystone, opposite Plymouth Sound; the Tour de Corduan, at the entrance of the Gironde, in France; and the Bell Rock, opposite the Frith of Tay.

Lightning (*Barca*). Hamilcar of Carthage was so called for the rapidity

of his march and severity of his attacks. (B.C. 247-228.)

Lightning. The most approved classical preservatives against lightning were the eagle, the sea-calf, and the laurel. Jupiter chose the first, Augustus Cæsar the second, and Tiberius the third.—*Collumella*, x.; *Sueton. in Vit. Aug.*, xc.; ditto *in Vit. Tib.*, lxix.

Bodies scathed and persons struck dead by lightning were said to be incorruptible; and any one so distinguished was held by the ancients in great honour. —*J. C. Bullenger*, "*De Terræ Motu*," *&c.*, v. 11.

Liguo'rians. A congregation of missionary priests called also Redemptionists, founded in 1732, by Liguo'ri. Their object is the religious instruction of the people, and the reform of public morality.

Ligurian Arts. Deception, trickery.

The Ligurian Republic. Venetia, Genoa, and a part of Sardinia, tied up in one bundle by Napoleon I. in 1797, and bound with a constitution similar to that of the French "Directory;" so called from Ligu'ria, pretty well commensurate with these districts.

The Ligurian Sage. Aulus Persius Flaccus, born at Volaterræ, in Etruria, according to ancient authors; and at Lunæ Portus, in Liguria, according to some modern authorities. A.D. 34-62. (*See* "Satire," vi. 6.)

Lil'burn. *If no one else were alive, John would quarrel with Lilburn.* John Lilburn was a contentious leveller in the Commonwealth, so rancorous against rank that he could never satisfy himself that any two persons were exactly on the same level. (*See* LAWSUITS.)

Lil'inau was wooed by a phantom that lived in her father's pines. At nightfall the phantom whispered love, and won the fair Lilinau, who followed his green waving plume through the forest, and was never seen again.—*American-Indian tradition.*

Li'lis or **Li'lith** (*Rabbinical mythology*). The Talmudists say that Adam had a wife before Eve, whose name was Lilis. Refusing to submit to Adam, she left Paradise for a region of the air. She still haunts the night as a spectre, and is especially hostile to new-born infants. Some superstitious Jews still put in the chamber occupied by their wife four coins, with labels on which the names of Adam and Eve are inscribed, with the words "Avaunt thee, Lilith!" According to the "Cyclopædia Metropolitana," our word *lullaby* is a corruption of "Lilla, abi" (Lilith, avaunt). Gœthe has introduced her in his "Faust." (*See* LAMIA.)

Lilli-Burle'ro and **BULLEN-A-LAH.** Said to have been the words of distinction used by the Irish Papists in their massacres of the Protestants in 1641. A song with the refrain of "Lilli-burlero, bullen-a-la!" was written by lord Wharton, which had a more powerful effect than the philippics of either Demosthenes or Cicero, and contributed not a little to the great revolution of 1688. Burnet says, "It made an impression on the [king's] army that cannot be imagined. . . . The whole army, and at last the people, both in city and country, were singing it perpetually . . . never had so slight a thing so great an effect." The song is in Percy's "Reliques of Ancient English Poetry," series ii., bk. 3.

Lilliput. The country of pigmies called "Lilliputians," to whom Gulliver was a huge Colossus.—*Swift*, "*Gulliver's Travels.*"

Lily. Emblem of France. Tasso, in his "Jerusalem Delivered," terms the French *Gigli d'oro* (golden lilies). It is said the people were commonly called *Liliarts*, and the kingdom *Lilium* in the time of Philippe le Bel, Charles VIII., and Louis XII. They were so called from the *fleur de lys*, the emblem of France.

> I saw my country's lily torn.
> *Bloomfield* (A Frenchman is speaking.)

The burghers of Ghent were bound by solemn oath not to make war upon the lilies.—*Mullington*, "*Heraldry*," i.

Lily of France. The device of Clovis was three black toads, but an aged hermit of Joye-en-valle saw a miraculous light stream one night into his cell, and an angel appeared to him holding a shield of wonderful beauty: its colour was azure, and on it were emblazoned three gold lilies that shone like stars, which the hermit was commanded to give to queen Clotilde. Scarcely had the angel vanished when Clotilde entered and receiving the celestial shield, gave it

to her royal husband, whose arms were everywhere victorious.

Un hermite apporta à la ditte royne vn drap d'azur à Trois Fleurs de Lis d'or, que l'ange luy auoit donnee et le deliura la ditte royne à son mary le roy Clovis pour le porter comme ses armes en lieu qu'il les portoit d'or à trois crapavz de sable. —*Chiflet.*

Lily in Christian art is an emblem of chastity, innocence, and purity. In pictures of the Annunciation, Gabriel is sometimes represented as carrying a lily-branch, while a vase containing a lily stands before the Virgin, who is kneeling in prayer. St. Joseph also holds a lily-branch in his hand, to show that his wife Mary was always the virgin.

Lily Maid of Astolat. (*See* ELAINE.)

Lim Hay. *Lick it up like Lim hay.* Lim, on the Mersey, is famous for its excellent hay.

Limb. *To tear limb from Warburton.* Lymm cum Warburton form one rectory in Cheshire. The play is on limb and Lymm.

Limberham. A tame, foolish keeper. The character is in Dryden's comedy of "Limberham or the Kind Keeper," and is supposed to satirise the duke of Lauderdale.

Limbo. A waste-basket; a place where things are stowed, too good to destroy, but not good enough to use. In School Theology, unbaptised infants and good heathens go to Limbo. (Latin, *limbus*, the edge). They cannot go to heaven, because they are not baptised, and they cannot go to the place of torment, because they have not committed sin at all, or because their good preponderates. (*See* Milton, "Paradise Lost," bk. iii.) In slang phraseology, *In Limbo* means in prison. (*See* ARAF.)

Limbus Fatuo'rum. The Limbus of Fools, or Fool's Paradise. As fools are not responsible for their works, they are not punished in purgatory, but cannot be received into heaven; so they go to a place called the Paradise of Fools.

Limbus Patrum. The half-way house between earth and heaven, where the patriarchs and prophets, after death, await the coming of Messiah. According to the Roman Catholic notion, this is the "hell" or hadës into which Jesus Christ descended after he gave up the ghost on the cross. Limbo, and sometimes Limbo patrum, is used for "quod," jail, confinement.

I have some of them in limbo patrum, and there they are like to dance these three days.—*Shakespeare, "Henry VIII.,"* v. 3.

Limbus Puero'rum. The Child's Paradise, for children who die before they are responsible for their actions.

Lime Street (*London*). The place where in former times lime was sold in public market. It gives its name to one of the wards of London.

Limisso. A city of Cyprus, called Caria by Ptolemy.—"*Orlando Furioso.*"

Limited Liability. The liability of a shareholder in a company only for a fixed amount, generally the amount of the shares he has subscribed for.

Limner. A drawer, a painter, an artist. A contraction of *illuminator*, or rather *lumineur* (one who illuminates manuscripts.)

Limp. Formed of the initial letters of Louis [XIV.], James, Mary, Prince [of Wales]. A Jacobite toast in the time of William III. (*See* NOTARICA.)

Lina. The goddess flax.

Inventress of the woof, fair Lina flings
The flying shuttle through the dancing strings.
Darwin, "Loves of the Plants," c. ii.

Lincoln. A contraction of *Lindumcolonia.* Lindum was an old British town, called *Llyn-dune* (the fen-town). If we had not known the Latin name, we should have given the etymology *Llyn-collyne* (the fen-hill, or hill near the pool), as the old city was on a hill.

Lincoln College (*Oxford*). Founded by Richard Fleming in 1427, and completed by Rotherham, bishop of Lincoln, 1479.

Lincoln's Inn. One of the fashionable theatres in the reign of Charles II.

Lincoln's Inn Fields (*London*). Henry Lacy, earl of Lincoln, built an inn (*mansion*) here in the 14th century. The ground belonged to the Black Friars, but was granted by Edward I. to that earl. Subsequently one of the bishops of Chichester, in the reign of Henry VII., granted leases here to certain students of law.

Lindab'ridës. A heroine in "The Mirror of Knighthood," whose name at one time was a synonym for a kept

mistress, in which sense it is used by Sir Walter Scott, *Kenilworth* and *Woodstock*.

Lindor. A poetic swain of the Cor'ydon type, a lover *en bergère*.

Do not, for heaven's sake, bring down Corydon and Lindor upon us.—*Sir Walter Scott.*

Line. *A line a day* (Nulla dies sine lineâ). Apelles the artist said he never passed a day without doing at least one line, and to this steady industry he owed his great success.

The line. All numbered cavalry and infantry regiments, except the life-guards, foot-guards, and dragoon-guards, belong to the *line*. A "line of battle" is when the army is so drawn up that the front extends as far as the ground will allow, to prevent its being flanked. There are three lines, the van, the main body, and the rear. A fleet drawn up in *line of battle* is so arranged that the ships are ahead and astern of each other at equal distances.

To break the enemy's line is to destroy their order of battle, and so put them to confusion.

The deep-sea line. A long line marked at every five fathoms, for sounding the depth of the sea.

What line are you in? What trade or profession are you of? "In the book line"—*i.e.*, the book trade. This is a Scripture phrase. "The lines have fallen to me in pleasant places, yea, I have a goodly heritage." The allusion is to drawing a line to mark out the lot of each tribe, hence line became the synonym of lot, and lot means position or destiny, and hence calling, trade, or profession.

Line of Beauty, according to Hogarth, is a curve thus ∽ Mengs was of the same opinion, but thought it should be more serpentine. Of course, these fancies are not tenable, for the line which may be beautiful for one object would be hideous in another. What would Hogarth have said to a nose or mouth which followed his line of beauty?

Line of Communication, or rather *Lines of Communication*, are trenches made to continue and preserve a safe correspondence between two forts, or two approaches to a besieged city, or between two parts of the same army, that they may co-operate with each other.

Line of Demarcation. The line which divides the territories of different proprietors. The space between two opposite doctrines, opinions, rules of conduct, &c.

Line of Direction. The line in which a body moves, a force acts, or motion is communicated. In order that a body may stand without falling, a line let down from the centre of gravity must fall within the base on which the object stands. Thus the leaning tower of Pisa does not fall, because this rule is preserved.

Line of March. The ground from point to point over which an army moves.

Line of Operations is that line which corresponds with the line of communication, proceeding from the place whence the army draws its supplies to the spot occupied by the army.

Linen Goods. In 1721, a statute was passed imposing a penalty of £5 upon the *weaver*, and £20 upon the seller of a piece of calico. Fifteen years later this statute was so far modified that calicoes manufactured in Great Britain were allowed, "provided the warp thereof was entirely of linen yarn." In 1774, a statute was passed allowing printed cotton goods to be used on the payment of threepence a yard duty; in 1806, the duty was raised to threepence-halfpenny. This was done to prevent the use of calicoes from interfering with the demand for linen and woollen stuffs. The law for burying in woollen was of a similar character. The following extracts from a London news-letter, dated August 2nd, 1768, are curious. [*Note*—chintz is simply *printed calico*.]

Yesterday 3 tradesmen's wives of this city were convicted before the Rt. Hon. the Ld. Mayor for wearing chintz gowns on Sunday last, and each of them was fined £5. These make 80 who have been convicted of the above offence within 12 months past. . . . There were several ladies in St. James's Pk. on the same day with chintz gowns on, but the persons who gave informãs of the above 3 were not able to discover their names or places of abode. . . . Yesterday a waggon loaded with £2,000 worth of chintz was seized at Dartford in Kent by some custom-house officers. Two post chaises loaded with the same commodity got off with their goods by swiftness of driving.

Lingua Franca. A species of corrupt Italian spoken on the coasts of the Mediterranean. The Franks' language mixed with the Italian.

Linnæan System. A system devised by Linnæus of Sweden, who arranged

his three kingdoms of animals, vegetables, and minerals into classes, orders, genera, species, and varieties, according to certain specific characters.

Linne (*The Heir of*). The lord of Linne was a great spendthrift, "who wasted his substance in riotous living." Having spent all, he sold his estates to John o' the Scales, his steward, reserving to himself only a "poor and lonesome lodge in a lonely glen." When he had squandered away the money received for his estates, and found that no one would lend or give him more, he retired to the lodge in the glen, where he found a rope with a running noose dangling over his head. He put the rope round his neck and sprang aloft, when lo! the ceiling burst in twain, and he fell to the ground. When he came to himself he espied two chests of beaten gold, and a third full of white money, and over them was written, "Once more, my son, I set thee clear; amend thy life, or a rope at last must end it." The heir of Linne now returned to his old hall, where he asked his quondam steward for the loan of forty pence; this was denied him. One of the guests proffered the loan, and told John o' the Scales he ought to have lent it, as he had bought the estate cheap enough. "Cheap call you it?" exclaimed John; "why, he shall have it back for 100 marks less." "Done," said the heir of Lynne, and counted out the money. He thus recovered his estates, and made the kind guest his forester.—*Percy*, "*Reliques*," series ii., bk. 2.

Linsprē (*French*, 2 syl.) means a *prince* in slang or familiar usage. It comes from the inspector or monitor of the cathedral choir called the *Spé* or the *Inspé* (inspector), because he had to superintend the rest of the boys.

Lion. A marble lion was set up in honour of Leonidas, who fell at Thermopylæ.

¶ *The Lion.*

ALEP ARSLAN (*the Valiant Lion*), son of Togrul Beg, the Perso-Turkish monarch. (*, 1063-1072.)

ALI was called *The Lion of God* for his religious zeal and great courage. His mother called him at birth Al Haïdara (*the Rugged Lion*). (A.D. 602, 655-661.)

ALI PASHA, called *The Lion of Janina*, overthrown in 1822 by Ibrahim Pasha. (1741, 1788-1822.)

ARIOCH (fifth of the dynasty of Ninu, the Assyrian), called Arioch Ellas'ar—*i.e.*, Arioch Melech al Asser, *The Lion King of Assyria*. (B.C. 1927-1897.)

DAMELOWIEZ, prince of Haliez, who founded Lemberg (*the Lion City*) in 1259.

GUSTA'VUS ADOLPHUS, called *The Lion of the North*. (1594, 1611-1632.)

HAMZA, called *The Lion of God and of his Prophet*. So Gabriel told Mahomet his uncle was enregistered in heaven.

HENRY, duke of Bavaria and Saxony, was called *The Lion* for his daring courage (1129-1195.)

LOUIS VIII. of France was called *The Lion* because he was born under the sign Leo. (1187, 1223-1226.)

RICHARD I. Cœur de Lion (*Lion's heart*), so called for his bravery. (1157, 1189-1199.)

WILLIAM of Scotland, so called because he chose a red lion *rampant* for his cognizance (*, 1165-1214.)

¶ *The Lion Killer.* Jules Gerard. (1817-1864.)

The Lion of the tribe of Judah. The Messiah. (Rev. v. 5.)

The Lion of the Reformation. Spenser says that while Una was seeking St. George, she sat to rest herself, when a lion rushed suddenly out of a thicket, with gaping mouth and lashing tail; but as he drew near he was awe-struck, and laying aside his fury, kissed her feet and licked her hands; for, as the poet adds, "beauty can master strength, and truth subdue vengeance. [The lion is the emblem of England, which waits upon Truth. When true Faith was deserted by all the world, England the lion came to its rescue.] The lion now follows Una as a dog, but when Una meets Hypocrisy, Sansloy comes upon them and kills the lion. That is: During the reigns of Henry VIII. and Edward VI., England the lion followed the footsteps of Truth; but in the reign of Mary Hypocrisy came, and False-faith killed the lion—*i.e.*, separated England from Truth by fire and sword.

The lion an emblem of the resurrection. According to tradition, the lion's whelp is born dead, and remains so for three days, when the father breathes on it and it receives life. Hence is it assigned by artists to St. Mark, the historian of the resurrection. (*See* EVANGELIST.)

A lion emblematic of St. Jerome. Typifying his substitute, Jesus Christ, the

"Lion of the tribe of Judah," is sometimes symbolised under the form of a lion.

¶ *The lion in heraldry*, as a symbol of sovereignty and power, has always been selected as the support of royal thrones. In coat armour the attribute particularised depends on the attitude given; thus—

Couchant represents sovereignty, in which attitude also it is employed as the support of lecterns and candlesticks.

Gardant represents prudence.

Passant—resolution.

Rampant—magnanimity.

Regardant—circumspection.

Saliant—valour.

Sejant—counsel.

Strictly speaking, there is a difference between a lion-leoparded and a leoparded lion. The former is passant and in profile, the latter passant gardant. The latter has always a mane, the former none.

The lions in the arms of England. They are three lions passant gardant—*i.e.*, walking and showing the full face. The first lion was that of Rollo, duke of Normandy, and the second represented the country of Maine, which was added to Normandy. These were the two lions borne by William the Conqueror and his descendants. Henry II. added a third lion to represent the duchy of Aquitaine, which came to him through his wife Eleanor. The French heralds call the lion passant a *leopard*; accordingly Napoleon said to his soldiers, "Let us drive these leopards (*the English*) into the sea!"

The lion in the arms of Scotland is derived from the arms of the ancient earls of Northumberland and Huntingdon, from whom some of the Scotch monarchs were descended. The *tressure* is referred to the reign of king Acha'icus, who made a league with Charlemagne, "who did augment his arms with a double trace formed with Floure-de-lyces, signifying thereby that the lion henceforth should be defended by the ayde of the Frenchemen."—*Holinshed, "Chronicles."*

Sir Walter Scott says the lion rampant in the arms of Scotland was first assumed by William of Scotland, and has been continued ever since.

William, king of Scotland, having chosen for his armorial bearing a Red Lion *rampant*, acquired the name of William the Lion; and this rampant lion still constitutes the arms of Scotland; and the president of the heraldic court .... is called Lord Lion King-at-Arms.—"*Tales of a Grandfather*," iv.

¶ *Lions metaphorical.*

(1) A man who is a notoriety, and is made much of by the public, is called *a lion.*

(2) *To lionise a person* is either to show him *the lions* or chief objects of attraction, or to make a lion of him, by *fêting* him and making a fuss about him. *To be lionised* is to be so treated.

¶ *Lion*, a *public-house sign.*

Black lion comes from the Flemmings.

Au noir lyon la fleur-de-lis
Prist la terre de ça le Lys.
Godefroy de Paris.

Blue, the badge of the earl of Mortimer, also of Denmark.

Crowned, the badge of Henry VIII.

Golden, the badge of Henry I., and also of Percy, duke of Northumberland.

Passant gardant (walking and showing a full face), the device of England.

Red, of Scotland; also the badge of John of Gaunt, duke of Lancaster, who assumed this badge as a token of his claim to the throne of Castile.

Rampant, the device of Scotland.

Rampant, with the tail between its legs and turned over its back, the badge of Edward IV. as earl of March.

Sleeping, the device of Richard I.

Statant gardant (*i.e.*, standing and showing a full face), the device of the duke of Norfolk.

White, the device of the dukes of Norfolk; also of the earl of Surrey, earl of Mortimer, and the Fitz-Hammonds.

For who, in field or foray slack,
Saw the blanche lion e'er full back? (*duke of Norfolk.*)
Sir Walter Scott, "Lay of the Last Minstrel."

Blue seems frequently to represent silver; thus we have the Blue Boar of Richard III., the Blue Lion of the earl of Mortimer, the Blue Swan of Henry IV., the Blue Dragon, &c.

The winged lion. The republic of Venice. Its heraldic device.

¶ *Lion.* One of the signs of the zodiac. (28th July to 23rd August.)

¶ *Lions in classic mythology.* CYB'ELE is represented as riding in a chariot drawn by two tame lions.

PRACRITI, the goddess of nature among the Hindus, is represented in a similar manner.

HIPPOM'ENES and ATALANTA (fond lovers) were metamorphosed into lions by Cybelë.

HERCULES is said to have worn over his shoulders the hide of the Nem'ean

lion, which he slew with his club. TERROUR is also represented as arrayed in a lion's hide.

The Nem'ean lion, slain by Hercules. The first of his twelve labours.

¶ *The lion attached to man.*

ANDROCLUS, a Roman slave, was condemned to encounter a lion; but when the lion was let loose he couched at the feet of Androclus, and began licking them. The reason was this: Androclus one day had taken a thorn out of the lion's foot, and the beast recognised its benefactor.

SIR IWAIN DE GALLES was attended by a lion, which, in gratitude to the knight, who had delivered it from a serpent with which it had been engaged in deadly combat, ever after became his faithful servant, approaching the knight with tears, and rising on his hind-feet like a dog.

SIR GEOFFREY DE LATOUR was aided by a lion against the Saracens; but the faithful brute was drowned in attempting to follow the vessel in which the knight had embarked on his departure from the Holy Land.

ST. JEROME is represented as attended by a lion.

The lion will not touch the true prince ("1 Henry IV.," ii. 4). This is a religious superstition; the "true prince," strictly speaking, being the Messiah, who is called "the Lion of the tribe of Judah." Loosely it is applied to any prince of blood royal, supposed at one time "to be hedged around with a sort of divinity."

> Fetch the Numidian lion I brought over;
> If she be sprung from royal blood, the lion
> Will do her reverence, else he'll tear her.
> *Beaumont and Fletcher*, "*The Mad Lover.*"

Lion of God. (See above, *The Lion.*)

Lion and Unicorn. The animosity which existed between these beasts, referred to by Spenser in his "Faëry Queen," is allegorical of the animosity which once existed between England and Scotland.

> Like as a lyon, whose imperiall powre
> A prowd rebellious unicorn defyes.—(ii. 5.)

Lion and Unicorn. Ever since 1603 the royal arms have been supported as now by the English lion and Scottish unicorn; but prior to the accession of James I., the sinister supporter was a family badge. Edward III., with whom supporters began, had a lion and eagle; Henry IV., an antelope and swan; Henry V., a lion and antelope; Edward IV., a lion and bull; Richard III., a lion and boar; Henry VII., a lion and dragon; Elizabeth, Mary, and Henry VIII., a lion and greyhound. The lion is dexter —*i.e.*, to the right hand of the wearer or person behind the shield.

Lion's Head. In fountains the water generally is made to issue from the mouth of a lion. This is a very ancient custom. The Egyptians thus symbolised the inundation of the Nile, which happens when the sun is in Leo. The Greeks and Romans adopted the same device for their fountains.

Lion's Provider. A jackal; a foil to another man's wit; a humble friend who plays into your hand to show you to best advantage. The jackal feeds on the lion's leavings, and is supposed to serve the lion in much the same way as a dog serves a sportsman. The dog lifts up its foot to indicate that game is at hand, and the jackal yells to advertise the lion that prey is close by. (*See* JACKAL.)

Lion's Share. The larger part; all or nearly all. In "Æsop's Fables," several beasts joined the lion in a hunt, but when the spoil was divided, the lion claimed one quarter in right of his prerogative, one for his superior courage, one for his dam and cubs, "and as for the fourth, let who will dispute it with me." Awed by his frown, the other beasts silently withdrew. (*See* MONTGOMERY.)

Lion-sick. Sick of love, like the lion in the fable. (*See* "Troilus and Cressida," ii. 3.)

Liosal'far. The light Alfs who dwell in the city Alf-heim. They are whiter than the sun. (*See* DÖCK-ALFAR.)—*Scandinavian mythology.*

Lip. *To hang the lip.* To drop the under lip in sullenness or contempt. Thus Helen explains why her brother Troilus is not abroad by saying, "He hangs the lip at something." (Act iii. 1.)

> A foolish hanging of thy nether lip.
> *Shakespeare*, "*1 Henry IV.*," Act ii. 4.

Liris. A proud but lovely daughter of the race of man, beloved by Rubi, first of the angel host. Her passion was the love of knowledge, and she was captivated by all her lover told her of heaven and the works of God. At last she

requested Rubi to appear before her in all his glory, and as she fell into his embrace was burnt to ashes by the rays which issued from him.—*Moore, "Loves of the Angels,"* story ii.

Lis. *Fleur de lis.* The tradition is that *lis* is a corruption of Clovis, which of course is the same as *'lovis* or *louis.* The chroniclers say that Clovis, after the battle of Tolbiac, on his way to Rheims, where he was going to be baptised, received a lily from heaven. It was Louis le Jeune who adopted the "celestial flower" in the national standard. At first the flag was thickly sown with lilies (1180), but later in the same reign the number was reduced to three, in honour of the Holy Trinity.

Lisbo'a or **Lis'boa.** Lisbon (*q.v.*).

What beauties doth Lisbo'a first unfold.
Byron, "Childe Harold," i. 16.

And thou, famed Lis'boa, whose embattled wall
Rose by the hand that wrought proud Ilion's fall.
Mickle, "Lusiad."

Lisbon. A corruption of *'Ulyssippo* (Ulysses' polis or city). Said by some to have been founded by Lusus, who visited Portugal with Ulysses, whence "Lusitania" (*q.v.*); and by others to have been founded by Ulysses himself. This is Camoens' version. (*See above.*)

Lismaha'go (*Captain*), in Smollett's "Humphry Clinker." Very conceited, fond of disputation, jealous of honour, and brim-full of national pride. This poor but proud Scotch officer marries Miss Tabitha Bramble. The romance of Captain Lismaha'go among the Indians is worthy of Cervantës.

Lisuar'te of Greece. One of the knights whose adventures and exploits are recounted in the latter part of the Spanish version of "Am'adis of Gaul." This part was added by Juan Diaz.

Lit de Justice. Properly the seat occupied by the French king when he attended the deliberations of his *parlement.* The session itself. Any arbitrary edict. As the members of *parlement* derived their power from the king, when the king himself was present their power returned to the fountain-head, and the king was arbitrary. What he then proposed could not be controverted, and of course had the force of law. The last *lit de justice* was held by Louis XVI. in 1787.

Little. Thomas Moore published a volume of amatory poems in 1808, under the name of *Thomas Little.*

Little Britain or *Brittany.* Same as Armor'ica. Also called Benwic

Little Corporal (*The*). General Bonaparte. So called after the battle of Lodi, in 1796, from his low stature, youthful age, and amazing courage.

Little Dauphin (*The*). The eldest son of the Great Dauphin—*i.e.*, the duc de Bourgogne, son of Louis, and grandson of Louis XIV.

Little-endians. The two great empires of Lilliput and Blefuscu waged a destructive war against each other, exhausted their treasures, and decimated their subjects on their different views of interpreting this vital direction contained in the 54th chapter of the Blun'decral (*Koran*): "All true believers break their eggs at the convenient end." The godfather of Calin Deffar Plune, the reigning emperor of Lilliput, happened to cut his finger while breaking his egg at the big end, and very royally published a decree commanding all his liege and faithful subjects, on pains and penalties of great severity, to break their eggs in future at the small end. The orthodox Blefuscu'dians deemed it their duty to resent this innovation, and declared war of extermination against the heretical Lilliputians. Many hundreds of large treatises were published on both sides, but those of a contrary opinion were put in the *Index expurgato'rius* of the opposite empire.—*"Gulliver's Travels" (Voyage to Lilliput,* iv.).

The quarrel between the Little-endians and the Big-endians broke out on Thursday, like the after-fire of a more serious conflagration.—*The Times.*

Little-go. The examination held in the Cambridge University in the second year of residence. Called also the "previous examination," because it precedes by a year the examination for a degree. In Oxford the corresponding examination is called *The Smalls.*

Little Jack Horner. (*See* JACK.)

Little John. A big stalwart fellow, named John Little (or John Nailor), who encountered Robin Hood, and gave him a sound thrashing, after which he was

re-christened, and Robin stood godfather. Little John is introduced by Sir Walter Scott in "The Talisman."

"This infant was called John Little," quoth he;
"Which name shall be changèd anon.
The words we'll transpose, so wherever he goes,
His name shall be called Little John."
Ritson, "Robin Hood," xxi.

Little John was executed on Arbor Hill, Dublin.

It will be remembered that Maria in "Twelfth Night," represented by Shakespeare as a *little* woman, is by a similar pleasantry called by Viola, "Olivia's giant;" and Sir Toby says to her, "Good night, Penthesile'a"—*i.e.*, Amazon.

Little Masters. A name applied to certain designers, who worked for engravers, &c., in the sixteenth and seventeenth centuries. Called *little* because their designs were on a small scale, fit for copper or wood. The most famous are Jost Amman, for the minuteness of his work; Hans Burgmair, who made drawings in wood illustrative of the triumph of the emperor Maximilian; Hans Sebald Beham; Albert Altdorfer, and Henrich Aldegraver. Albert Durer and Lucas van Leyden made the art renowned and popular.

Little Nell. A child of beautiful purity of character, living in the midst of selfishness, worldliness, and crime.—*Dickens, "Old Curiosity Shop."*

Little Paris. Brussels, the capital of Belgium, and Milan in Italy are so called, from their gaiety and resemblance in miniature to the French capital.

Little Peddlington. The village of quackery and cant, humbug and egotism, wherever that locality is. A satire by John Poole.

Little Red-Ridinghood. This nursery tale is, with slight variations, common to Sweden, Germany, and France. It comes to us from the French, called "Le Petit Chaperon Rouge," in Charles Perrault's "Contes des Temps."

Liturgy means *public work*, such as arranging the dancing and singing parties on public festivals, the torch-races, the equipping and manning of ships, &c. In the church it means the *public* ministry of its ceremonies and service. (Greek, *leitos-ergon.*)

Live. *He lived like a knave, and died like a fool.* Said by Bishop Warburton of Henry Rich, first earl of Holland, the turncoat. He went to execution dressed in white satin, trimmed with silver.

Liver. *White-livered, lily-livered.* Cowardly. In the auspices taken by the Greeks and Romans before battle, if the liver of the animals sacrificed was healthy and blood-red, the omen was favourable; but if pale, it augured defeat.

Liverpool. Said to be the "liver pool." The liver is an extinct bird, like the heron. The arms of the city contain *two livers.*

Livery. What is delivered. The clothes of a man-servant delivered to him by his master. The stables to which your horse is delivered for keep. During the Merovingian and Carlovingian dynasties, splendid dresses were given to all the members of the royal household; barons and knights gave uniforms to their retainers, and even a duke's son, serving as a page, was clothed in the livery of the prince he served. (French, *livrer.*)

What livery is we know well enough; it is the allowance of house-meate to keepe horses at livery; the which word, I guess, is derived of delivering forth their nightly food.—*Spenser on Ireland.*

Livery. The colours of a livery should be those of the field and principal charge of the armorial shield; hence the queen's livery is gules (scarlet) or scarlet trimmed with gold. The Irish regiments preserve the charge of their own nation, either by blue uniform or blue facings, scarlet being the reverse. Thus the Royal Irish Dragoon Guards have scarlet uniform with blue facings, and the Royal Irish Lancers have blue uniform with scarlet facings.

Livery-men. The freemen of the ninety-one guilds of London are so called, because they are entitled to wear the livery of their respective companies.

Livy. *The Livy of Portugal.* João de Barros, the best of the Portuguese historians. (1496-1570.)

Liza. An innkeeper's daughter in love with Elvi'no, a rich farmer; but

Elvi'no loves Ami'na. Suspicious circumstances make the farmer renounce the hand of Amina and promise marriage to her rival; but Liza is shown to be the paramour of another, and Amina, being proved innocent, is married to the man who loves her.—*Bellini*, "*La Sonnambula*" (*his best opera*). Or LISA.

Lizard Islands. Fabulous islands where damsels, outcast from the rest of the world, are received.—*Torquemada*, "*Garden of Flowers.*"

Lloyd's. So called because the underwriters, when, in 1716, they removed from Cornhill, met in a coffee-house in Lombard Street, kept by a man named Lloyd. Lloyd's Rooms now form a part of the Royal Exchange, and are under the management of a committee.

Lloyd's List. A London periodical, in which the shipping news received at Lloyd's Rooms is regularly published.

Loaf. *Never turn a loaf in the presence of a Menteith.* Sir John Stewart de Menteith was the person who betrayed Sir William Wallace to king Edward. His signal was, when he turned a loaf set on the table, the guests were to rush upon the patriot, and secure him.—*Sir Walter Scott*, "*Tales of a Grandfather*," vii.

A loaf held in the hand is the attribute of St. Philip the apostle, St. Osyth, St. Joanna, Nicholas, St. Godfrey, and of many other saints noted for their charity to the poor.

Loafer. An idle man who gets his living by expedients, a *chevalier d'industrie*. (German, *läufer*, a runner.)

Loathly Lady. A lady so hideous that no one would marry her, except Sir Gaw'ain; and immediately after the marriage, her ugliness—the effect of enchantment—disappeared, and she became a model of beauty. Love beautifies.

Lob's Pound. A prison, the stocks, or any other place of confinement. (Welsh, *llob*, a dolt). The Irish call it Pook's or Pouk's pondfold, and Puck is called by Shakespeare "the lob of spirits," and by Milton "the lubber fiend." Our word *lobby* is where people are confined till admission is granted them into the audience chamber; it is also applied to that enclosed space near farm-yards where cattle are confined.

Lob's pound. Dr. Grey says: "Dr. Lob was a dissenting preacher who used to hold forth when conventicles were prohibited, but made himself a way of escape through the floor of the pulpit. One day, being pressed by the officers, the doctor was followed; but the officers lost their way, and were obliged to cry for help. This maze was ever after termed "Lob's pound."

Lobby. *The bill will cross the lobbies.* Be sent from the House of Commons to the House of Lords.

Loblolly, among seamen, is spoon-victuals or pap for lobs or dolts. (*See* LOLLYPOPS.)

Lochi'el (2 syl.) of Thomas Campbell is Sir Evan Cameron, lord of Lochiel, surnamed *The Black*, and *The Ulysses of the Highlands*. His grandson Donald was called *The Gentle Lochiel*.

> And Cameron, in the shock of steel,
> Die like the offspring of Lochiel.
> *Sir W. Scott*, "*The Field of Waterloo.*"

Lochinvar', being in love with a lady at Netherby Hall, persuaded her to dance one last dance. She was condemned to marry a "laggard in love and a dastard in war," but her young chevalier swung her into his saddle and made off with her, before the "bridegroom" and his servants could recover from their astonishment.—*Sir Walter Scott*, "*Marmion.*"

Lockhart. When the good lord James, on his way to the Holy Land with the heart of king Robert Bruce, was slain in Spain fighting against the Moors, Sir Simon Locard, of Lee, was commissioned to carry back to Scotland the heart, which was interred in Melrose Abbey. In consequence thereof he changed his name to Lock-heart, and adopted the device of *a heart within a fetterlock*, with this motto—"Corda serrata pando" (Locked hearts I open). Of course this is romance; Lockhart is Teutonic, "Strong beguiler."

> For this reason men changed Sir Simon's name from Lockhard to Lockheart, and all who are descended from Sir Simon are called Lockhart to this day.—*Sir Walter Scott*, "*Tales of a Grandfather*," xi.

Lockit. The jailor in Gay's "Beggar's Opera."

Lockitt's. A fashionable coffee house in the reign of Charles II.

Lockman. An executioner; so called because one of his dues was a *lock* (or ladleful) of meal from every

caskful exposed for sale in the market. In the Isle of Man the under-sheriff is so called.

Locksley. So Robin Hood is sometimes called, from the village in which he was born. (*See* "Ivanhoe," ch. xiii.)

Locksmith's Daughter. A key.

Loco Parentis (*Latin*). One acting in the place of a parent, as a guardian or schoolmaster.

Locofo'cos. Lucifer matches; so called in America. (Latin, *loco-foci*, in lieu of fire.)

Locofo'cos. Ultra-radicals, so called in America, because at a grand meeting in Tammany Hall, New York, in 1834, the chairman left his seat, and the lights were suddenly extinguished with the hope of breaking up the turbulent assembly; but those who were in favour of extreme measures instantly drew from their pockets their locofocos, and re-lighted the gas. The meeting was continued, and the Radicals had it their own way. (*See above.*)

Locomotive, or *Locomotive Engine.* A steam-engine employed to move carriages from place to place. (Latin, *locus moveo*, to move place.)

Locomotive Power. Power applied to the transport of goods, in contradistinction to stationary power.

Locrin. Father of Sabri'na, and eldest son of the mythical Brutus, king of ancient Britain. On the death of his father he became king of Loe'gria (*q.v.*). —*Geoffrey*, "*Brit. Hist.*," ii. 5.

Locum Te'nens (*Latin*, one holding the place of another). A substitute, a deputy, one acting temporarily for another, a lieutenant.

Locus in quo (*Latin*). The place in question, the spot mentioned.

Locus Pœnitentiæ (*Latin*, place for repentance); that is, the licence of drawing back from a bargain, which can be done before any act has been committed to confirm it. In the interview between Esau and his father Isaac, St. Paul says that the former "found no place for repentance, though he sought it carefully with tears" (Heb. xii. 17)—*i.e.*, no means whereby Isaac could break his bargain with Jacob.

Locus Pœnitentiæ. Time to withdraw from a bargain (in Scotch law).

Locus Sigilli or **L.S.** (*Latin*). The place where the seal is to be put.

Locus Standi (*Latin*). Recognised position, acknowledged right or claim. We say such-and-such a one has no *locus standi* in society.

Locust Bird. A native of Khorassan (Persia), so fond of the water of the Bird Fountain, between Shiraz and Ispahan, that it will follow wherever it is carried.

Locus'ta. This woman has become a byword for one who murders those she professes to nurse, or those whom it is her duty to take care of. She lived in the early part of the Roman empire, poisoned Claudius and Britan'nicus, and attempted to destroy Nero; but being found out, she was put to death.

Lode. The vein that leads or guides to ore.

Lode. A ditch that guides or leads water into a river or sewer.

Lodestar. The leading-star by which mariners are led or guided.

> Your eyes are lodestars, and your tongue sweet air
> *Shakespeare*, "*Midsummer Night's Dream*," i. 1.

Load-stone or *Lode-stone.* The magnet or stone that guides.

Lodo'na. An affluent of the Thames in Windsor Forest. Pope, in "Windsor Forest," says it was a nymph, fond of the chase like Diana. It chanced one day that Pan saw her, and tried to catch her; but Lodona fled, and implored Cyn'thia to save her from her persecutor. No sooner had she spoken than she became "a silver stream which ever keeps its virgin coolness."

Loegria or *Lo'gres.* England is so called by Geoffrey of Monmouth, from Logris, eldest son of the mythical king Brute.

> Il est ecrit qu'il est une heure
> Ou tout le royaume de Logres,
> Qui jadis fut la terre es ogres,
> Sera detruit par cette lance.
> *Chrétien de Troyes.*

Log. An instrument for measuring the velocity of a ship. It is a flat piece of wood, some six inches in radius, and in the shape of a quadrant. A piece of lead is nailed to the rim to make the log float perpendicularly. To this log a line is fastened, called the log-line (*q.v.*).

Log-board. A couple of boards shutting like a book, in which the "logs" are entered. It may be termed the waste-book, and the *log-book* the journal.

Log-book. The journal in which the "logs" are entered by the chief mate. Besides the logs, this book contains all general transactions pertaining to the ship and its crew, such as the strength and course of the winds, the conduct and misconduct of the men, and, in short, everything worthy of note.

Log-line. The line fastened to the log (*q.v.*), and wound round a reel in the ship's gallery. The whole line (except some five fathoms next the log, called *stray line*) is divided into equal lengths called knots, each of which is marked with a piece of coloured tape or bunting. Suppose the captain wishes to know the rate of his ship: one of the sailors throws the log into the sea, and the reel begins to unwind. The length of line run off in half a minute shows the rate of the ship's motion per hour.

Logan or *Rocking Stones*, for which Cornwall is famous.

Pliny tells us of a rock near Harpasa which might be moved with a finger.

Ptolemy says the Gygonian rock might be stirred with a stalk of asphodel.

Half a mile from St. David's is a Logan stone, mounted on divers other stones, which may be shaken with one finger.

At Golcar Hill (Yorkshire) is a rocking stone, which has lost its power from being hacked by workmen who wanted to find out the secret of its rocking mystery.

In Pembrokeshire is a rocking stone, rendered immovable by the soldiers of Cromwell, who held it to be an encouragement to superstition.

The stone called Menamber in Sithney (Cornwall) was also rendered immovable by the same soldiers, under the same notion.

There are very many others.

Loggerheads. *Fall to loggerheads;* to squabbling and handy-cuffs, especially *lugging* at each other's *head*.

Logistilla (in "Orlando Furioso"). The good fairy, and sister of Alci'na the sorceress. She teaches Ruggie'ro to manage the hippogriff, and gives Astolpho a magic book and horn The impersonation of reason.

Logres. (*See* LOEGRIA.)

Lo'gria. England, so called by the old romancers and fabulous historians.

Logris, Locris. Same as Locrine (*q.v.*).

Loki. The god of strife and spirit of evil. He artfully contrived the death of Balder, when Odin had forbidden everything that springs "from fire, air, earth, and water" to injure him. The mistletoe not being included, was made into an arrow, given to the blind Höder, and shot at random; but it struck the beautiful Balder and killed him. This evil being was subsequently chained with ten chains, and will so continue till the twilight of the gods appears, when he will break his bonds; then will the heavens disappear, the earth be swallowed up by the sea, fire shall consume the elements, and even Odin, with all his kindred deities, shall perish.

Lokmân. A fabulous personage, the supposed author of a collection of Arabic fables. Like Æsop he is said to have been a slave, noted for his ugliness.

Lollards. So called from their practice of singing dirges at funerals. (Low-German, *lollen*, to sing slowly.) The early German reformers and the followers of Wickliffe were so called. An ingenious derivation is given by Bailey, who suggests the Latin word *lolium* (darnel), becaused these reformers were deemed "tares in God's wheat-field."

Lollypops. Sweets made of treacle, butter, and flour: any sweets which are sucked. They are the lollie's puppets A loll is a pet or spoilt child, from *loll* to fondle, and lollie is its diminutive Poupée (French), a doll or plaything.

Lombard (*A*). A banker or moneylender; so called because the first bankers were from Lombardy, and set up in Lombard Street (London) in the middle ages. The business of lending money on pawns was carried on in England by Italian merchants or bankers as early at least as the reign of Richard I. By the 12 Edward I. a messuage was confirmed to these traders where Lombard Street now stands; but the trade was first recognised in law by James I. The name Lombard (according to Stow) is a contraction of Longobards. Among the

richest of these Longobard merchants was the celebrated Medici family, from whose armorial bearings the insignia of three golden balls has been derived. The Lombard bankers exercised a monopoly in pawn-broking till the reign of queen Elizabeth.

Lombard Fever. Laziness. Pawnbrokers are called Lombard brokers, because they retain the three golden balls of the Lombard money-changers; and lazy folk will pawn anything rather than settle down to steady work.

Lombardic. The debased Roman style of architecture adopted in Lombardy after the fall of Rome.

London, says Francis Crossley, is *Luan-dun* (Celtic), City of the Moon, and tradition says there was once a temple of Diana (the Moon) where St. Paul's now stands. Greenwich he derives from *Grian-wich* (City of the Sun), also Celtic. It would fill a page to give a list of guesses made at the derivation of the word London. The one given above is about the best for fable and mythology. (*See* AUGUSTA, BABYLON, and LUD'S TOWN.)

London-stone. The central milliarium (*milestone*) of Roman London, similar to that in the Forum of Rome. The British high-roads radiated from this stone, and it was from this point they were measured. Near London-stone lived Fitz Alwyne, first mayor of London.

Long-boat. Formerly the largest boat belonging to a ship, built full, flat, and high, so as to carry a great weight.

Long-bow. *To draw the long-bow.* To exaggerate. The force of an arrow in the long-bow depends on the strength of the arm that draws it, so the force of a statement depends on the force of the speaker's imagination. The long-bow was the favourite weapon of the English from the reign of Edward II. till it was superseded by fire-arms.

Longchamps. On Wednesday, Thursday, and Friday of Passion Week, the Parisians go in procession to Longchamps, near the Bois de Boulogne. This procession is made by private carriages and hired cabs, and is formed by all the smartly-dressed men and women who wish to display the spring fashions. The origin of the custom is this: There was once a famous nunnery at Longchamps, noted for its singing. In Passion Week all who could went to hear these religious women sing the Ténèbres; the custom grew into a fashion, and though the house no longer exists, the procession continues, and is as fashionable as ever.

Long-crown. A deep fellow; long-headed.

That caps Long-crown, and he capped the Devil. That is a greater falsehood than even "the father of lies" would tell.

Long Meg of Westminster. A noted virago of the reign of Henry VIII. Her name has been given to several articles of unusual size. Thus, the large blue-black marble in the south cloister of Westminster Abbey, over the grave of *Gervasius de Blois,* is called "Long Meg of Westminster." Fuller says the term is applied to things "of hop-pole height, wanting breadth proportionable thereunto," and refers to a great gun in the Tower so called, taken to Westminster in troublous times.

The large gun in Edinburgh Castle is called *Mons Meg,* and the bomb forged for the siege of Oudenarde, now in the city of Ghent, is called *Mad Meg.*

In the "Edinburgh Antiquarian Magazine," September, 1769, we read of "Peter Branan, aged 104, who was six feet six inches high, and was commonly called *Long Meg of Westminster.* (*See* MEG.)

Long Meg and her Daughters. At Little Salkeld (Cumberland) is a circle of 67 (Camden says 77) stones, some of them 10 feet high, ranged in a circle. Some 17 paces off, on the south side, is a single stone, fifteen feet high, called *Long Meg,* the shorter ones being called *her daughters.*

This, and the Robrick stones in Oxfordshire, are supposed to have been erected at the investiture of some Danish kings, like the Kingstoler in Denmark, and the Moresteen in Sweden.—Camden, *Britannia.*

Long Parliament. The parliament which assembled Nov. 3rd, 1640, and was dissolved by Cromwell, Apr. 20th, 1653.

Long Peter. Peter Aartsen, the Flemish painter; so called on account of his extraordinary height. (1507-1573.)

Long-Sword (*Longue epée*) William I., duke of Normandy. (Died 943.)

Long Tail. *Cut and long tail.* One and another, all of every description. The phrase had its origin in the practice of cutting the tails of certain dogs and

horses, and leaving others in their natural state, so that cut and long tail horses or dogs included all the species. Master Slender says he will maintain Anne Page like a gentlewoman. "Ah!" says he—

That I will, come cut and long tail under the degree of a squire (*i.e.*, as well as any man can who is not a squire).—*Shakespeare*, "*Merry Wives of Windsor*," iii. 4.

Long-tailed. *How about the long-tailed beggar?* A reproof given to one who is drawing the long-bow too freely. The tale is that a boy who had been a short voyage pretended on his return to have forgotten everything belonging to his native home, and asked his mother what she called that "long-tailed beggar," meaning the cat.

Long Tom Coffin. A sailor of noble daring, in "The Pilot," by Cooper.

Long Words.

Alcomiroziropoulopilousitounitapignac The giantess.—"*Croquemitaine*," iii. 2.

Amoronthologosphorus. (*See* HAIR—*The Three Hairs.*)

Anantachaturdasivratakatha. (Sanskrit work. *See* Trübner's "Literary Record.")

Antipericatametanaparbeugedamphic-ribrationes Toordicantium. One of the books in the library of St. Victor.—*Rabelais*, "*Pantagruel*," ii. 7.

Batrachomyomachia (battle of the frogs and mice). A Greek mock heroic.

Cluninstaridysarchides.—*Plautus.*

Don Juan Nepomuceno de Burionago-natotorecagageazcoecha. An employé in the finance department of Madrid. (1867.)

Drimtaidhvrickhillichattan, in the Isle of Mull, Argyleshire.

Honorificabilitudinitatibus, called the longest word in the (?) English language. It frequently occurs in old plays. (*See* "Bailey's Dictionary.")

Thou art not so long by the head as honorificabilitudinitatibus.—*Shakespeare*, "*Love's Labour's Lost*," v. 1.

Jungefrauenzimmerdurchschwindsucht-toedtungs-gegenverein *(German).* — *See* "Notes and Queries," vol. v., p. 124 [First Series).

Kagwadawwacomšgishearg. An Indian chief, who died in Wisconsin in 1866.

Lepadotemachoselachogaleokranioleip-sanodrimupotrimmatosilphioparaomelito-katakeclummenokichlepikossuphophatto-peristeralektruonoptegkephalokigklopel-eiolagoosiraiobaletraganopterugon. One of the longest words extant (169 Greek letters and 78 syl.). — *Aristophanes*, "*Ekklesiazousai*," v. 1169.

Llanvairpwllgwngyll, in the diocese of Bangor.

Nitrophenylenediamine. A dye of an intense red colour.

Dinitroaniline, chloroxynaphthalic acid, which may be used for colouring wool in intense red; and nitrophenylenediamine of chromatic brilliancy. —*William Crookes*, "*The Times*," October 5th, 1868.

Polyphrasticontinomimegalondulaton.

Why not wind up the famous ministerial declaration with "Konx Ompax," or the mystic "Om," or that difficult expression "Polyphrasticontinomimegalondulaton?"—*The Star.*

M. N. Rostocostojambedanesse, author of "After Beef Mustard."—*Rabelais*, "*Pantagruel*," ii. 7.

Sankashtachaturthivratodyapana. (Sanskrit work. *See* Trübner's "Literary Record"). Forster gives one of 152 syllables.

Zürchersalzverbrauchsbuchhaltungsver-ordnung.—*Ausland.*

Conturbabantur Constantinopolitani,
Innumerabilibus sollicitudinibus.

Constantinopolitan maladministration
Superinduces denationalization.

Longius. The Roman soldier who smote our Lord with his spear. In the romance of king Arthur, this spear was brought by Joseph of Arimathea to Listenise, when he visited king Pellam, "who was nigh of Joseph's kin." Sir Balim the Savage being in want of a weapon, seized this spear, with which he wounded king Pellam. "Three whole countries were destroyed" by that one stroke, and Sir Balim saw "the people thereof lying dead on all sides."—"*History of Prince Arthur*," vol. i., chap. 41. Generally called Longinus

Lookers-on. *The man on the dyke always hurls well.* The man standing on the mound, and looking at those who are playing at the game of hurling, can see the faults and criticise them.

To look as big as bull beef. To look stout and hearty, as if fed on bull beef. Bull beef was formerly recommended for making men strong and muscular.

Looking back (unlucky). This arose from Lot's wife, who looked back towards Sodom and was turned to a pillar of salt (Gen. xix. 26).

Looking-glass. *It is unlucky to break a looking-glass.* The nature of the ill-luck varies: thus, if a maiden, she

will never marry; if a married woman, it betokens a death; &c. This superstition arose from the use made of mirrors in former times by magicians. If in their operations the mirror used was broken, the magician was obliged to give over his operation, and the unlucky inquirer could receive no answer.

Looking-glass of Lao reflected the mind as well as the outward form.—"*Citizen of the World*," xlv.

Loom; so called from John Lombe or Loom, who erected the first machine for weaving raw silk at Derby in 1718. The invention came from Flanders.

Loophole. A way of escape, an evasion; a corruption of "louvre holes." (*See* LOUVRE.)

Lorbrul'grud. The capital of Brobdingnag. The word is humourously said to mean "Pride of the Universe."—*Swift, "Gulliver's Travels."*

Lord. A nobleman. (*See* HUNCHBACK.) The word lord is a contraction of *hlaford* (Saxon for "loaf-author" or "bread-earner"); lady is *hlaf-dig*, or "bread-dispenser." The man *earns* the food and the woman *dispenses* it, or doles it out. Retainers were called *hlaf-ætas*, or "bread-eaters." Verstegan suggests *hlaf-ford*, "bread-givers." (*See* HUNCHBACK.)

Lord Burleigh. *As significant as the shake of Lord Burleigh's head.* In "The Critic," by Sheridan, is introduced a tragedy called the "Spanish Armada." Lord Burleigh is introduced, but is too full of state affairs to utter a word; he shakes his head, and Puff explains what the shake means.

Lord Fanny. A nickname given to Lord Hervey for his effeminate and foppish manners. He painted his face, and was as pretty in his ways as a boarding-school miss. (In the reign of George II.)

Lord Foppington. A coxcomb who considers dress and fashion the end and aim of nobility.—*Vanbrugh, "The Relapse."*

Lord Lovel. The bridegroom who lost his bride on the wedding-day. She was playing at hide-and-seek, and selected an old oak chest for her hiding-place. The chest closed with a spring lock, and many years after her skeleton told the sad story of "The Mistletoe Bough." Samuel Rogers introduces this story in his "Italy" (part i. 18). He says the bride was Ginevra, only child of Orsini, "an indulgent father." The bridegroom was Francesco Doria, "her playmate from her birth, and her first love." The chest in which she was buried alive in her bridal dress was an heir-loom, "richly carved by Antony of Trent, with Scripture stories from the life of Christ." It came from Venice, and had "held the ducal robes of some old ancestor." Francesco, weary of his life, flew to Venice and "flung his life away in battle with the Turk." Orsini went deranged, and spent the live-long day "wandering as in quest of something, something he could not find." Fifty years after the chest was removed by strangers and the skeleton discovered.

Lord Peter. The pope is so called in "The History of John Bull," by Arbuthnot.

Lord Strutt, Charles II. of Spain is so called in "The History of John Bull," by Arbuthnot.

Lord Thomas and the Fair Annet or *Elinor*, had a lovers' quarrel, when lord Thomas resolved to forsake Annet for a nut-brown maid who had houses and lands. On the wedding-day Annet, in bridal bravery, went to the church, when lord Thomas repented of his folly, and gave Annet a rose. Whereupon the nut-brown maid killed her with a "long bodkin from out her gay head-gear." Lord Thomas, seeing Annet fall dead, plunged his dagger into the heart of the murderess, and then stabbed himself. Over the graves of lord Thomas and fair Annet grew a "bonny briar, and by this ye may ken right well that they were lovers dear." In some ballads the fair Annet is called the fair Elinor.—*Percy, "Reliques," &c.*, series iii., bk. 3.

Lord of Misrule, called in Scotland *Abbot of Unreason*, prohibited in 1555. Stow says—"At the feast of Christmas, in the king's court, there was always appointed, on All-Hallow's eve, a master of mirth and fun," who remained in office till the feast of Purification. A similar "lord" was appointed by the lord mayor of London, the sheriffs, and the chief nobility. Stubbs tells us that these mock dignitaries had from twenty to

sixty officers under them, and were furnished with hobby-horses, dragons, and musicians. They first went to church with such a confused noise that no one could hear his own voice.

Lord of the Isles. Donald of Islay, who in 1346 reduced the Hebridës under his sway. The title had been borne by others for centuries before, and was also borne by his successors. One of Sir Walter Scott's metrical romances is so called. This title is now borne by the Prince of Wales.

Loreda'no (*James*). A Venetian patrician, and one of the "Council of Ten."—*Byron*, "*The Two Foscari.*"

Lorenzo (in Young's "Night Thoughts"). An atheist, whose remorse ends in despair.

Lorenzo. The suitor of the fair Jessica, daughter of Shylock the Jew.—*Shakespeare*, "*Merchant of Venice.*"

Lorrequer (*Harry*). The hero of a novel so called, by Charles Lever.

Lose. '*Tis not I who lose the Athenians, but the Athenians who lose me,* said Anaxag'oras, when he was driven out of Athens.

Lost Island. Cephalo'nia, so called because it was only by chance that even those who had visited it could find it again. It is sometimes called "The Hidden Island."

Lotha'rio. *A gay Lothario.* A gay libertine, a seducer of female modesty, a debauchee. The character is from "The Fair Penitent," by Rowe.

Lotus. The Egyptians pictured God sitting on a lote-tree, above the watery mud. Jamblichus says, the leaves and fruit of the lote-tree being *round*, represent "the motion of intellect;" its towering up through mud symbolises the eminency of divine intellect over matter; and the deity sitting on the lote-tree implies his intellectual sovereignty.—"*Myster. Egypt.*," sec. 7, cap. ii., p. 151.

Lotus. Mahomet says that a lote-tree stands in the seventh heaven, on the right hand of the throne of God.

Dry'opë of Œcha'lia was one day carrying her infant son, when she plucked a lotus-flower for his amusement, and was instantaneously transformed into a lotus.

Lotis, daughter of Neptune, fleeing from Pria'pus, was metamorphosed into a lotus.

Lotus-eaters or *Lotoph'agi*, in Homeric legend, are a people who ate of the lotus-tree, the effect of which was to make them forget their friends and homes, and to lose all desire of returning to their native land, their only wish being to live in idleness in Lotus-land.—"*Odyssey*," xi.

A lotus-eater. One living in ease and luxury.

Loud Patterns. Flashy, showy ones. The analogy between sound and colour is very striking.

Loud as Tom of Lincoln. The great church-bell.

Louis (*St.*) is usually represented as holding the Saviour's crown of thorns and the cross; sometimes, however, he is represented with a pilgrim's staff, and sometimes with the standard of the cross, the allusion in all cases being to his crusades.

Louse-wort (*Pedicularis palustris*). A corruption of *Loose-wort*; so called because the seeds are very loosely held in a spacious inflated capsule, and may when dry be shaken like a rattle.

Louvre (*Paris*), a corruption of *Lupara*, as it is called in old title-deeds.

Dagobert is said to have built here a hunting-seat, the nucleus of the present magnificent pile of buildings.

> He'll make your Paris Louvre shake for it.
> *Shakespeare*, "*Henry V.*," act ii. 4.

Louvre. The tower or turret of a building like a belfry, originally designed for a sort of chimney to let out the smoke. (French, *l'ouvert*, the opening.)

Louvre Boards in churches. Before chimneys were used, holes were left in the roof, called *loovers* or *leuver holes*. From the French *l'ouvert* (the open boards).

Love (*god of*).
Cam'deo, in Hindu mythology.
Camade'va, in Persian mythology.
Cupid, in Roman mythology.
Eros, in Greek mythology.
Freya, in Celtic mythology.
Kama or *Cama*, in Indian mythology. (*See* BOWYER, &c. &c.)

The family of love. A sect of fanatics

in the sixteenth century, holding tenets not unlike those of the Anabaptists.

Love and lordship never like fellowship. French, *Amour et seigneurie ne veulent point de campagnie;* German, *Liebë und herrschaft leiden keinë gesellschaft;* Italian, *Amor e segneria non vogliono compagnia* (Neither lovers nor princes can brook a rival).

Love me, love my dog. St. Bernard quotes this proverb in Latin, *Qui me amat, amat et canem meam*; French, *Qui aime Bertrand, aime son chien*; Spanish, *Quiën biën quiërs a beliram, bien quiërë a su can* (If you love any one you will like all that belongs to him).

Love's Girdle. (*See* CESTUS.)

Love's Labour's Lost (*Shakespeare*). Ferdinand, king of Navarre, with the three lords, Biron, Longaville, and Dumain, make a vow to spend three years in study, during which time they bind themselves to look upon no woman. Scarce is the vow made when the princess of France, with Rosaline, Maria, and Catherine are announced, bringing a petition from the king of France. The four gentlemen fall in love with the four ladies, and send them verses; they also visit them masked as Muscovites. The ladies treat the whole matter as a jest, and when the gentlemen declare their intentions to be honourable, impose upon them a delay of twelve months, to be spent in works of charity. If at the expiration of that time they still wish to marry, the ladies promise to lend a favourable ear to their respective suits.

Love-lock. A small curl gummed to the temples, sometimes called a *beau* or *bow* catcher. When men indulge in a curl in front of their ears, the love-lock is called a *bell-rope—i.e.*, a rope to pull the belles after them. At the latter end of the sixteenth century, the love-lock was decorated with bows and ribbons.

Love Powders or *Potions* were drugs to excite lust. Once these love-charms were generally believed in; thus Brabantio accuses Othello of having bewitched Desdemona with "drugs to waken motion;" and lady Grey was accused of having bewitched Edward IV. "by strange potions and amorous charms."—"*Fabian*," p. 495.

Lovelace. The hero of Richardson's novel called "Clarissa Harlowe." He is a selfish voluptuary, a man of fashion whose sole ambition is to ensnare female modesty and virtue. Crabbe calls him "Rich, proud, and crafty; handsome, brave, and gay."

Lover's Leap. The promontory from which Sappho threw herself into the sea; now called Santa Maura. (*See* LEUCADIA.)

Loving or Grace Cup. A large cup passed round from guest to guest at state banquets and city feasts. Miss Strickland says that Margaret Atheling, wife of Malcolm Kenmore, in order to induce the Scotch to remain for grace, devised the grace cup, which was filled with the choicest wine, and of which each guest was allowed to drink *ad libitum* after grace had been said.—"*Historic Sketches.*"

Loving Cup. On the introduction of Christianity, the custom of wassailing was not abolished, but it assumed a religious aspect. The monks called the wassail bowl the *poc'ulum charita'tis* (loving cup), a term still retained in the London companies, but in the universities the term *Grace Cup* is more general. In drinking the loving cup, two adjacent persons always stand up together, one to drink and the other to pledge his safety while so occupied.

Low-bell. Night-fowling, in which birds are first roused from their slumber by the tinkling of a bell, and then dazzled by a light so as to be easily caught. (*Low*, Scotch *lowe*, a flame, as a "lowe of fyre;" and *bell.*)

> The sound of the low-bell makes the birds lie close, so that they dare not stir whilst you are pitching the net, for the sound thereof is dreadful to them; but the sight of the fire, much more terrible, makes them fly up, so that they become instantly entangled in the net.—"*Gent. Recreation.*"

Low Church. The *Times* wittily defines a low-churchman as one "who loves a Jew and hates the Pope."

Low-High. *From low St. James's up to high St. Paul's* (Pope, *Satires*). In the Bangorian controversy, Bishop Hoadly, a great favourite at St. James's, was low church, but Dr Hare, dean of St. Paul's, was high church.

Low Sunday. The Sunday next after Easter, so called because it is at the bottom of the Easter which it closes.

Lower Empire. The Roman or Western, from the removal of the seat of

empire to Constantinople to the extinction of that empire by the Turks in 1453.

Lowlanders of Attica were the gentry, so called because they lived on the plains. (*Pedieis.*)

Lownde'an Professor (Cambridge University). A professor of astronomy (and geometry); the chair founded by Thomas Lowndes, Esq., in 1749.

Loys [*lo-is*] so Louis was written in French till the time of Louis XIII.

Lreux. King Arthur's seneschal. A braggart and a coward.

Luath (2 syl.). Cuthullin's dog in Ossian's "Fingal;" also the name of the poor man's dog representing the peasantry in "The Twa Dogs," by Robert Burns. The gentleman's dog is called Cæsar. Also Fingal's dog.

Lubber's Hole. A lazy cowardly way of doing what is appointed, or of evading duty. A seaman's expression. Sailors call the vacant space between the head of a lower-mast and the edge of the top, the *lubber's hole,* because timid boys get through this space to the top, to avoid the danger and difficulties of the "futtock shrouds."

Lubberkin or *Lu'brican* (Irish, *Lobaircin* or *Lep'rechaun*). A fairy resembling an old man, by profession a maker of brogues, who resorts to out-of-the-way places, where he is discovered by the noise of his hammer. He is rich, and while any one keeps his eye fixed upon him cannot escape, but the moment the eye is withdrawn he vanishes. (Latin, *lu'bricus,* slippery.)

Lubins. A species of goblins in Normandy that take the form of wolves, and frequent churchyards. They are very timorous, and take flight at the slightest noise.

Il a peur de Lubins (Afraid of ghosts). Said of a chicken-hearted person.

Lucasian Professor. A professor of mathematics in the University of Cambridge. This professorship was founded in 1663 by Henry Lucas, Esq., M.P. for the University.

Lucasta, to whom Richard Lovelace sang, was Lucy Sacheverell, called by him *lux casta, i.e.,* Chaste Lucy.

Luce. *Flower de Luce.* A corruption of fleur de lis (*q.v.*), more anciently written "floure delices." The French Messenger says to the regent Bedford—

> Cropped are the flower de luces in your arms;
> Of England's coat one half is cut away—
> (*Shakespeare,* "*1 Henry VI.,*" i. 1)

referring of course to the loss of France. The luce or lucy is a full-grown pike or jack. Thus Justice Shallow says—"The luce is the fresh fish, the salt fish is an old coat"—*i.e.,* Lucy is a new name, the old one was Charlecote.—"*Merry Wives of Windsor,*" i. 1. (*See* FLEURS-DE-LYS.]

Luce, the full-grown pike, is the Latin *luci-us,* from the Greek *lukos* (a wolf), meaning the wolf of fishes.

Lucia di Lammermoor, called Lucy Ashton by Sir Walter Scott, was the sister of lord Henry Ashton of Lammermoor, who, to retrieve the fallen fortunes of the family, arranges a marriage between his sister and lord Arthur Bucklaw (or Frank Hayston, laird of Bucklaw). Unknown to Henry Ashton, Edgardo (or Edgar), master of Ravenswood, whose family has long been in a state of hostility with the Lammermoors, is in love with Lucy, and his attachment is reciprocated. While Edgar is abs nt in France on an embassy, Lucy is made to believe, by feigned letters, that Edgar is unfaithful to her, and in her frenzy of indignation consents to marry the laird of Bucklaw; but on the wedding-night she stabs her husband, goes mad, and dies.—*Donizetti, opera of "Lucia di Lammermoor," and Sir Walter Scott, "Bride of Lammermoor."*

Lu'cian. The impersonation of the follies and vices of the age, metamorphosed into an ass. The chief character in the "Golden Ass" of Appule'ius.

Lucifer. The morning star. Venus is both an evening and a morning star: when she *follows* the sun and is an evening star, she is called *Hes'perus;* when she *precedes* the sun, and appears before sunrise, she is called *Lucifer* (the light-bringer).

Proud as Lucifer. Very haughty and overbearing. Lucifer is the name given by Isaiah to Nebuchadnezzar, the proud but ruined king of Babylon: "Take up this proverb against the king of Babylon, and say. . . . How art thou fallen from heaven, O Lucifer, son of the morning!" (Isa. xiv. 4, 12). The poets feign that Satan, before he was driven out of heaven

for his pride, was called Lucifer. Milton, in his "Paradise Lost," gives this name to the demon of "Sinful Pride."

Lucif'era (*Pride*) lived in a splendid palace, only its foundation was of sand. The door stood always open, and the queen gave welcome to every comer. Her six privy ministers are Idleness, Gluttony, Lechery, Avarice, Envy, and Revenge. These six, with Pride herself, are the seven mortal sins. Her carriage was drawn by six different animals, viz., an ass, swine, goat, camel, wolf, and lion, on each of which rode one of her privy councillors, Satan himself being coachman. While here the Red-Cross Knight was attacked by Sansjoy, who would have been slain if Duessa had not rescued him.—*Spenser, "Faëry Queen,"* bk. i. 4.

Lucifer'ians. A sect of the fourth century, who refused to hold any communion with the Arians, who had renounced their "errors" and been readmitted into the church. So called from Lucifer, bishop of Cagliari, their leader.

Lucin'ien. The young prince, son of Dolopatos the Sicilian monarch, entrusted to the charge of Virgil the philosopher. (*See* SEVEN WISE MASTERS, and DOLOPATOS.)

Lucius. (*See* PUDENS.)

Luck. *Give a man luck and throw him into the sea.* Meaning that his luck will save him even in the greatest extremity. Referring to Jonah and Ari'on, who were cast into the sea, but carried safely to land—the one by a whale and the other by a dolphin.

The Luck of Eden Hall. A drinking-horn, on which the luck of the family is supposed to depend. (*See* EDEN HALL.)

Luck in Odd Numbers. (*See* ODD.)

Luckshmi or *Luximee.* Wife of Vishnoo, and goddess of wealth and prosperity.—*Hindu mythology.*

Lucre'zia di Bor'gia, daughter of pope Alexander VI., was thrice married, her last husband being Alfonso, duke of Ferra'ra. Before her marriage with the duke she had a natural son named Gena'ro, who was sent to be brought up by a Neapolitan fisherman. When arrived at man's estate he received a letter informing him that he was nobly born, and offering him a commission in the army. In the battle of Rim'ini, he saved the life of Orsi'ni, and they became sworn friends. In Venice he is introduced to the young nobles, who tell him of the ill deeds of Lucrezia Borgia. Each of them has had some relative put to death by her agency. Genna'ro in his indignation mutilates the duke's escutcheon with his dagger, knocking off the "B" of his name, and changing Borgia into Orgia (*orgies*). Lucrezia, not knowing who has offered the insult, requests the duke that the perpetrator may be put to death, but when she discovers it to be her own son, gives him an antidote to neutralise the poison he has drunk, and releases him from his confinement. Scarcely is he liberated when he and his companions are invited by the princess Neg'roni to a banquet, where they are all poisoned. Lucrezia tells Gennaro he is her son, and dies herself as soon as her son expires.—*Donizetti's opera.*

Lucullus sups with **Lucullus.** Said of a glutton who gormandises alone. Lucullus was a rich Roman soldier, noted for his magnificence and self-indulgence. Sometimes above £1,700 was expended on a single meal, and Horace tells us he had 5,000 rich purple robes in his house. On one occasion a very superb supper was prepared, and when asked who were to be his guests the "rich fool" replied, "Lucullus will sup to-night with Lucullus." (B.C. 110-57.)

Lucus a non Lucendo.

Bellum (*war*) quia min'imë bellum.—*Priscian.*

Black, Saxon, *blác* (white), *blácan,* "to turn white," as *bleach* and *blanch.*

Calid (*hot*) radically the same as the Saxon *cald,* German *kalt* (cold).

Cleave, to *part,* also signifies to *stick together.* (Saxon, *clifan,* to adhere.)

Curta'na (the instrument that *shortens* by cutting off the head; French *court,* Italian *corto*) is the blunt sword, emblematical of mercy, borne before our sovereigns at their coronation.

Devoted (*attached to*) is the Latin *devotus* (cursed).

Eumenïdês (the well-disposed); the Furies.

Euonyma (good name); is poisonous.

Hiren, a sword, a bully. Gk. *irênê,* peace.

Lambs are ruffians employed at elec-

tions to use "physical force" to deter electors from voting for the opposition.

Leucosphere, the inner and brighter portion of the sun's corona. It is neither white nor spherical.

Liege (*a king*) is no liege or bondman, but the lord of his liege subjects.

Lily-white, a chimney-sweep.

Religion, bond-service (*re-ligo*), is the service of which Christ has made us free.

Speaker of House of Commons. The only member that never makes speeches.

Solomon. George III., so called by Dr. Wolcott, because he was no Solomon.

In their marriage service, the Jews *break a wine-glass;* the symbol being "as this glass can never be rejoined, so may our union be never broken." (*See* MISNOMER.)

Lucy (*St.*). Patron saint for those afflicted in the eyes. It is said that a nobleman wanted to marry her for the beauty of her eyes; so she tore them out, and gave them to him, saying, "Now let me live to God." The story says that Heaven restored her eyesight; but the rejected lover accused her of "faith in Christ," and she was martyred by a sword thrust into her neck. She is represented in art carrying a palm-branch, and bearing a platter with two eyes in it.

Lucy and Colin. A ballad by Thomas Tickel, translated into Latin by Vincent Bourne. Colin forsook Lucy of Leinster for a bride "thrice as rich." Lucy felt that she was dying, and made request that she might be taken to the church at the time of Colin's wedding. Her request was granted, and when Colin saw Lucy's corpse, "the damps of death bedewed his brow, and he died." Both were buried in one tomb, and to their grave many a constant hind and plighted maid resort to "deck it with garlands and true-love knots."

Lud. A mythical king of Britain.

General Lud. The name assumed by the ringleader of certain rioters, who in 1811 endeavoured to prevent the introduction of power-looms. The faction revived in 1816, but was soon put down. Miss Harriet Martineau says the name was taken from an imbecile called Ned Lud of Leicester. (*See* LUDDITES.)

Lud's Bulwark. Ludgate prison. (*See above.*)

Lud's Town. London; so called from Lud, a mythical king of Britain. *Ludgate* is by a similar tradition said to be the gate where Lud was buried. (*See* LONDON.)

> And on the gates of Lud's Town set your heads.
> *Shakespeare, "Cymbeline," iv. 2.*

Luddites (2 syl.). Riotous workmen who went about the manufacturing districts breaking machines, under the notion that machinery threw men out of employ. Miss Martineau says that the term arose from Ned Lud, of Leicestershire, an imbecile who was much hounded by boys. One day he chased a set of tormentors into a house, and broke two stocking-frames, whence the leader of these rioters was called General Lud, his chief abettors Lud's wives, and his followers Luddites. (1811-1816.)

Ludgate. Stow says, "King Lud, repairing the city, called it after his name *Lud's town*; the strong gate which he built in the west part, he likewise named Lud-gate. In the year 1260, the gate was beautiful with images of Lud and other kings. Those images, in the reign of Edward VI., had their heads smitten off. . . . . Queen Mary did set new heads upon their old bodies again. The twenty-eighth of Queen Elizabeth the gate was newly and beautifully built, with images of Lud and others, as before." ("Survey of London.") The more probable etymon is the Saxon *leode* (people), similar to the "Porto del popoli" of Rome.

> [Lud] Built that gate of which his name is hight.
> By which he lies entombed solemnly.
> *Spenser, "Faëry Queen," ii. x. 46.*

Ludlam. (*See* LAZY.)

Luez. (*See* LUZ.)

Luff. The part towards the wind. The *luff* of a vessel is the roundest part of her bow.

To luff is to turn the head of a ship towards the wind.

Luff!—i.e., Put the tiller on the lee-side. This is done to make the ship sail nearer the wind.

Luff round!—Throw the ship's head right into the wind.

Luff a-lee!—same as Luff round.

A ship is said to *Spring her luff* when she yields to the helm by sailing nearer the wind.

Keep the luff!—the wind side.

Lufra. Douglas's dog, "the fleetest hound in all the North."—*Sir Walter Scott, "Lady of the Lake," v. 25.*

Luggie. The warlock who, when storms prevented him from going to sea, used to sit on "Luggie's Knoll" and fish up dressed food.

Luggnagg. An island mentioned in "Gulliver's Travels," where people live for ever. Swift shows the evil of such a destiny, unless accompanied with eternal youth and freshness.

Luke (*St.*). Patron saint of painters and physicians. Tradition says he painted a portrait of the Virgin Mary. From Col. iv. 14 he is supposed to have been a physician.

St. Luke, in Christian art, is usually represented with an ox lying near him, and generally with painting materials. Sometimes he seems engaged painting a picture of the Virgin and infant Saviour, his description of the early life of the Saviour being more minute than that of the other evangelists. Metaphrastus mentions the skill of St. Luke in painting; John of Damascus speaks of his portrait of the Virgin (p. 631. Paris, 1712). Many pictures still extant are ascribed to St. Luke; but the artist was probably St. Luke the Greek hermit; certainly these meagre Byzantine productions were not the works of the evangelist. (*See* Lanzi, "Storia Pittorica dell' Italia," ii. 10.)

St. Luke's Club or *The Virtuosi's*. An artists' club, established in England by Sir Antonio Vandyke, and held at the Rose Tavern, Fleet Street. There was an academy of St. Luke founded by the Paris artists in 1391; one at Rome, founded in 1593, but based on the "Compagnia di San Luca" of Florence, founded in 1345; a similar one was established at Sienna in 1355.

St. Luke's Summer, called by the French *l'été de S. Martin*; hence the phrase "L'été de la S. Denis à la S. Martin," from October 9th to November 11th, meaning generally the latter end of autumn.

As light as St. Luke's bird (*i.e.*, an ox). Not light at all, but quite the contrary. St. Luke is generally represented writing, while behind him is an ox, symbolical of sacrifice. The whole tableau means that Luke pre-eminently wrote about the sacrifice of Jesus Christ.

Luke's Iron Crown. George and Luke Dosa headed an unsuccessful revolt against the Hungarian nobles in the early part of the sixteenth century. Luke (according to Goldsmith) underwent the torture of the red-hot iron crown, as a punishment for allowing himself to be proclaimed king. History says it was *George*, not Luke.—*The Traveller.*

Lullaby has been derived from *Lilla, abi* (Lilith, avaunt!). (*See* LILIS.)

There was a fairy called Elaby Gathon, invoked by nurses to watch over sleeping babes, that they might not be changed by the elves, and some think that lullaby is a corruption of L'Elaby.

Lullian Method. A mechanical aid to the memory, by means of systematic arrangements of ideas and subjects, devised by Raymond Lully, in the thirteenth century.

Lumber (from *Lombard*). A pawnbroker's shop. Thus lady Murray writes: "They put all the little plate they had in the lumber, which is pawning it, till the ships came home." The first pawnbrokers were called Lombards, and the places where pawns were kept were called "lumber-rooms."

Lump. *If you don't like it you may lump it.* If you do not choose to take what is offered, you may sit in the sulks. In Devonshire the sulks are called the lumps, and our *lumpish* means heavy, awkward, and ungainly.

Lumpkin (*Tony*), in "She Stoops to Conquer," by Goldsmith. A sheepish, mischievous, idle, cunning lout, "with the vices of a man and the follies of a boy;" fond of low company, but giving himself the airs of the young squire.

Luna. An ancient seaport of Gen'oa, whence the marble quarried in the neighbourhood is called "marmo lunensë."—"*Orlando Furioso.*"

Contë di Luna. Garzia, brother of count Luna, had two sons. One day a gipsy was found in their chamber, and being seized, was condemned to be burnt alive. The daughter of the gipsy, out of revenge, vowed vengeance, and stole Manri'co, the infant son of Garzia. It so fell out that the count and Manrico both fell in love with the princess Leonora, who loved Manrico only. Luna and Manrico both fall into the hands of the count, and are condemned to death, when Leonora promises to "give herself" to Luna, provided he liberates Manrico. The count accepts the terms, and goes to the prison to fulfil his promise, when

Leonora dies from poison which she has sucked from a ring. Soon as Manrico sees that Leonora is dead, he also dies. —*Verdi*, "*Il Trovatorë*" (*an opera*).

Lunar Month. About four weeks from new moon to new moon.

Lunar Year. Twelve lunar months.

Lunatics. Moon-struck persons. The Romans believed that the mind was affected by the moon, and that "lunatics" were more and more frenzied as the moon increased to its full. (*See* AVERTIN.)

Luncheon. Welsh *llwnc*, a gulp; *llyncu*, to swallow at a gulp. The notion of its derivation from *l'once* is absurd, 1st, because the Spanish is not *l'once* but *las once;* and, 2nd, because it is not likely we should go to Spain for such a word.

Lungaggi'ni. Dull, tedious twaddlers; prosy talkers. *Lungag'nola* is prosy twaddle (*Italian*).

Lungs of London. The parks. In a debate, 30th of June, 1808, respecting encroachments upon Hyde Park, Mr. Windham said it was the "lungs of London."

Lunsford. A name used *in terrorem* over children. He was Sir Thomas Lunsford, governor of the Tower: a man of most vindictive temper, and the dread of every one.

Lu'percal. A festival held by the Romans on the 15th February, in honour of Lu'percus, the god of fertility.

Lupus et Agnus. A mere pretence to found a quarrel on. The words are the Latin title of the well-known fable of "The Wolf and the Lamb."

Lurch. *To leave in the lurch.* A lurch or slam is when one of the players wins the entire game before his adversary has scored a single point.

Lush. Beer and other intoxicating drinks; so called from Lushington the brewer.

Lu'siad. The adventures of the Lusians or Portuguese under Vasquez da Gama in their "discovery of India." The fleet first sailed to Mozambique, in Africa, but Bacchus (the guardian power of the Mahometans) raised a commotion against the Lusians, and a battle ensued in which the Lusians were victorious. The fleet was next conducted by treachery to Quil'oa, a harbour on the east coast of the same continent; but Venus or Divine love, to save her favourites from danger, drove them away by a tempest, and Hermës bade Gama steer for Melinda, in Africa. At Melinda the Lusians were hospitably received, and the king of the country not only vowed eternal friendship, but also provided a pilot to conduct the fleet to India. In the Indian Ocean Bacchus tried to destroy the fleet, but "the silver star of Divine love" calmed the sea, and Gama arrived at India in safety. Having accomplished his object, Gama returned to Lisbon.

N.B.—Gama sailed three times to India:—(1) with four vessels, in 1497, returning to Lisbon in two years and two months; he was appointed admiral of the Eastern seas. (2) In 1502, with twenty ships, when he was attacked by the Zamorin or king of Calicut, whom he defeated, and returned to Lisbon the year following; and (3) when John III. appointed him viceroy of India. He established his government at Cochin, where he died in 1525. It is the *first* of these voyages which is the subject of the Lusiad by Camoens.

Lusita'nia. Ancient name for Portugal, said to be so called from Lusus. (*See* LUSUS.)

Lusita'nian Prince. Don Henry, third son of Joam I., king of Portugal—

> Who heaven-inspired,
> To love of useful glory roused mankind,
> And in unbounded commerce mixed the world.
> *Thomson*, "*Summer.*"

Lustrum. A space of five years. The word means a purification. These public expiations were made by the censors every fifth year, at the conclusion of the census. (Latin, *lu'ere*, to purify.)

Lus'us. *The sons* or *race of Lusus.* Pliny (iii. 1.) tells us that Lusus was the companion of Bacchus in his travels, and settled a colony in Portugal; whence the country was termed *Lusita'nia*, and the inhabitants *Lusians.*

Lusus Natu'ræ (*Latin*). A freak of nature; as a man with six toes, a sheep with two heads, a stone shaped like a well-known object, &c.

Lutestring. A glossy silk; a corruption of lustring, from the French *lustre.*

To speak in lutestring. Flash, highly-polished oratory. The expression was first used in "Junius." Shakespeare has "Taffeta phrases and silken terms precise." We call inflated speech "fustian" (*q.v.*) or "bombast" (*q.v.*); say a man talks *stuff*; term a book or speech made up of other men's brains, *shoddy* (*q.v.*); sailors call telling a story "spinning a yarn," &c. &c.

Lute'tia. Mud-hovels; the ancient name of Paris. The Romans called it *Lutetia Parisio'rum,* the mud-town of the Parisii. The former word being dropped, has left the present name Paris. (Celtic, *loutou-hesi,* mud-dwellings.)

Luther's Hymn. "Great God, what do I see and hear," and "A safe stronghold," &c.

Lu'therans. Dr. Eck was the first to call the followers of Martin Luther by this name. It was used by way of contempt.

Lu'tin. A sort of goblin in the mythology of Normandy, very similar to the house-spirits of Germany and Scandinavia. Sometimes it assumes the form of a horse ready equipped, and in this shape is called *Le Cheval Bayard.*

To Lutin is to twist hair into elf-locks. Sometimes these mischievous urchins so tangle the mane of a horse or head of a child that the hair must be cut off.

Le Prince Lutin, by the countess D'Aulnoy.

Luxemburgers. The people of Luxemburg. Similarly we have Augsburgers, Carlsburgers, Edinburgers, Friburgers, Hamburgers, and many more.

Luz or *Luez.* The indestructible bone; the nucleus of the resurrection body.

"How doth a man revive again in the world to come?" asked Hadrian; and Joshua Ben Hanani'ah made answer, "From luz in the backbone." He then went on to demonstrate this to him: He took the bone luz, and put it into water, but the water had no action on it; he put it in the fire, but the fire consumed it not; he placed it in a mill, but could not grind it; and laid it on an anvil, but the hammer crushed it not.—*Lightfoot.*

Lyb'ius (*Sir*). A very young knight who undertook to rescue the lady of Sinadone. After overcoming various knights, giants, and enchanters, he entered the palace of the lady. Presently the whole edifice fell to pieces about his ears, and a horrible serpent coiled round his neck and kissed him. The spell being broken, the serpent turned into the lady of Sinadone, who married the knight that so gallantly rescued her.—"*Libeaux*" (*a romance*).

Lycaon'ian Tables (*Lycaoniæ mensæ*). Execrable food. Lyca'on, desirous of testing the divine knowledge of Jove, who had honoured him with a visit, served up human flesh on his table; for which the god changed him into a wolf.

Lyc'idas. The name under which Milton celebrates the untimely death of Edward King, Fellow of Christ College, Cambridge, who was drowned in his passage from Chester to Ireland, August 10th, 1637. He was the son of Sir John King, secretary for Ireland.

Lycis'ca (*half wolf, half dog*). One of the dogs of Actæon. In Latin it is a common term for a shepherd's dog, and is so used by Virgil (*Eclogue* iii. 18).

Lycopo'dium, wolf's foot, from a fanciful resemblance thereto.

Lydford Law is, punish first and try afterwards. Lydford, in the county of Devon, was a fortified town, in which was an ancient castle, where were held the courts of the duchy of Cornwall. Offenders against the stannary laws were confined before trial in a dungeon so loathsome and dreary, that it gave rise to the proverb referred to. The castle was destroyed by the Danes. (*See* COWPER'S LAW.)

Lydia, daughter of the king of Lydia, was sought in marriage by Alcestes, a Thracian knight; his suit was refused, and he repaired to the king of Armenia, who gave him an army with which he laid siege to Lydia. He was persuaded by Lydia to raise the siege. The king of Armenia would not give up the project, and Alcestes slew him. Lydia now set him all sorts of dangerous tasks to "prove the ardour of his love," all of which he surmounted. Lastly, she induced him to put to death all his allies, and when she had cut off the claws of the love-sick lion, she mocked him. Alcestes pined and died, and Lydia was doomed to endless torment in hell, where Astolpho saw

her, to whom she told her story.—"*Orlando Furioso*," bk. xvii.

Lydia Languish, in "The Rivals," by Sheridan.

Lydian Poet (*The*). Alcman of Lydia. (Fl. B.C. 670.)

Lying. *Lying for the whetstone.* Said of a person who is grossly exaggerating or falsifying a statement. One of the Whitsun amusements of our forefathers was the lie-wage or lie-match; he who could tell the greatest lie carried off a whetstone as his reward. The nature of these contests may be illustrated by the following well-known extravaganza: one of the combatants declared he could see a fly on the top of a church-steeple; the other replied, "Oh yes, I saw him wink his eye."

Lying Traveller (*The*). So Sir John Mandeville has been unjustly called. (1300-1372.)

Lying by the Wall. Dead but not buried. Saxon, *wœl* (death). He is lying with the dead.

Lyn. Cease. (Anglo-Saxon, *linnan*, to cease.)

Lynch-law. Mob-law, law administered by private persons. Lynch is Saxon for a club; whence the nearly obsolete verb *linch*, to beat or chastise, and the compound *linch-pin*, which is the pin of the "lynis" or axle. According to Webster, the word lynch refers to James Lynch, a farmer, of Piedmont in Virginia. The tale is that, as Piedmont, on the frontier, was seven miles from any law-court, the neighbours, in 1686, selected James Lynch, a man of good judgment and great impartiality, to pass sentence on offenders on the nonce. His judgments were so judicious that he acquired the name of Judge Lynch, and this sort of law went by the name of Lynch-law. In confirmation of this story, we are told there was a James Lynch Fitz-Stephen, who was warden of Galway in 1526; and in the capacity of warden he passed sentence of death on his own son for murder. (*See* BURLAW.)

Lynchno'bians. Booksellers and publishers. Rabelais says they inhabit a little hamlet near Lantern-land, and live by lanterns.—"*Pantag'ruel*," v. 33.

Lynx-eyed. Having as keen a sight as a lynx.

Lyon King-of-Arms. Chief heraldic officer for Scotland; so called from the *lion rampant* in the Scottish regal escutcheon.

Lyonnesse (3 syl.). "That sweet land of Lyonnesse"—a tract between the Land's End and the Scilly Isles, now submerged full "forty fathoms under water." Arthur came from this mythical country.

Lyre.

Amphi'on built Thebes with the music of his lyre, for the very stones moved of their own accord into walls and houses.

Ari'on charmed the dolphins by the music of his lyre, and when the bard was thrown overboard one of them carried him safely to Tæ'narus.

Hercules was taught music by Linus. One day, being reproved, the strong man broke the head of his master with his own lyre.

Orpheus charmed savage beasts, and even the infernal gods, with the music of his lyre.

Lyttelton, invoked by Thomson in his "Spring," was George, lord Lyttelton, of Hagley, Worcestershire, who procured from the prince of Wales a pension of £100 a year for the poet. Lucinda was Lucy Fortescue, daughter of Hugh Fortescue, of Devonshire.

M

M. This letter represents the wavy appearance of water, and is called in Hebrew *mem* (water).

M (initial of manslaughter). The brand of a person convicted of that offence, and admitted to the benefit of clergy. It was burnt on the brawn of the left thumb.

M in numerals is the initial of *mille*, a thousand.

Whosoever prayeth for the soul of John Gower he shall, so oft as he so doth, have a M. and a D. days of pardon.—*Gower's Tablet.*

M. *The five Ms:* Mansa, Matsya, Madya, Maithuna, and Mudra (flesh, fish, wine, women, and gesticulation). The five forms of Hindu asceticism.

M'—*i.e., Mac.* A Gaelic prefix meaning son. (Gothic, *magus*, a son; Sanskrit, *mah*, to grow; Welsh, *magu*, to breed.) The Welsh *ap* is mac changed to *map*, and contracted into 'ap or 'p, as Apadam (*'Ap Adam*), Prichard (*'P Richard*).

M or N in the Catechism. M is a contraction of NN (names); N is for name. The respondent is required to give his *names* if he has more than one, or his *name* if only one.

In the marriage service, M stands for *mas* (the man) or *mari'tus* (the bridegroom), and N for *nupta* (the bride).

There are some who think M stands for *Mary*, the patron saint of girls, and N for *Nicholas*, the patron saint of boys.

M.D. The first woman that obtained this degree was Elizabeth Blackwell, of the United States (1849).

M.P. Member of Parliament, but in slang language Member of the Police.

MS., manuscript; MSS., manuscripts; generally applied to literary works in penmanship. (Latin, *manuscriptum*, what is written by the hand.)

Ma. The goddess of truth and justice.—*Egyptian mythology.*

Ma. The fox is so called by the Japanese because of its ravages. It is the name of a malignant spirit.

Ma. Rhea, so called by the Lydians; also the nurse of Bacchus.

Mab. The "fairies' midwife," *i.e.*, employed by the fairies as midwife of dreams (to deliver man's brain of dreams). Thus when Romeo says, "I dreamed a dream to-night," Mercutio replies, "O then, I see queen Mab hath been with you." Sir Walter Scott follows in the same track: "I have a friend who is peculiarly favoured with the visits of queen Mab," meaning with dreams ("The Antiquary"). When Mab is called "queen" it does not mean sovereign, for Titan'ia was O'beron's wife, but simply female; both midwives and monthly nurses were anciently called queens or queans. *Que'n* or *cwe'n* in Saxon means neither more nor less than *woman;* so "elf-queen" and the Danish "ellequinde" mean *female elf*, and not "queen of the elves." Excellent descriptions of "Mistress Mab" are given by Shakespeare ("Romeo and Juliet," i. 4), by Ben Jonson, by Herrick, and by Drayton in his "Nimphidea." (*Mab*, Welsh, a baby.)

Maca'ber. *The Dance Macaber.* The Dance of Death (*q.v.*).

Macad'amise (4 syl.). Using broken stones for road metal, and making the road convex instead of concave; a method introduced by Sir John L. Macadam. (1756-1836.)

Macaire (2 syl.). A favourite name in French plays, insomuch that Robert Macaire is sometimes used generically for a Frenchman. It is said that Aubry de Montdidier was murdered in the forest of Bondy in 1371. His dog conceived such a hatred against Richard Macaire, that suspicion was aroused, and it was resolved to pit the man and dog together. The result was fatal to the man, who died confessing his guilt.

Mac'amut. Sultan of Cambaya, who lived upon poison, with which he was so saturated that his breath or touch carried instant death.—*Purchas.*

Macare (*French*). The impersonation of good-temper, in Voltaire's allegory of "Theleme and Macare."

Macar'ius (*St.*). An Egyptian anchorite, noted for giving his name to the Mac'aber Dance, or Dance of Death. Three noblemen hawking arrived at his cell, and the anchorite pointed out to them three coffins—one containing a skeleton, and the other two dead bodies.

Macaro'ni. A dandy. The word is derived from the Macaroni club, instituted by a set of flashy men who had travelled in Italy, and introduced Italian macaroni at Almack's subscription table. The Macaronies were the most exquisite fops that ever disgraced the name of man; vicious, insolent, fond of gambling, drinking, and duelling, they were (about 1773) the curse of Vauxhall Gardens.

> We are indebted to the Macaronies for only two things: the one is the introduction of that excellent . . . dish, macaroni, and the other is the invention of that useful slang word "bore" [boar], which originally meant any opponent of dandyism.—*Cassell's Magazine*, "*London Legends*," iii.

Macaron'ic Latin. Dog Latin. From *macaro'nē*, a medley, a merry Andrew; hence, *macaronic*, foolish, strangely mixed and jumbled together. The cake called in Italian *macaroni* is a mixture of coarse meal, eggs, and cheese. —*Thomasin*, "*Elog.*," p. 73.

Macaron'ic Verse. Verses in which foreign words are ludicrously distorted and jumbled together, as in Person's lines in the threatened invasion of England by Napoleon. So called by Teof'ilo Folengo, a Mantuan monk of noble family, who published a book entitled "Liber Macaronico'rum," a poetical rhapsody made up of words of different languages, and treating of "pleasant matters" in a comical style (1520). Folengo is generally called Merlinus Coccaius, or Merlino Coccajo. (*See preceding.*)

Macbeth (*Shakespeare*). The story is taken from Holinshed, who copied it from the "History of Scotland," by Hector Boece or Boyce, in seventeen volumes (1527). This history written in Latin was translated by John Bellenden (1531-1535).

**** History states that Macbeth slew Duncan at Bothgowan, near Elgin, in 1039, and not as Shakespeare says, at his castle of Inverness; the attack was made because Duncan had usurped the throne to which Macbeth had the better claim. As a king, Macbeth proved a very just and equitable prince, but the partisans of Malcolm got head, and succeeded in deposing Macbeth, who was slain in 1056 at Lumphanan. He was thane of Cromarty [Glamis], and afterwards of Moray [Cawdor].—*Lardner*, "*Cabinet Cyclopædia.*"

Lady Macbeth. The wife of Macbeth. Ambition is her sin, and to gain the object of her ambition she hesitates at nothing. Her masterful mind sways the weaker Macbeth to "the mood of what she liked or loathed." She is a Mede'a, or Catharine de' Medici, or Cæsar Bor'gia in female form.—*Shakespeare*, "*Macbeth.*"

**** The real name of lady Macbeth was Graoch, and instead of being urged to the murder of Duncan through ambition, she was goaded by deadly injuries. She was, in fact, the grand daughter of Kenneth IV., killed in 1003, fighting against Malcolm II.—*Lardner*, "*Cabinet Cyclopædia*," vol. i. 17, &c.

Macbriar (*Ephraim*). An enthusiastic preacher in Sir Walter Scott's "Old Mortality."

Maccabæ'us. The *Hammerer.* A surname given to Judas Asmonæus; similar to "Martel," the name given to Charles, son of Pepin He'ristel, who beat down the Saracens as with a sledge-hammer. Some think the name is a notarica or acrostic: Mi Camokah Baelim Jehovah (Who is like to thee among the gods, O Lord?).—*Exodus* xv. 11. (*See* NOTARICA.)

Macduff'. The thane of Fife. A Scotch nobleman whose castle of Kennoway was surprised by Macbeth, and his wife and babes "savagely slaughtered." Macduff vowed vengeance, and joined the army of Siward, to dethrone the tyrant. On reaching the royal castle of Dunsinane, they fought, and Macbeth was slain.—*Shakespeare*, "*Macbeth.*"

**** History states that Macbeth was defeated at Dunsinane, but escaped from the battle, and was slain at Lumphanan in 1056.—*Lardner*, "*Cabinet Cyclopædia*," i., p. 17, &c.

Mac Farlane's Geese. The proverb is that "Mac Farlane's geese like their play better than their meat." The wild geese of Inch-Tavoe (Loch Lomond) used to be called Mac-Farlane's geese because the Mac Farlanes had a house and garden on the island. It is said that these geese never returned after the extinction of that house. One day James VI. visited the chieftain, and was highly amused by the gambols of the geese, but the one served at table was so tough that the king exclaimed, "Mac Farlane's geese like their play better than their meat."

Mac Fleck'noe, in Dryden's famous satire, is Thomas Shadwell, poet laureate, whose immortality rests on the not very complimentary line of "Shadwell never deviates into sense." (1640-1692.)

N.B.—Flecknoe was an Irish Roman Catholic priest, doggrel sonneteer, and playwright. Shadwell, according to Dryden, was his double.

Mac Gregor. The motto of the Mac Gregors is; "E'en do and spair nocht," said to have been given them in the twelfth century by the king of Scotland. While the king was hunting he was attacked by a wild boar, when Sir Malcolm requested permission to encounter the creature. "E'en do," said the king, "and spair nocht." Whereupon the strong baronet tore up an oak sapling and dispatched the enraged animal. For this defence the king gave Sir Malcolm permission to use the said motto, and, in place of a Scotch fir, to adopt for crest *an oak-tree eradicate, proper.*

Rob Roy Mac Gregor or *Robert Campbell*, the outlaw. A Highland freebooter, the hero of Sir Walter Scott's "Rob Roy." His wife's name is Helen, and their eldest son, Hamish. In the "Two Drovers," Mac Gregor or Mac Combich (Robin Oig) is a Highland drover.

Mac Heath (*Captain*). A highwayman, hero of "The Beggar's Opera,"

by Gay. A fine, gay, bold-faced ruffian, game to the very last.

Mac'hiavelli. *The Imperial Machiavelli.* Tiberius the Roman emperor. (B.C. 42 to A.D. 37.)

Machiavellism. Political cunning and overreaching by diplomacy, according to the pernicious political principles of Niccolo del Machiavelli, of Florence, set forth in his work called "The Prince." The general scope of this book is to show that rulers may resort to any treachery and artifice to uphold their arbitrary power, and whatever dishonourable acts princes may indulge in are fully set off by the insubordination of their subjects. (1469-1527.)

Mac Intyre (*Captain Hector*). Brother of Maria Mac Intyre, the antiquary's niece, in Sir Walter Scott's "Antiquary."

Mac Ivor (*Fergus*). Chief of Glennaquoich, and brother of Flora Mac Ivor, the heroine of "Waverley," by Sir Walter Scott.

Mackintosh or *Macintosh.* Cloth waterproofed with caoutchouc, patented by Mr. Macintosh.

Macklin. The real name of this great actor was Charles M'Laughlin, but he changed it on coming to England. (1690-1797.)

Macmill'anites (4 syl.). A religious sect of Scotland, who succeeded the Covenanters; so named from John Macmillan, their leader. They called themselves the "Reformed Presbytery."

Mac Pherson. During the reign of David I. of Scotland, a younger brother of the chief of the powerful clan Chattan espoused the clerical life, and in due time became abbot of Kingussie. His elder brother died childless, and the chieftainship devolved on the abbot. He procured the needful dispensation from the pope, married the daughter of the thane of Calder, and a swarm of little "Kingussies" was the result. The good people of Inverness-shire called them the *Mac-phersons—i.e.*, the sons of the parson.

Macsyc'ophant (*Sir Pertinax*). In "The Man of the World," by Charles Macklin, Sir Pertinax "bowed, and bowed, and bowed," and cringed, and fawned, to obtain the object of his ambition.

Mac Tab. *The Honourable Miss Lucretia Mac Tab.* A poor Scotch relative of Emily Worthington "on her deceased mother's side, and of the noble blood of the Mac Tabs." She lived on the Worthingtons, always snubbing them for not appreciating the honour of such a noble hanger-on, and always committing the most ludicrous mistakes from her extravagant vanity and family pride.—*George Colman, "The Poor Gentleman."*

Mac Turk (*Captain Mungo* or *Hector*). "The man of peace" at the Spa Hotel, and one of the Managing Committee.—*Sir Walter Scott, "St. Ronan's Well."*

Mace. Originally a club armed with iron, and used in war. Both sword and mace are ensigns of dignity, suited to the times when men went about in armour, and sovereigns needed champions to vindicate their rights.

Macedon. *Macedon is not worthy of thee,* is what Philip said to his son Alexander, after his achievement with the horse Buceph'alos, which he subdued to his will, though only eighteen years of age.

Edward III., after the battle of Creçy, in which the Black Prince behaved very valiantly, exclaimed, "My brave boy, go on as you have begun, and you will be worthy of England's crown."

Macedo'nian (*The*). Julius Polyænus, author of "Stratage'mata," in the second century.

Macedo'nians. A religious sect, so named from Macedo'nius, patriarch of Constantinople, in the fourth century. They denied the divinity of the Holy Ghost, and that the essence of the Son is the same in kind with that of the Father.

Macedon'icus. Æmil'ius Paulus, conqueror of Perseus. (230-160 B.C.)

Macon. Mahomet or Mahoun.

Macon. A poetical and romance name of Mecca, the birthplace of Mahomet.

Mac'reons. *The Island of the Macreons.* Great Britain. The word is Greek, and means long-lived. Rabelais describes the persecutions of the reformers as a terrible storm at sea, in which Pantag'ruel and his fleet were tempest-tossed, but contrived to enter one of the harbours of Great Britain, an island called "Long-

life," because no one was put to death there for his religious opinions. This island was full of antique ruins, relics of decayed popery and ancient superstitions.

Mac'rocosm (Greek, the *great world*), in opposition to microcosm (the *little world*). The ancients looked upon the universe as a living creature, and the followers of Paracelsus considered man a miniature representation of the universe. The one was termed the Macrocosm, and the other the Microcosm (*q.v.*).

Mad as a Hatter. A corruption of Mad as an atter (*adder*). The word adder is *atter* in Saxon, *natter* in German.

Mad Cavalier. Prince Rupert, noted for his rash courage and impatience of control. (1619-1682.)

Mad Parliament. The parliament which assembled at Oxford in 1258, and broke out into open rebellion against Henry III. The king was declared deposed, and the government was vested in the hands of twenty-four councillors, with Simon de Montfort at their head.

Mad Poet. Nathaniel Lee, who was confined for four years in Bedlam. (1657-1690.)

Madame. So the wife of Philippe duc d'Orléans was styled in the reign of Louis XIV.; other ladies were only Madame This or That.

Madame la Duchesse. Wife of Henri-Jules de Bourbon, eldest son of prince de Condé.

Madame la Princesse. Wife of the prince de Condé, and natural daughter of Louis XIV. (*See* MONSIEUR.)

Mademoiselle (4 syl.). The daughter of Philippe duc de Chartres, grandson of Philippe duc d'Orléans, brother of Louis XIV.

La Grande Mademoiselle. The duchesse de Montpensier, cousin to Louis XIV., and daughter of Gaston duc d'Orléans.

Madge. An owl. Probably from its sapient look it is called a magistrate, contracted into Madge; or *magus*, Persian *magusch*, a philosopher and priest

Madge Wildfire. The nickname of Margaret Murdochson, a beautiful but giddy girl, whose brain was crazed by seduction and the murder of her infant.—*Sir Walter Scott.* "*Heart of Mid-Lothian.*"

Mâdhava. A name of the Hindu god Vishnu

Madman. *Macedonia's Madman.* Alexander the Great. (B.C. 356, 336-323.)

The Brilliant Madman or *Madman of the North.* Charles XII. of Sweden. (1682, 1697-1718.)

Madness. In Perthshire there are several wells and springs dedicated to St. Fillan, which are still places of pilgrimage. These wells are held to be efficacious in cases of madness. Even recently lunatics have been bound to the holy stone at night, under the expectation that St. Fillan would release them before dawn, and send them home in their right minds.

Madoc. The youngest son of Owain Gwyneth, king of North Wales, who died in 1169. According to tradition he sailed away to America, and established a colony on the southern branches of the Missouri. About the same time the Az'tecas forsook Aztlan, under the guidance of Yuhid'thiton, and founded the empire called Mexico, in honour of Mexitli, their tutelary god. Southey has a poem in two parts called "Madoc," in which these two events are made to harmonise with each other.

Madonna. (Italian, *my lady*). Specially applied to representations of the Virgin Mary.

Ma'dor (*Sir*). The Scotch knight slain in single combat by Sir Launcelot of the Lake, who volunteered to defend the innocence of queen Guinever.

Madras System of Education. A system of mutual instruction, introduced by Dr. Andrew Bell into the institution at Madras for the education of the orphan children of the European military. Bell lived 1753-1832.

Mæan'der. To wind like the river Mæander, in Phrygia. The "Greek pattern" of embroidery is so called.

Mæce'nas. A patron of letters; so called from C. Cilnius Mæce'nas, a Roman statesman in the reign of Augustus, who kept open house for all men of letters, and was the special friend and patron of Horace and Virgil. Nicholas Rowe so called the earl of Halifax on his installation to the order of the Garter (1714).

The last English Mæcenas. Samuel Rogers, poet and banker. (1763-1855.)

Maelström (Norwegian, *whirling stream*). There are above fifty maelströms off the coast of Norway, but the one Englishmen delight to tremble at is at the foot of the Lofo'ten Islands, between the islands of Moskenës and Mosken, where the water is pushed and jostled a good deal, and when the wind and tide are contrary it is not safe for small boats to venture near.

It was anciently thought that the Maelström was a subterranean abyss, penetrating the globe, and communicating with the Gulf of Bothnia.

Mæon'ides (4 syl.) or *Mæonian Poet.* Homer, either because he was the son of Mæon, or because he was born in Mæon'ia (Asia Minor).

Mæviad. A merciless satire by Gifford on the Della Cruscan school of poetry. Published 1796. The word is from Virgil's Eclogue. (*See* BAVIAD.)

Mag. *What a mag you are*; jabberer, hence to *chatter like a magpie.* Mag is a contraction of magpie. The French have a famous word, *caquet-bon-bec.* We call a prating woman "a mag." (*See* MAGPIE.)

Not a mag to bless myself with—not a halfpenny. Guineas used to be called *megs* or *mags*, from the Greek *meg'as* ("large" money).

Mag'a. "Blackwood's Magazine." A mere contraction of the word maga-zine.

Magalo'na. (*See* MAGUELONE.)

Magazine (3 syl.). A place for stores. (Arabic, *makhzan, gazana*, a place where articles are preserved.)

Magdalen Smith. Gaspar Smitz, the Dutch portrait painter. (Died 1689.)

Mag'dalene (3 syl.). An asylum for the reclaiming of prostitutes; so called from Mary Magdalene or Mary of Mag'dala, "out of whom Jesus cast seven devils," a great profligate till she met with the Lord and Saviour.

Mag'deburg Centuries. The first great work of Protestant divines on the history of the Christian church. It was begun at Magdeburg by Matthias Flacius, in 1552; and, as each century occupies a volume, the thirteen volumes complete the history to 1300.

Magellan. *Straits of Magellan.* so called after Magellan or Magalhaens, the Portuguese navigator, who discovered them in 1520.

Magen'ta. A brilliant blue-red colour derived from coal-tar, named in commemoration of the battle of Magenta in 1859.

Maggot, Maggoty. Whimsical, full of whims and fancies. Fancy tunes used to be called *maggots*, hence we have "Barker's maggots," "Cary's maggots," "Draper's maggots," &c.—"*Dancing Master*" (1721).

When the maggot bites. When the fancy takes us. Swift tells us that it was the opinion of certain virtuosi that the brain is filled with little worms or maggots, and that thought is produced by these worms biting the nerves. "If the bite is hexagonal it produces poetry; if circular, eloquence; if conical, politics; &c.—"*The Mechanical Operation of the Spirit.*"

Instead of maggots the Scotch say, "His head is full of bees;" the French, "Il a des rats dans la tête;" and in Holland, "He has a mouse's nest in his head." (*See* BEE.)

Ma'gi (*The*), according to one tradition, were Mel'chior, Gasper, and Balthazar, three kings of the East. The first offered *gold*, the emblem of royalty, to the infant Jesus; the second, *frankincense*, in token of divinity; and the third, *myrrh*, in prophetic allusion to the persecution unto death which awaited the "Man of Sorrows."

Magi, in Camoens' "Lusiad," means the Indian "brahmins." Ammia'nus Marcelli'nus says that the Persian magi derived their knowledge from the brahmins of India (i. 23); and Aria'nus expressly calls the brahmins "magi" (i. 7).

Magic Rings, like that of Gy'gës, king of Lydia, &c., arose from the belief that magicians had the power of imprisoning demons in rings. This power was supposed to prevail in Asia, and subsequently in Salamanca, Tole'do, and Italy. N.B. *Magic circles*, like "magic squares," are mathematical puzzles.

Magic Wand.

In "Jerusalem Delivered," the Hermit gives Charles the Dane and Ubaldo a wand, which being shaken, infused terror into all who saw it.

In the "Faëry Queen," the palmer who accompanies Sir Guyon has a staff

of like virtue, made of the same wood as Mercury's caduceus.

Magician. *The Great Magician* or *Wizard of the North.* Professor Wilson calls Sir Walter Scott the Great Magician, from the wonderful fascination of his writings.

Magician of the North. The title assumed by Johann Georg Hamann, of Prussia. (1730-1788.)

Magna Charta. The *Great Charter* of English liberty extorted by the barons from king John, 1215; called by Spelman—

Augustis'simum Anglica'rum liberta'tum diplo'ma et sacra'm'chora.

Magnanimous (*The*).
Alfonso V. of Aragon. (1385, 1416-1458.)
Chosröës or Khosru, twenty-first of the Sassan'idës, surnamed *Noushir'wan* (the Magnanimous). (531-579.)

Magna'no. One of the leaders of the rabble that attacked Hudibras at a bear-baiting. The character is a satire on Simeon Wait, a tinker and Independent preacher.—"*Hudibras,*" pt. i. 2.

Magnet. The loadstone; so called from *Magne'sia,* in Lydia, where the ore was said to abound. The Greeks called it *magnes.* Milton uses the adjective for the substantive in the line "As the magnetic hardest iron draws."

Magnet'ic Mountain. A mountain which drew out all the nails of any ship that approached within its magnetic influence. The ship in which prince Agib sailed fell to pieces when wind-driven towards it.—"*Arabian Nights*" (*The Third Calendar*).

Magneuse (*French*). An anonyma or "fille de joie;" so called from the nunnery founded at Rheims in 1654, by Jeanne Canart, daughter of Nicolas Colbert, seigneur de Magneux. The word is sometimes jocosely perverted into Magni-magno.

Magnificat. *To sing the Magnificat at matins.* To do things at the wrong time, or out of place. The Magnificat does not belong to the morning service, but to vespers. The Magnificat is Luke i. 46-55 in Latin.

Magnificent (*The*).
Khosru or Chosröës I. of Persia. (*, 531-579.) The golden period of Persian history was 550-628.
Lorenzo de Medici. (1448-1492.)
Robert duc de Normandie, also called *Le Diable.* (*, 1028-1035.)
Soliman I., greatest of the Turkish sultans. (1493, 1520-1566.)

Magno'lia. So called from Pierre Magnol, professor of medicine at Montpelier. (1638-1715.)

Ma'go the Carthaginian, says Aristotle, crossed the Great Desert twice without having a drop of anything to drink.

Magopho'nia. A festival observed by the Persians to commemorate the massacre of the Magi. Smerdis usurped the throne on the death of Camby'sës; but seven Persians, conspiring together, slew Smerdis and his brother; whereupon the people put all the Magi to the sword, and elected Darius, son of Hystaspes, to the throne. (Greek, *magosphon'os,* the magi-slaughter.)

Magot (*French*). Money, or rather a mass of secreted money; a corruption of *imago,* the "image and superscription" of coined money.

Là il vola de même, revint à Paris avec un bon magot.—*La Gazette Noire,* 1784, p. 270.

Magpie. A contraction of magot-pie or mag'ata-pie. "Mag" is generally thought to be a contraction of Margaret; thus we have Robin red-breast, Tom-tit, Philip—*i.e.,* a sparrow, &c.; but probably it is a corruption of *major* pica, the ordinary pie, as distinguished from the pica *minor,* which is not larger than a sparrow; thus *pivert* is a corruption of pie vert—*i.e., pica viridis* (the green pie).

Augurs and understood-relations have
(By magotpies, and choughs, and rooks) brought forth
The secret'st man of blood.
Shakespeare, "*Macbeth,*" iii. 4.

Magpie. The following is an old Scotch rhyme:—

One's sorrow, two's mirth,
Three's a wedding, four's a birth.
Five's a christening, six a dearth,
Seven's heaven, eight is hell,
And nine's the devil his ane sel'.

Magricio. The champion of Isabella of Portugal, who refused to do homage to France. The brave champion vanquished the French chevalier, and thus vindicated the liberty of his country.

Mag'uelo'ne or **Mag'alo'na** (*the fair*). Heroine of the romance called "The History of the Fair Magalona, Daughter of the King of Naples," &c. Originally written in French. Cervantës alludes to it in "Don Quixote." (*See* PETER OF PROVENCE.)

Mah-abade'an Dynasty. The first dynasty of Persian mythological history. Mah Abad (*the great Abad*) and his wife were the only persons left on the earth after the great cycle, and from them the world was peopled. Azer Abad, the fourteenth and last of this dynasty, left the earth because "all flesh had corrupted itself," and a period of anarchy ensued.

Mahabharata. One of the two great epic poems of ancient India. Its story is the contests between the descendants of Kuru and Pandu. (*See* KURU.)

Mahâdeva (*great god*). One of the names of the Hindu god Siva. *Mahâdevî* (great goddess) is his consort Durgâ.

Ma'hadi or *Hakem*. The Kalif who reigned about 400 years after Mahomet. In one pilgrimage to Mecca he expended six million gold dinars.

Mahmoud of Ghizni, the conqueror of India in the eleventh century, kept 400 greyhounds and bloodhounds, each of which wore a jewelled collar taken from the neck of some captive sultana.

Mahng (*North-American Indian*). The loon, a sort of sea-gull.

Mahomet or *Mohammed*, according to Deutsch, means the *predicted Messiah*. (Hag. ii. 7.) It is the titular name taken by Halabi, the founder of Islam. (570-632.)

His grandsire was Abd-el-Motalleb; his father, Abdallah; his father-in-law, Abu Bekr; his cousin and warmest disciple was Ali; his adopted heir, Said; his favourite wife, Ayesha; his daughter, Fatima; his son, Ibrahim. His nickname in youth was El Amin (the safe-man).

Mahomet loved Mary, a Coptic girl, and in justification of his amour added a new chapter to the Koran, which may be found in Gagnier's "Notes upon Abulfeda," p. 151.

Mahomet's Banner. Sanjak-sherif, kept in the Eyab mosque, at Constantinople.

Mahomet's Bow. (*See* CATUM.)

Mahomet's Camels. (*See* ADHA.)

Mahomet's Coffin. It is said that Mahomet's coffin, in the Had'gira of Medi'na, is suspended in mid-air without any support. Many explanations have been given of this phenomenon, the one most generally received being that the coffin is of iron, placed midway between two magnets. Burckhardt visited the sacred enclosure, and found the ingenuity of science useless in this case, as the coffin is not suspended at all.

Mahomet's Cuirass. (*See* FADHA.)

Mahomet's Dove. Mahomet had a dove which he used to feed with wheat out of his ear. When the dove was hungry it used to light on the prophet's shoulder, and thrust its bill into his ear to find its meal. Mahomet thus induced the Arabs to believe that he was inspired by the Holy Ghost, in the semblance of a dove.—*Sir Walter Raleigh*, "*History of the World*," bk. I., pt. i., ch. 6. (See also *Prideaux*, "*Life of Mahomet.*"

Mahomet's Horse. Al Borak (*the lightning*). It conveyed the prophet to the seventh heaven. (*See* BORAK.)

Borak was a fine-limbed high-standing horse, strong in frame, and with a coat as glossy as marble. His colour was saffron, with one hair of gold for every three of tawny; his ears were restless and pointed like a reed; his eyes large and full of fire; his nostrils wide and steaming; he had a white star on his forehead, a neck gracefully arched, a mane soft and silky, and a thick tail that swept the ground.—"*Croquemitaine*," ii. 9.

Mahomet's Mule. (*See* FADDA.)

Mahomet's Standard. Baj'ura.

Mahomet's Stepping-stone. The stone upon which the prophet placed his foot when he mounted the beast Al Borak, on his ascent to heaven. It rose as the beast rose, but Mahomet, putting his hand upon it, forbade it to follow him, whereupon it remained suspended in mid-air, where the true believer, if he has faith enough, may still behold it.

Mahomet's Swords. Dhu'l Fakâr (*the trenchant*); Al Battar (*the beater*); Medham (*the keen*); and Hatef (*the deadly*).

Mahomet's Wives. Ten in number, viz., (1) Cadijeh, a rich widow of the tribe of Koreish, who had been twice married already, and was forty years of age. For twenty-five years she was his

only wife, but at her death he married nine others, all of whom survived him.

The nine wives. (1) Ayesha, daughter of Abu Bekr, only nine years old on her wedding-day. This was his youngest and favourite wife.

(2) Sawda, widow of Sokran, and nurse to his daughter Fat'ima.

(3) Hend, a widow, twenty-eight years old, who also had a son. She was daughter of Omeya.

(4) Zeinab, wife of Zeid, but divorced in order that the prophet might take her to wife.

(5) Barra, wife of a young Arab and daughter of Al Hareth, chief of an Arab tribe. Both father and husband were slain in a battle with Mahomet. She was a captive.

(6) Rehana, daughter of Simeon, and a Jewish captive.

(7) Safi'ya, the espoused wife of Kena'na. Kena'na was put to death. This wife outlived the prophet for forty years.

(8) Omm Habi'ba—*i.e.*, mother of Habiba; the widow of Abu Sof'ian.

(9) Maimu'na, fifty-one years old, and a widow, who survived all his other wives.

Also ten or fifteen concubines, chief of whom was Mari'yeh, mother of Ibrahim, the prophet's son, who died when fifteen months old.

Mahom'etan Gruel. A cant term for coffee, the common beverage of the Turks.

Maho'un (3 syl.). Name of contempt for Mahomet, a Moslem, a Moor. In Scotland it used to mean *devil*.

There's the son of the renegade—spawn of Mahoun (son of the Moorish princess).
"*Vengeance of Mudarra.*"

Mahu. Fiend-prince that urges to theft.

Five fiends have been in poor Tom at once: of lust, as Obidicut; Hobbididance, prince of dumbness; Mahu, of stealing; Modo, of murder; and Flibbertigibbet, of mopping and mowing.—*Shakespeare*, "*King Lear*," iv. 1.

Maid Ma'rian. A morris dance, or the boy in the morris dance, called *mad Morion*, from the "morion" which he wore on his head (*See* MORRIS DANCE). Maid Marian is a corruption first of the words, and then of the sex. Having got the words Maid Marian, etymologists have puzzled out a suitable character in Matilda, the daughter of Fitz-Walter, baron of Bayard and Dunmow, who eloped with Robert Fitz-Ooth, the outlaw, and lived with him in Sherwood Forest. Some refine upon this tale, and affirm that Matilda was married to the outlaw (commonly called Robin Hood) by friar Tuck.

A set of morrice dancers danced a maidmarian with a tabor and pipe.—*Temple.*

Maid of Norway. Margaret, daughter of Eric II. and Margaret of Norway. On the death of Alexander III. she was acknowledged queen of Scotland, and was betrothed to Edward, son of Edward I. of England, but she died on her passage.

Maid of Orleans. Jeanne d'Arc. (1412-1431.)

Maid of Perth *(Fair).* Catharine Glover, daughter of Simon Glover, the old glover of Perth. She kisses Smith while asleep on St. Valentine's morning, and ultimately marries him. (*See* SMITH.)
—*Sir Walter Scott*, "*Fair Maid of Perth.*"

Maid of Saragossa. Augustina Zaragoza, distinguished for her heroism when Saragossa was besieged in 1808-9. Byron mentions her in his "Childe Harold."

Maiden. A machine resembling the guillotine for beheading criminals in the sixteenth and seventeenth centuries; brought to Scotland by the regent Morton from Halifax, in Yorkshire, for the purpose of beheading the laird of Pennycuick. It was also called "The Widow."

The Maiden. Malcolm IV. of Scotland. (1141, 1153-1165.)

Malcolm....son of the brave and generous prince Henry....was so kind and gentle in his disposition, that he was usually called Malcolm the Maiden.—*Sir Walter Scott*, "*Tales of a Grandfather*," iv.

He who invented the Maiden first handselled it. Referring to regent Morton, who introduced this sort of guillotine into Scotland; erroneously said to have been the first to suffer by it. Thomas Scott, one of the murderers of Riccio, was beheaded by it in 1566, fifteen years before Morton's execution.

Maiden Assize. One in which there is no person to be brought to trial. We have also the expressions *Maiden-tree*, one never lopped; *Maiden-fortress*, one never taken; *Maiden Speech*; &c. In a Maiden assize, the sheriff of the county presents the judge with a pair

of white gloves. White gloves symbolise innocence. *Maiden* also means unspotted, unpolluted, innocent; thus Shakespeare makes Hubert say to the King—

> This hand of mine
> Is yet a maiden and an innocent hand,
> Not painted with the crimson spots of blood.
> "*King John*," iv. 2.

Maiden Lane (*London*). So called from an image of the Maiden or Virgin Mary, which stood there before the Reformation.

Maiden or *Virgin Queen*. Elizabeth, queen of England. (1533, 1558-1603.)

Maiden Town. Edinburgh. The tradition is that the maiden daughters of a Pictish king were sent there for protection during a time of intestine war.

Maiden of the **Mist.** Anne of Geierstein, in Sir Walter Scott's novel called "Anne of Geierstein."

Mainote (2 syl.). Pirates that infest the coast of Attica.

> . . . Like boat
> Of island-pirate or Mainote.
> *Byron*, "*The Giaour*."

Maintain is to hold in the hand; hence to keep, and hence to clothe and feed. (French, *main tenir*; Latin, *manus teneo*.)

Maize (1 syl.). According to American superstition, if a damsel finds a blood-red ear of maize, she will have a suitor before the year is over.

> Even the blood-red ear to Evangeline brought not her lover. *Longfellow.*

Majesty. Henry VIII. was the first English sovereign who was styled "His Majesty." Henry IV. was "His Grace;" Henry VI., "His Excellent Grace;" Edward IV., "High and Mighty Prince;" Henry VII., "His Grace," and "His Highness;" Henry VIII., in the earlier part of his reign, was styled "His Highness." "His Sacred Majesty" was a title assumed by subsequent sovereigns, but was afterwards changed to "Most Excellent Majesty."

Majol'ica Ware. A pottery originally made in the island of Majorca or Majolica, and lately revived by Mr. Minton.

Makambi. A male idol of the Oroungou in Africa. His wife Abiala usurped all power.

Malagi'gi (in "Orlando Furioso"). Son of Buo've, and brother of Al'diger and Vivian, of Clarmont's race; a wizard knight, and cousin of Rinaldo. (*See* MAUGIS.)

Mal'agrow'ther (*Sir Mungo*). An old courtier soured by misfortune, who tries to make every one as discontented as himself.—*Sir Walter Scott*, "*Fortunes of Nigel*."

Mal'akoff (*in the Crim'ea*). In 1831 a sailor and ropemaker, named Alexander Ivanovitch Malakoff, celebrated for his wit and conviviality, lived at Sebastopol. He had many friends and admirers, but being engaged in a riot, was dismissed the dockyards in which he had been employed. He now opened a liquor shop on the hill outside the town. His old friends gathered round him, and his shop was called the Malakoff. In time other houses were built around, and the Malakoff became a town, which ultimately was fortified. This was the origin of the famed Malakoff Tower, which caused so much trouble to the allied army in the Crimean War.—*Gazette de France*.

Malambru'no. The giant, first cousin of queen Magun'cia, of Canday'a, who enchanted Antonomas'ia and her husband, and shut them up in the tomb of the deceased queen. The infanta he transformed into a monkey of brass, and the knight into a crocodile. Don Quixote achieved their disenchantment by mounting the wooden horse called Clavile'no. —*Cervantes*, "*Don Quixote*," pt. II., bk. iii., c. 45.

Malaprop (*Mrs.*) in "The Rivals," by Sheridan. (French, *mal à propos*.) Noted for her blunders in the use of words. "As headstrong as an *allegory* on the banks of the Nile," is one of her famous similes. (*See* PARTINGTON.)

Malbec'co. A "cankered, crabbed carl," very wealthy, but miserly and mean. He seems to be the impersonation of self-inflicted torments. He married a young wife named Helenore, who set fire to his house, and eloped with Sir Par'idel. Malbecca cast himself over a high rock, and all his flesh vanished into thin air, leaving behind nothing but his ghost, which was metamorphosed into Jealousy.—*Spenser*, "*Faëry Queen*," bk. iii.

Malbrouk or MARLBROUGH (*Marlbro'*), does not date from the battle

of Malplaq'uet (1709), but from the time of the Crusades, 600 years before. According to a tradition discovered by M. de Chateaubriand, the air came from the Arabs, and the tale is a legend of Mambron, a crusader. It was brought into fashion during the Revolution by Mme. Poitrine, who used to sing it to her royal foster-child, the son of Louis XVI. M. Ar'ago tells us that when M. Monge, at Cairo, sang this air to an Egyptian audience, they all knew it, and joined in it. Certainly the song has nothing to do with the duke of Marlborough, as it is all about feudal castles and Eastern wars. We are told also that the band of Captain Cook, in 1770, was playing the air one day on the east coast of Australia, when the natives evidently recognised it, and seemed enchanted. —*Moniteur de l'Armée.*

Malbrouk s'en va-t-en guerre,
Mironton, mironton mirontaine;
Malbrouk s'en va-t-en guerre,
Ne sait quand reviendra,
Il reviendra z'a paques—
Mironton, mironton, mirontaine . .
Ou à la Trinité.

Malcolm. Eldest son of Duncan, king of Scotland. He was called *Can-More* (Great-head), and succeeded Macbeth (1056).—*Shakespeare, "Macbeth."*

Maldine (*French*). School; so called because at school "on dine assez mal."

Malebol'ge (4 syl.). The eighth circle of Dante's "Inferno," which contained in all ten *bolgi* or pits.

Malëcasta. The impersonation of lust.—*Spenser, "Faëry Queen,"* bk. ii. 1.

Malë'ger (*wretchedly thin*). Captain of the rabble rout which attack the castle of Temperance. He was "thin as a rake," and cold as a serpent. Prince Arthur attacks him and flings him to the ground, but Maleger springs up with renewed vigour. Arthur now stabs him through and through, but it is like stabbing a shadow; he then takes him in his arms and squeezes him as in a vice, but it is like squeezing a piece of sponge; he then remembers that every time the carl touches the earth his strength is renewed, so he squeezes all his breath out, flings the body over his shoulder, and tosses it into a lake. (*See* ANTÆOS.) — *Spenser, "Faëry Queen,"* bk. ii. 11.

Malengin (*guile*). On his back he carried a net "to catch fools." Being attacked by Sir Artegal and his iron man, he turned himself first into a fox, then to a bush, then to a bird, then to a hedgehog, then to a snake; but Talus was a match for all his deceits, and killed him.—*Spenser, "Faëry Queen,"* v. 9.

Malepardus. The castle of Master Reynard the Fox, in the tale of "Reynard the Fox."

Malherbe's Canons of French poetry:

(1) Poetry is to contain only such words as are in common use by well-educated Parisians.

(2) A word ending with a vowel must in no case be followed by a word beginning with a vowel.

(3) One line in no wise is to run into another.

(4) The cæsura must always be most strictly observed.

(5) Every alternate rhyme must be feminine.

Mal'iom. Mahomet is so called in some of the old romances.

Send five, send six against me. By Maliom I swear, I'll take them all.—"*Fierabras.*"

Malkin. The nickname of Mary, now called Molly. Hence the Maid Marian is so termed.

Malkin. A kitchen wench, now called a Molly, is by Shakespeare termed "the Kitchen Malkin."—"*Coriolanus,*" ii. 1.

Malkin. A scare-crow or figure dressed like a scullion; hence, anything made of rags, as a mop.

Malkin. A Moll or female cat, the male being a "Tom." When the cat mews, the Witch in "Macbeth" calls out "I come, Gray-malkin" (i. 1).

Mall or *Pall Mall* (London). From the Latin *pellĕrĕ mall'eo* (to strike with a mallet or bat). So called because it was where the ancient game of pell-mall used to be played. Cotgrave says: "Pale maille is a game wherein a round box-ball is struck with a mallet through a high arch of iron. He that can do this most frequently wins." It was a fashionable game in the reign of Charles II., and the walk called the Mall was appropriated to it for the king and his court.

Malmesbury Monastery. Founded by Maildulf, Meildulf, or Meldun, an Irishman.

Malmsey Wine is the wine of Malva'sia, in Candia.

Thane spyces unsparyly thay spendyde thereaftyre,
Malvesye and muskadelle, thase mervelyous drynkes.
"*Morte d'Arthure.*"

Malt, Sermon on, was by John Dodd, *the decalogist*, so called from his famous exposition of the Ten Commandments. He was born at Shocklach in Cheshire, in 1555, and died in 1645.

Maltese Cross, made thus:

Malthu'sian. A disciple of Malthus, whose political doctrines are laid down in his "Essay on the Principles of Population."

Malthu'sian Doctrine. That population increases more than the means of increasing subsistence does, so that in time, if no check is put upon the increase of population, many must starve or all be ill-fed. Applied to individual nations, like Britain, it intimated that something must be done to check the increase of population, as all the land would not suffice to feed its inhabitants.

Malum, in Latin, means *an apple*; and "malus, mala, malum," means *evil*. Southey, in his "Commonplace Book," quotes a witty etymon given by Nicolson and Burn, making the noun derived from the adjective, in allusion, I suppose, to the (?) apple eaten by Eve.

Malum in Se (*Latin*). What is of itself wrong, and would be so even if no law existed against its commission, as lying, murder, theft.

Malum Prohibi'tum (*Latin*). What is wrong merely because it is forbidden, as eating a particular fruit was wrong in Adam and Eve, because they were commanded not to do so.

Malvo'lio. Steward to Olivia, in Shakespeare's "Twelfth Night."

Mamamouchi. A mock honour. "Better be a country gentleman in England than a foreign Mamamouchi." The honour is conferred on M. Jourdain.—*Molière*, "*Bourgeois Gentilhomme.*"

Mambri'no's Helmet was of pure gold, and rendered the wearer invulnerable. It was taken possession of by Rinaldo ("Orlando Furioso"). Cervantes tells us of a barber who was caught in a shower, and to protect his hat clapped his brazen basin on his head. Don Quixote insisted that this shaving basin was the enchanted helmet of the Moorish king.

Mam'elon (2 syl., *French*). A mound in the shape of a woman's breast. These artificial mounds were common in the siege of Sebastopol. (Latin, *mamma*, a breast.)

Mamelukes (2 syl.) or *Mamalukes* (Arabic, *mamluc*, a slave). A name given in Egypt to the slaves of the beys brought from the Caucasus, and formed into a standing army. In 1254, these military "slaves" raised one of their body to the supreme power; and Noureddin Ali, the founder of the Baharites, gave twenty-three sultans; in 1832 the dynasty of the Borjites, also mamlucs, succeeded, and was followed by twenty-one successors. Selim I., sultan of Turkey, overthrew the mamluc kingdom in 1517, but allowed the twenty-four beys to be elected from their body. In 1811, Mohammed Ali by a wholesale massacre annihilated the Mamelukes, and became viceroy of Egypt.

Mamma, Mother. The former is Norman-French, and the latter Saxon. (*See* PAPA.)

Mammet. A puppet, a favourite, an idol. A corruption of Mahomet. Mahometanism being the most prominent form of false religion with which Christendom was acquainted before the Reformation, it became a generic word to designate any false faith, even idolatry, called mammetry.

Mammon. The god of this world. The word in Syriac means riches. (*See* Milton, "Paradise Lost," bk. i.)

Mammon. In Spenser's "Faëry Queen," Mammon says if Sir Guyon will serve him he shall be the richest man in the world; but the knight says money has no charm for him. Mammon then takes him to his smithy, and tells him he may make what orders he likes, but Guyon declines to make any. The god then offers to give him Phil'otine to wife, but Guyon will not accept the honour. Lastly he takes him to Proserpine's bower, and tells him to pluck the golden fruit, and rest on the silver stool; Sir Guyon again refuses, and after three days' sojourn in the infernal regions is led back to earth, where he swoons.—ii. 7.

Mammon's Cave. The abode of the Money-god. Sir Guyon visited this cave,

and Spenser gives a very full description of it in the "Faëry Queen," bk. ii., c. 7.

Sir Epicure Mammon. A worldly sensualist.—*Ben Jonson, "The Alchymist."*

The Mammon of Unrighteousness. Money. A Scripture phrase (Luke xvi. 9). Mammon was the Syrian god who presided over wealth, similar to Plutus of Greek and Roman mythology.

Mammoth Cave. In Edmonson county, Kentucky—the largest in the world.

Mamour (*Al*). The House of Adoration, in the seventh heaven.

Man. Emblematic of St. Matthew, one of the four Evangelists, in allusion to the man which was one of the four elements of Ezekiel's cherub (i. 10).

Man. Average weight, 150 lbs.; height, 69 inches; strength, 420 lbs.

Man Threefold. According to Diog'enës Laertius, the body was composed of (1) a mortal part; (2) a divine and ethereal part, called the *phrēn*; (3) an aërial and vaporous part, called the *thumos*.

According to the Romans man has a three-fold soul, which at the dissolution of the body resolves itself into (1) the *Manës*; (2) the *Anima* or Spirit; (3) the *Umbra*. The Manës went either to Elysium or Tar'tarus; the Anima returned to the gods; but the Umbra hovered about the body as unwilling to quit it.

According to the Jews, man consists of body, soul, and spirit.

Isle of Man, called by the ancient Britons *main-au* (little island), Latinised into *Menav-ia*. Cæsar calls it Mona (*i.e.*, *Mon-ah*), the Scotch pronunciation of Manau. *Mona* and Pliny's *Monabia* are varieties of "Menavia."

Man in Black. Supposed to be Goldsmith's father.—*Citizen of the World.*

Man in the Iron Mask. (*See* IRON MASK.)

Man in the Moon. Some say it is a man leaning on a fork, on which he is carrying a bundle of sticks picked up on a Sunday. The origin of this fable is from Num. xv., 32-36. Some add a dog also, thus the Prologue in "Midsummer Night's Dream" says, "This man with lantern, dog, and bush of thorns, presenteth moonshine;" Chaucer says "he stole the bush" (*Test. of Cresseide*). Another tradition says that the man is Cain, with his dog and thorn-bush; the thorn-bush being emblematical of the thorns and briars of the fall, and the dog being the "foul fiend." Some poets make out the "man" to be the youth Endym'ion, taken thither by Diana.

Man in the Moon. The nameless person employed in elections to negotiate bribes. Thus the rumour is set flying among the electors that "The Man in the Moon has arrived."

Man of Be'lial. Any wicked man. Shimei so called David (2 Sam. xvi. 7). The ungodly are called "Children of Belial," or "Sons of Belial." The word Belial means *worthlessness*.

Man of Blood. David is so called (2 Sam. xvi. 7).

The Puritans applied the term to Charles I., because he made war against his Parliament. Any man of violence.

Man of Feeling. The title of a novel by Henry Mackenzie. His "man of feeling" is named Harley—a sensitive, bashful, kind-hearted, sentimental hero.

Man of Ross. John Kyrle, of Ross, in Herefordshire, immortalised by Pope in his Epistle "On the Use of Riches."

Man of Salt. A man like Æneas, always "melting into salt tears," called "drops of salt."

> This would make a man, a man of salt
> To use his eyes for garden waterpots.
> *Shakespeare, "King Lear,"* iv. 6.

Man of Sedan. Napoleon III., so called, because he surrendered his sword to William, king of Prussia, after the battle of Sedan (Sept. 2, 1870).

Man of Sin (2 Thess. ii. 3). The Roman Catholics say the Man of Sin is Antichrist. The Puritans applied the term to the pope of Rome; the Fifth-Monarchy men, to Cromwell; many modern theologians apply it to that "wicked one" (identical with the "last horn" of Dan. vii.) who is to appear immediately before the second advent.

Man of Straw. A person without capital. It used to be customary for a number of worthless fellows to loiter about our law-courts, to become false witness or surety for any one who would buy their services; their badge was a straw in their shoes.

Man of Wax. A model man; like one fashioned in wax. Horace speaks of

the "waxen arms of Telephus," meaning model arms, or of perfect shape and colour; and the Nurse says of Romeo, "Why, he's a man of wax" (i. 3), which she explains by saying, "Nay, he's a flower, i' faith, a very flower."

Man of the Hill. A tedious "hermit of the vale," which incumbers the main story of "Tom Jones," by Fielding.

Man of the Sea. (*See* OLD, &c.)

Man's. A fashionable coffee-house in the reign of Charles II.

The Count of Mans. Roland, the nephew of Charlemagne; also called Knight of Blaives.

Mana of St. Nicolas of Bari. So Toffania called her poisonous liquid, best known as the *Acqua Tofa'na* or *Acqua di Perugia*. (*See* TOFFANIA.)

Manche (French). *Aimer mieux la manche que le bras.* Manche is a slang word, equivalent to the Indian "buckshish" (*q.v.*), a gratuity given to a ciceronë, cabman, or porter. It is the Italian *buona mancia*.

Manchester. The first syllable is the Friesic *man* (a common); and the word means the Roman encampment on the common.

Manchester Poet. Charles Swain. (1803- .)

Manda'mus (*Latin*). A writ of King's Bench, commanding the person named to do what the writ directs. The first word is "Mandamus" (We command . . .).

Manda'na. A stock name in heroic romance, which generally represents the fate of the world turning on the caprice of some beautiful Mandana or Statira.

Mandarin' is not a Chinese word, but one given by the Portuguese colonists at Maca'o to the officials called by the natives *Khiouping* (3 syl.). It is from the verb *mandar* (to command).

The nine Mandarins are distinguished by the button in their cap:—1, ruby; 2, coral; 3, sapphire; 4, an opaque blue stone; 5, crystal; 6, an opaque white shell; 7, wrought gold; 8, plain gold; and 9, silver.

Mandeville (*Bernard de*). A licentious deistical writer, author of "The Virgin Unmasked," and "Free Thoughts on Religion," in the reign of George II.

Mandiccar'do. A knight whose adventures are recorded by Barahona (c. i. 70-1).

Mandou'sians. Very short swords. So called from a certain Spanish nobleman of the house of Mendo'sa, who brought them into use.

Man'drabul. *From gold to nothing, like Man'drabul's offering.* Mandrabul having found a gold mine in Samos, offered to Juno a golden ram for the discovery; next year he gave a silver one, then a brazen one, and in the fourth year nothing. The proverb "to bring a noble to ninepence, and ninepence to nothing," carries the same meaning.

Mandrake (Greek, *mandra*, a cattle pen). The root of the mandrag'ora often divides itself in two, and presents a rude appearance of a man. In ancient times human figures were often cut out of the root, and wonderful virtues ascribed to them. It was used to produce fecundity in women (Gen. xxx. 14-16). Some mandrakes cannot be pulled from the earth without producing fatal effects, so a cord used to be fixed to the root, and round a dog's neck, and the dog being chased drew out the mandrake, and died. Another superstition is that when the mandrake is uprooted it utters a scream, in explanation of which Thomas Newton, in his "Herball to the Bible," says, "It is supposed to be a creature having life, engendered under the earth of the seed of some dead person put to death for murder."

> Shrieks like mandrakes torn out of the earth.
> *Shakespeare, "Romeo and Juliet," iv. 3.*

Mandrakes called love-apples. From the old notion that they excited amorous inclinations; hence Venus is called *Mandragori'tis*, and the emperor Julian, in his epistles, tells Calix'enës that he drank its juice nightly as a love-potion.

He has eaten mandrake. Said of a very indolent and sleepy man, from the narcotic and stupefying properties of the plant, well-known to the ancients.

> Give me to drink mandragora . . .
> That I might sleep out this great gap of time
> My Antony is away.
> *Shakespeare, "Antony and Cleopatra."*

Mandrake. Another superstition connected with this plant is that a small dose makes a person vain of his beauty, and conceited; but that a large dose makes him an idiot.

Mandricar'do. King of Tartary, or Scythia, son of Ag'rican. He wore Hector's cuirass, married Dor'alis, and was slain in single combat by Roge'ro.—"*Orlando Innamorato*," and "*Orlando Furioso*."

Manduce (2 syl.). The idol Gluttony, venerated by the Gastrol'aters, people whose god was their belly.

> It is a monstrous . . . figure, fit to frighten little children; its eyes are bigger than its belly, and its head larger than all the rest of its body . . . having a goodly pair of wide jaws, lined with two rows of teeth which, by the magic of a small twine . . . are made to clash, chatter, and rattle one against the other, as the jaws of St. Clement's dragon (called *graulli*) on St. Mark's procession at Metz.—*Rabelais*, "*Pantagruel*," iv. 59.

Man'ës. *To appease his manës.* To do when a person is dead what would have pleased him or was due to him when alive. The spirit or ghost of the dead was by the Romans called his manës, which never slept quietly in the grave so long as survivors left its wishes unfulfilled. The 19th February was the day when all the living sacrificed to the shades of their dead relations and friends.

Manfred. Count Manfred, son of count Sig'ismund, sold himself to the prince of darkness, and had seven spirits bound to do his bidding, viz., the spirits of "earth, ocean, air, night, mountains, winds," and the star of his own destiny. He was wholly without human sympathies, and lived in splendid solitude among the Alpine mountains. He once loved the lady As'tarte (2 syl.) who died, but Manfred went to the hall of Arima'nës to see and speak to her phantom, and was told that he would die the following day. The next day the Spirit of his Destiny came to summon him; the proud count scornfully dismissed it, and died.—*Byron*, "*Manfred*."

Manger or *Manger le morceau.* To betray, to impeach, to turn king's evidence. The allusion is to the words of Jesus to the beloved disciple—He will be the traitor "to whom I shall give a sop when I have dipped it," &c. (John xiii. 26).

Ma'ni. The son of Mundilfori; taken to heaven by the gods to drive the moon-car. He is followed by a wolf, which, when time shall be no more, will devour both Mani and his sister Sol.

Mani, *Manës,* or *Manichæus.* The greatest Persian painter, who lived in the reign of Shah-pour (Sapor' I.). It is said his productions rivalled nature. (226-274.)

Manichæ'ans or *Manichees.* A religious sect founded by Mani or Manichæus, the Persian painter. It was an amalgamation of the Magian and Christian religions, interlarded with a little Buddhism. In order to enforce his religious system, Mani declared himself to be the Paraclete or Comforter promised by Jesus Christ.

Man'itou. The American-Indian *fetish.*

Man'lian Orders. Overstrained severity. Manlius Torqua'tus, the Roman consul, gave orders in the Latin war that no Roman, on pain of death, should engage in single combat; but one of the Latins provoked young Manlius by repeated insults, and Manlius slew him. When the young man took the spoils to his father, Torqua'tus ordered him to be put to death for violating the commands of his superior officer.

Manly in the "Plain Dealer," by Wycherly. He is violent and uncouth, but presents an excellent contrast to the hypocritical Olivia (*q.v.*).

Mr. Manly in "The Provoked Husband," by Vanbrugh and Cibber.

Man-Mountain or *Quinbus Flestrin.* So Gulliver was called by the Lilliputians.

Manna. *Manna of St. Nicholas of Bari.* The name given to a colourless and tasteless poison, sold in phials by a woman of Italy named Tofani, who confessed to having poisoned 600 persons by this liquid.

Man'nering. *Colonel* or *Guy Mannering*; *Mrs. Mannering*, née Sophia Wellwood, his wife; *Julia Mannering*, their daughter, who married Captain Bertram; *Sir Paul Mannering*, the colonel's uncle. In Sir Walter Scott's novel of "Guy Mannering."

Manningtree (*Essex*). Noted for its Whitsun fair, where an ox was roasted whole. Shakespeare makes prince Henry call Falstaff "a roasted Manningtree

ox, with the pudding in his belly."—"1 *Henry IV.*," ii. 4.

You shall have a slave eat more at a meale than ten of the guard; and drink more in two days than all Manningtree does at a Witsun-ale.

Mano'a. The fabulous capital of El Dora'do, the houses of which city were said to be roofed with gold.

Manon Lescaut. A novel by the abbé Prevot. It is the history of a young man possessed of many brilliant and some estimable qualities, but being intoxicated by a fatal attachment he is hurried into the violation of every rule of conduct, and finally prefers the life of a wretched wanderer, with the worthless object of his affection, to all the advantages presented by nature and fortune.

Mansard Roof, also called the *curb roof.* A roof in which the rafters instead of forming a ∧ are broken on each side into an elbow. It was devised by Mansard, the French architect, to give height to attics. (1598-1666.)

Mansfield. *The Miller of Mansfield.* Henry II. was one day hunting, and lost his way. He met a miller who took him home to his cottage, and gave him a bed with his son Richard. Next morning the courtiers tracked the king to the cottage, and the miller discovered the rank of his guest. The king, in merry mood, knighted his host, who thus became Sir John Cockle. On St. George's day Henry II. invited the three to a royal banquet, and after being amused with their rustic ways, made Sir John "Overseer of Sherwood Forest, with a salary of £300 a year."—*Percy*, "*Reliques.*"

Mansion. This word has considerably changed its original meaning, which was simply a tent pitched for soldiers on their march, and hence a "day's journey" (Pliny, xii. 14). Subsequently the word was applied to a roadside house for the accommodation of strangers (Suet. Tit. 10).

Mantacci'ni. A charlatan who professed to restore the dead to life.

Mantali'ni (*Madame*). A fashionable milliner near Cavendish square. Her husband, noted for his white teeth, minced oaths, and gorgeous morning gown, is an exquisite man-milliner, who lives on his wife's earnings.—*Dickens*, "*Nicholas Nickleby.*"

Mantible (*Bridge of*) consisted of thirty arches of black marble, and was guarded by "a fearful huge giant," slain by Sir Fierabras.

Man'tiger. An heraldic monster, having a tiger's body, and the head of an old man with long spiral horns.

Mantle. *The mantle of fidelity.* A little boy one day presented himself before king Arthur, and showed him a curious mantle, "which would become no wife that was not leal." Queen Guinever tried it, but it changed from green to red, and red to black, and seemed rent into shreds. Sir Kay's lady tried it, but fared no better; others followed, but only Sir Cradock's wife could wear it.—*Percy*, "*Reliques.*" (*v.* CHASTITY.)

Mantra or *Mintra* (Persian mythology). A spell, a talisman, by which a person holds sway over the elements and spirits of all denominations.—*Wilford.*

Man'tuan Swain, *swan*, or *bard.* Virgil, a native of Mantua, in Italy. Besides his great Latin epic, he wrote on pastoral and rural subjects.

Man'umit. To set free; properly "to send from one's hand" (*e manu mittere*). One of the Roman ways of freeing a slave was to take him before the chief magistrate and say, "I wish this man to be free." The lictor or master then turned the slave round in a circle, struck him with a rod across the cheek, and let him go.

Manure (2 syl.) means hand-work (French, *man-œuvre*), tillage by manual labour. It now means the dressing applied to lands. Milton uses it in its original sense in "Paradise Lost," iv.—

Yon flowery arbours . . . with branches overgrown
That mock our scant manuring.

Ma'ra, in old Runic, a goblin that seized upon men asleep in their beds, and took from them all speech and motion.

Mar'abou Feathers. Feathers of the bird so called, used by ladies for head-gear. There are two species of Marabou stork, which have white feathers beneath their wings and tail especially prized.

Mar'about. A sort of plume worn by ladies; so called from the Marabou stork, whose tail furnishes them. The Marabout hat is a hat adorned with the Marabou feather.

Mar'abuts (Arabic, *frontier inhabitants*). An Arab tribe which in 1075 founded a dynasty, put an end to by the Almohads. They form a priestly order greatly venerated by the common people. The Great Marabut ranks next to the king.

Marana'tha (Syriac, *the Lord will come—i.e.*, to execute judgment). A form of anathematising among the Jews. The Romans called a curse or imprecation a *devotion—i.e.*, given up to some one of the gods.

Marbles. *The Arundel'ian Marbles.* Some thirty-seven statues and 128 busts with inscriptions, collected by W. Petty, in the reign of James I., in the island of Paros, and purchased of him by lord Arundel, who gave them to the University of Oxford in 1627.

The Elgin Marbles. Fragments of the Parthenon of Athens, built by Phid'ias, collected by Thomas lord Elgin during his mission to the Ottoman Porte in 1802, and purchased of him by the British Museum, in 1816, for £35,000.

Money and Marbles. Cash and furniture. Marbles is a corruption of the French *meubles* (furniture).

Marcassin (*the prince*). From the Italian fairy-tales by Straparola, called "Nights," translated into French in 1585.

Marcel'la. A fair shepherdess whose story forms an episode in "Don Quixote," by Cervantës.

Marcelli'na. The daughter of Rocco, jailor of the state prison of Seville. She falls in love with Fide'lio, her father's servant, who turns out to be Leonora, the wife of the state prisoner Fernando Florestan. — *Beethoven, "Fidelio" (an opera).*

March. *He may be a rogue, but he's no fool on the march.* On the march is the French phrase *sur la marche* (likewise).

March borrows three days from April.

> The first it shall be wind and weet;
> The next it shall be snaw and sleet;
> The third it shall be sic a freeze
> Shall gar the birds stick to the trees.
> "*The Complaynt of Scotland.*"

March Dust. *A bushel of March dust is worth a king's ransom.* According to the Anglo-Saxon laws, the fine of murder was a sliding scale proportioned to the rank of the person killed. The lowest was £10 and the highest £60; the former was the ransom of a churl, and the latter of a king.

March Hare. *Mad as a March hare.* Hares in March are very wild.

Marches, boundaries, is the Saxon *mearc*; but marsh, a meadow, is the Saxon *mersc*, anciently written *marash*, the French *marais*, and our *morass*. The other march is the origin of our marquis, the lord of the march. The boundaries between England and Wales, and between England and Scotland, were called "marches;" the territory between the Ebro and the Pyrenees was called by Charlemagne "the Spanish march," &c.

Riding the Marches—i.e., beating the bounds of the parish (Scotch).

March-pane. A confection of pistachio-nuts, almonds, and sugar; a corruption of the French *masse-pain* (bread-lumps).

Marchaundes Tale, in Chaucer, is substantially the same as the first Latin metrical tale of Adolfus, and is not unlike a Latin prose tale given in the appendix of T. Wright's edition of Æsop's Fables. (*See* JANUARY and MAY.)

Marchington (Staffordshire) famous for a crumbling short cake. Hence the saying that a man or woman of crusty temper is "as short as Marchington wake-cake."

Marchioness (*The*). The half-starved girl-of-all-work in "The Old Curiosity Shop," by Charles Dickens.

Mar'cionites (3 syl.). An ascetic Gnostic sect, founded by Marcion in the second century.

Marck (*William de la*), or "The Wild Boar of Ardennes." A French nobleman, called in French history *Sanglier des Ardennes*, introduced by Sir Walter Scott in "Quentin Durward." (1446-1485.)

Marcley Hill, Herefordshire, on February 7th, 1571, at six o'clock in the evening, "roused itself with a roar, and by seven next morning had moved forty paces. It kept on the move for three days, carrying with it sheep in their cotes, hedge-rows, and trees; overthrew Kinnaston chapel, and diverted two high roads at least 200 yards from their former route. The entire mass thus moved consisted of twenty-six acres of land, and the entire distance moved was 400 yards."—*Speed, "Herefordshire."*

Marcos de Obregon. The model of Gil Blas, in the Spanish romance entitled "Relaciones de la Vida del Escudero Marcos de Obregon."

Marco'sians. A branch of the Gnostics, so called from the Egyptian Marcus. They are noted for their apocryphal books and religious fables.

Mardle. To waste time in gossip. (Anglo-Saxon, *mathelian*, to talk; *methel*, a discourse.)

Mardonius (*Captain*), in "A King or No King," by Beaumont and Fletcher.

Mare. The Cromlech at Gorwell, Dorsetshire, is called the White Mare; the barrows near Hambleton, the Grey Mare.

Away the mare—i.e., Off with the blue devils, good-bye to care. This mare is the incubus called the night-mare.

To cry the mare (Herefordshire and Shropshire). In harvesting, when the in-gathering is complete, a few blades of corn left for the purpose have their tops tied together. The reapers then place themselves at a certain distance, and fling their sickles at the "mare." He who succeeds in cutting the knot cries out "I have her!" "What have you?" "A mare." "Whose is she?" The name of some farmer whose field has been reaped is here mentioned. "Where will you send her?" The name of some farmer whose corn is not yet harvested is here given, and then all the reapers give a final shout.

To win the mare or lose the halter—i.e., to play double or quits.

The grey mare is the better horse. (*See* GREY MARE.)

The two-legged mare. The gallows.

Money will make the mare to go.

"Will you lend me your mare to go a mile?
"No, she is lame leaping over a stile."
"But if you will her to me spare,
You shall have money for your mare."
"Oh, ho! say you so?
Money will make the mare to go."
Old Glees and Catches.

Whose mare's dead? What's the matter? Thus in "2 Henry IV." when Sir John Falstaff sees Mistress Quickly with the sheriff's officers, evidently in a state of great discomposure, he cries out—

How now? Whose mare's dead? What's the matter? (ii. 1.)

Mare's Nest. *To find a mare's nest* is to make what you suppose to be a great discovery, but which turns out to be all moonshine. What we call a nightmare was by our forefathers supposed to be the Saxon demon Mara or Marë, a kind of vampire, sitting on the sleeper's chest. These vampires were said to be the guardians of hid treasures, over which they brooded as hens over their eggs, and the place where they sat was termed their *nidus* or nest. When any one supposes he has made a great discovery, we ask if he has discovered a mare's nest, or the place where the vampire keeps guard over hypothetical treasures. (*See* MONACIELLO.)

Why dost thou laugh?
What mare's nest hast thou found?
Beaumont and Fletcher, "Bonduca," v. 2.

Are we to believe that the governor, executive council, the officers, and merchants have been finding mare's nests only?—*The Times.*

N.B.—In some parts of Scotland they use instead a *Skate's Nest.* In Gloucestershire a long-winded tale is called a *Horse-nest.* In Cornwall they say *You have found a wee's nest, and are laughing over the eggs.* In Devon, nonsense is called a *blind mare's nest.* Holinshed calls a gallows a *foul's nest* (iii). In French the corresponding phrase is, *Nid de lapin; Nid d'une souris dans l'oreille d'un chat.* (*See* CHAT.)

Marfi'sa. An Indian queen in Bojardo's "Orlando Innamorato," and in Ariosto's "Orlando Furioso."

Marfo'rio. A pasquinade (*q.v.*).

Margan Monastery (*Register of*), from 1066 to 1232, published in Gale, 1687.

Margaret, queen of Denmark, Norway, and Sweden, called the "Northern Semiramis." (1353, 1387-1412.)

Margaret. A simple, uncultured girl of wonderful witchery, seduced by Faust. She killed the infant of her shame, was sent to prison where she lost her reason, and was ultimately condemned to death.—*Goethe, "Faust."*

Ladye Margaret. "The Flower of Teviot," daughter of the duchess Margaret and lord Walter Scott, of Branksome Hall. She was beloved by baron Henry of Cranstown, whose family had a deadly feud with that of Scott. One day the elfin page of lord Cranstown enveigled the heir of Branksome Hall, then a lad, into the woods, where he fell into the hands of the Southerners; whereupon

3000 of the English marched against the castle of the widowed duchess; but being told by a spy that Douglas with 10,000 men were coming to the rescue, they agreed to decide by single combat whether the boy was to become king Edward's page, or be delivered up to his mother. The champions to decide this question were to be Sir Richard Musgrave on the side of the English, and Sir William Deloraine on the side of the Scotch. In the combat the English champion was slain, and the boy was delivered to the widow; but it then appeared that the antagonist was not William of Deloraine, but lord Cranstown, who claimed and received the hand of fair Margaret as his reward.—*Sir Walter Scott, "Lay of the Last Minstrel."*

Lady Margaret's Preacher. A preacher who has to preach a *Concio ad clerum* before the University, on the day preceding Easter Term. This preachership was founded in 1503 by lady Margaret, mother of Henry VII.

Lady Margaret Professor. A professor of divinity in the University of Cambridge. This professorship was founded in 1502 by lady Margaret, mother of Henry VII. These lectures are given for the "Voluntary Theological Examination," and treat upon the *Fathers*, the *Liturgy*, and the *priestly duties*. (*See* NORRISIAN.)

ST. MARGARET. The chosen type of female innocence and meekness.

In Christian art she is represented as a young woman of great beauty, bearing the martyr's palm and crown, or with the dragon as an attribute. Sometimes she is delineated as coming from the dragon's mouth, for the legend says that the monster swallowed her, but on making the sign of the cross he suffered her to quit his maw.

St. Margaret and the dragon. Olyb'ius, governor of Antioch, captivated by the beauty of St. Margaret, wanted to marry her, and as she rejected him with scorn threw her into a dungeon, where the devil came to her in the form of a dragon. Margaret held up the cross, and the dragon fled. Some say it burst asunder.

St. Pela'gia, St. Mari'na, and St. Geruma, are the same person as St. Margaret.

St. Margaret is the patron saint of the ancient borough of Lynn Regis, and on the corporation seal she is represented as standing on a dragon and wounding it with the cross. The inscription of the seal is SVB. MARGARETA. TERITUR. DRACO. STAT. CRUCE. LÆTA.

Margaret or *Marguerite* (*petite*). The daisy; so called from its pearly whiteness, marguarite being the French for a pearl.

> The daise, a flour white and redde,
> In French called "la belle Marguerite."

Margherit'a di Valois married Henri the Béarnais, afterwards Henri IV. of France. During the wedding solemnities, Catherine de Medicis devised the massacre of the French Protestants, and Margarita was at a ball during the dreadful enactment of this device.—*Meyerbeer, "Gli Ugonotti"* (*an opera*).

Margate (Kent), is the sea-gate or opening. (Latin, *mare*; Saxon, *mære*, &c.)

Margin. In all our ancient English books, the commentary is printed in the margin. Hence Shakespeare—

> Her face's own margent did quote such amazes.
> *"Love's Labour's Lost,"* ii. 1.
>
> I knew you must be edified by the margent.
> *"Hamlet,"* v. 2.
>
> She could pick no meaning....writ in the glossy margin of such looks. *"Rape of Lucrece."*

Margītēs. The first dunce whose name has been transmitted to fame. His rivals are Codrus and Flecknoe.

> Margites was the name . . . whom Antiquity recordeth to have been dunce the first.
> *Pope, "Dunciad" (Martinus Scriblerus).*

Mari'a. Heroine of Donizetti's opera "La Figlia del Reggimento." She first appears as a vivandière or French suttler-girl, for Sulpizio, the sergeant of the 11th regiment of Napoleon's Grand Army, had found her after a battle, and the regiment adopted her as their daughter. Tonio, a Tyrolese, saved her life, and fell in love with her, and the regiment agreed to his marriage provided he joined the regiment. Just at this juncture the marchioness of Berkenfield claims Maria as her daughter; the claim is allowed, and the vivandière is obliged to leave the regiment for the castle of the marchioness. After a time, the French regiment takes possession of Berkenfield Castle, and Tonio has risen to the rank of a field officer. He claims Maria as his bride, but is told that her

mother has promised her hand to the son of a duchess. Maria promises to obey her mother, the marchioness relents, and Tonio becomes the accepted suitor.

Maria. A fair, quick-witted, amiable maiden, whose banns were forbidden by the curate who published them; in consequence of which she lost her reason, and used to sit on the roadside near Moulines, playing vesper hymns to the Virgin all day long. She led by a ribbon a little dog named Silvio, of which she was very jealous, for she had first made a goat her favourite, but the goat had forsaken her. — *Sterne*, "*Sentimental Journey.*"

Maria There'sa. Wife of Sancho Panza. She is sometimes called Maria, and sometimes Teresa Panza.—"*Don Quixote.*"

Mariamites (4 syl.). Worshippers of Mary, the mother of Jesus. They said the Trinity consisted of God the Father, God the Son, and Mary the mother of God.

Marian'a. One of the most lovable of Shakespeare's characters. Her pleading for Angelo is unrivalled.—"*Measure for Measure.*"

Tennyson has two *Marianas* among his poems.

Mariana. Daughter of the king of Sicily, beloved by Sir Alexander, one of the three sons of St. George, the patron saint of England. Sir Alexander married her, and was crowned king of Thessaly. —"*The Seven Champions of Christendom*," iii. 3.

Ma'rid. An evil jinnee of the most powerful class.—*Arabian mythology.*

Marigold. So called in honour of the Virgin Mary, and hence the introduction of marigold windows in lady chapels. (*See* MARYGOLD.)

> This riddle, Cuddy, if thou canst, explain .....
> "What flower is that which bears the Virgin's name,
> The richest metal added to the same?"
> *Gay*, "*Pastoral.*"

Mari'na. Wife of Jacopo Fos'cari, son of the doge.—*Byron*, "*The Two Fos'cari.*"

Marinda or **Maridah.** The fair mistress of Haroun-al-Raschid.

Mariner's Compass. The *fleur de lis* which ornaments the northern radius of the mariner's compass was adopted out of compliment to Charles d'Anjou, whose device it was. He was the reigning king of Sicily when Flavio Gioja the Neapolitan made his improvements in this instrument.

Marines (2 syl.). Empty bottles. The marines are looked down upon by the regular seamen, who consider them useless, like empty bottles. A marine officer was once dining at a mess-table, when the duke of York said to the man in waiting, "Here, take away these marines." The officer demanded an explanation, when the colonel replied, "They have done their duty well, and are prepared to do it again."

Mari'no Faliëro. The forty-ninth doge or chief magistrate of the republic of Venice, elected 1354. A patrician named Michel Steno, having behaved indecently to some of the women assembled at the great civic banquet given by the doge, was kicked off the solajo by order of the duke. In revenge he wrote upon the duke's chair a scurrilous libel against the dogaressa. The insult was referred to the Forty, and the council condemned the young patrician to a month's imprisonment. The doge, furious at this inadequate punishment, joined a conspiracy to overthrow the republic, under the hope and promise of being made a king. He was betrayed by Bertram, one of the conspirators, and was beheaded on the "Giant's Staircase," the place where the doges were wont to take the oath of fidelity to the republic.—*Byron*, "*Marino Falie'ro.*"

Mariotte's Law. At a given temperature, the volume of a gas is inversely as the pressure. So called from Ed. Mariotte, a Frenchman, who died 1684.

Maritor'nës (Spanish, *bad woman*). A vulgar, ugly, stunted servant-wench, whom Don Quixote mistakes for a lord's daughter, and her "hair, rough as a horse's tail," his diseased imagination fancies to be "silken threads of finest gold."—"*Don Quixote.*"

Mark (*Sir*). A mythical king of Cornwall; Sir Tristram's uncle. He lived at Tintag'el castle, and married Is'olde the Fair, who was passionately enamoured of his nephew, Sir Tristram. The illicit loves of Isolde and Sir Tristram were proverbial in the middle ages.

St. Mark in Christian art is represented

as being in the prime of life; sometimes habited as a bishop, and as the historian of the resurrection, accompanied by a winged lion (*q.v.*). He holds in his right hand a pen, and in his left the Gospel.

The date-mark on gold or silver articles is some letter of the Alphabet indicating the year when the article was made. Thus in the Goldsmith's Company of London:—From 1716 to 1755 it was Roman capitals, beginning from A and following in succession year after year; from 1756 to 1775 it was Roman small letters, A to U; from 1776 to 1796, Roman black letters, small, A to U; from 1796 to 1815, Roman capitals, A to U; from 1816 to 1835, Roman small letters; from 1836 to 1855, Old English capitals; from 1856 to 1875, Old English, small; 1876 to 1895, Roman capitals.

The duty-mark on gold and silver articles is the head of the reigning sovereign, and shows that the duty has been paid. This mark is not now placed on watch-cases, &c.

The Hall-mark, stamped upon gold and silver articles, is a leopard's head crowned for London; three lions and a cross for York; a castle with two wings for Exeter; three wheat-sheaves or a dagger for Chester; three castles for Newcastle; an anchor for Birmingham; a crown for Sheffield; a castle and lion for Edinburgh; a tree, salmon, and ring for Glasgow; the fig of Hibernia for Dublin. (*See* SILVER.)

The Standard-mark of gold or silver is a lion passant for England; a thistle for Edinburgh; a lion rampant for Glasgow; and a harp crowned for Ireland.

Mark Tapley, ever-jolly, who recognises nothing creditable unless it is overclouded by difficulties. — *Charles Dickens, "Martin Chuzzlewit."*

Markham (*Mrs.*). A *nom de plume* of Elizabeth Cartwright, afterwards Mrs. Penrose.

Marl. Latin, *argill'*; German, *mürgel*; Spanish and Italian, *marga*; Armoric, *marg*; Irish, *marla*; Welsh, *marl.*

Marlborough Dog. (*See* BLENHEIM DOG.)

Statutes of Marlborough. Certain laws passed in the reign of Henry III., by a parliament held in Marlborough castle.

Marlow. Both Sir Charles Marlow and his son Young Marlow are characters in "She Stoops to Conquer," by Goldsmith. Young Marlow is bashful before ladies, but easy enough before women of low degree.

Mar'mion. Ralph de Wilton being charged with treason, claimed to prove his innocence by the ordeal of battle, and being overthrown by lord Marmion was supposed to be dead, but was picked up by a beadsman who nursed him carefully; and being restored to health, he went on a pilgrimage to foreign lands. Now, lord Marmion was betrothed to Constance de Beverley; and De Wilton to lady Clare, daughter of the earl of Gloucester. When De Wilton was supposed to be dead lord Marmion proved faithless to Constance, and proposed to Clare—having an eye especially to her rich inheritance. Clare rejected his suit, and took refuge in the convent of St. Hilda, in Whitby; Constance, on the other hand, took the veil in the convent of St. Cuthbert, in Holy Isle. In time Constance eloped from the convent, but being overtaken was buried alive in the walls of a deep cell. In the meantime lord Marmion was sent by Henry VIII. with a message to James IV. of Scotland, and stopped at the hall of Hugh de Heron for a night. Sir Hugh, at his request, appointed him a guide to conduct him to the king, and the guide wore the dress of a palmer. On his return, lord Marmion hears that lady Clare is in Holy Isle, and commands the abbess of Hilda to release her, that she may be placed under the charge of her kinsman, Fitz Clare, of Tantallon Hall. Here she meets De Wilton, the palmer-guide of lord Marmion. Lord Marmion being killed at the battle of Flodden Field, De Wilton married lady Clare.—*Sir Walter Scott.*

Lord Marmion. The hero of Scott's poem so called is a purely fictitious character. There was, however, an historic family so called, descendants of Robert de Marmion, a follower of the Conqueror, who obtained the grant of Tamworth, and the manor of Scrivelby, in Lincolnshire. He was the first royal champion, and his male issue ceased with Philip Marmion, in the reign of Edward I. Sir John Dymoke, who married Margery, daughter of Joan, the only surviving child of Philip, claimed the office and manor in the reign of Richard II., and they have remained in his male line ever since.

Marmo Lunensë. (*See* LUNA.)

Ma'ro. Virgil, whose name was Publius Virgilius Maro, was born on the banks of the river Mincio, at the village of Andes, near Mantua. (B.C. 70-19.)

> Sweet Maro's muse, sunk in inglorious rest,
> Had silent slept amid the Mincian reeds.
> *Thomson, "Castle of Indolence," ii.*

Maron or *Marron* (*French*). A cat's-paw (*q.v.*). "Se servir de la patte du chat pour tirer les marrons du feu;" in Italian, "Cavare i marroni dal fuoco colla zampa del gatto."

> C'est ne se point commettre à faire de l'éclat
> Et tirer les marrons de la patte du chat.
> *"L' Etourdi," iii. 7.*

Mar'onites (3 syl.). A Christian tribe of Syria in the eighth century; so called from the monastery of Maron, on the slopes of Lebanon, their chief seat; so called from John Maron, patriarch of Antioch, in the sixth century.

Maroon. A runaway slave sent to the Calabouço, or place where such slaves were punished, as the Maroons of Brazil. Those of Jamaica are the offspring of runaways from the old Jamaica plantations or from Cuba, to whom, in 1738, the British Government granted a tract of land, on which they built two towns. The word is from the verb "maroon," to set a person on an inhospitable shore and leave him there (a practice common with pirates and buccaneers). The word is a corruption of *Cimarron*, a word applied by Spaniards to anything unruly, whether man or beast. (*See* Scott, "Pirate," ch. xxii.)

Maro'zia, daughter of **Theodora.** The infamous offspring of an infamous mother of the ninth century. Her intrigues have rendered her name proverbial. By one she became the mother of Pope John XI. (*See* MESSALINA.)

Marphi'sa (in "Orlando Furioso"). Sister of Rogo'ro, and a female knight of amazing prowess. She was brought up by a magician, but being stolen at the age of seven, was sold to the king of Persia. The king assailed her virtue when she was eighteen, but she slew him, and seized the crown. She came to Gaul to join the army of Agramant, but hearing that Agramant's father had murdered her mother Galacella, she entered the camp of Charlemagne, and was baptised.

Marplot. A silly, cowardly, inquisitive Paul Pry, in "The Busybody," by Mrs. Centlivre. H. Woodward's great part.

Marriages. *Carrier's Republican Marriages.* A device of wholesale slaughter, adopted by Carrier, pro-consul of Nantes, in the first French Revolution. It consisted in tying men and women together by their hands and feet, and casting them into the Loire. (1794.)

Married Women take their husband's surname. This was a Roman custom. Thus Julia, Octavia, &c., married to Pompey, Cicero, &c., would be called Julia of Pompey, Octavia of Cicero. Our married women sign their names in the same manner, but omit the "of."

Marrow Controversy. A memorable struggle in Scotland between Puritanism and Presbyterianism; so-called from a book entitled "The Marrow of Modern Divinity," condemned by the General Assembly in 1720. Abelli, bishop of Rhodes, wrote the *Medulla Theologica.*

Marrow-bones. *Down on your marrow-bones*—your knees. That marrow in this phrase is not a corruption of "Mary," meaning the Virgin, is palpable from the analogous phrase, *the marrow-bone stage*—walking. The leg-bone is the marrow-bone of beef and mutton, and the play is on Marylebone (London).

Marrow-men. The twelve ministers who signed the remonstrance to the General Assembly for condemning the evangelical doctrines of the "Marrow." (*See above.*)

Marry! An oath, meaning By Mary, the Virgin.

Mars. Under this planet "is borne theves and robbers . . . nyght walkers and quarell pykers, bosters, mockers, and skoffers; and these men of Mars causeth warre, and murther, and batayle. They wyll be gladly smythes or workers of yron . . . lyers, gret swerers . . . He is red and angry . . . a great walker, and a maker of swordes and knyves, and a sheder of mannes blode . . . and good to be a barboure and a blode letter, and to drawe tethe.—*"Compost of Ptholomeus."*

Mars in Camoëns' "Lusiad" is "divine

fortitude" personified. As Bacchus, the evil demon, is the guardian power of Mahometanism, so Mars or divine fortitude is the guardian power of Christianity.

The Mars of Portugal. Alfonso de Alboquerque, viceroy of India. (1452-1515.)

Marseilles' Good Bishop. In 1720 and 1722, the plague made dreadful havoc at Marseilles. The bishop, H. F. Xavier de Belsunce, was indefatigable in the pastoral office, and spent his whole time visiting the sick. During the plague of London, Sir John Lawrence, the then lord mayor, was no less conspicuous in his benevolence. He supported 40,000 dismissed servants so long as his fortune lasted, and when he had spent his own money, collected and distributed the alms of the nation. Darwin refers to these philanthropists in his "Loves of the Plants," ii. 433. (*See* BORROMEO.)

Marseillaise (3 syl.). The grand song of the French Revolution. Both words and music were composed by Rouget de Lisle an artillery officer in garrison at Strasbourg, for Dietrich mayor of the town. On July 30th, 1792, the Marseillaise volunteers, invited by Barbaroux at the instance of Madame Roland, marched to Paris singing the favourite song; and the Parisians, enchanted with it, called it the "Hymne des Marseillais." (Rouget born 1760, died 1836.)

Marsh (*Le Marais*). The pit of the National Convention, between Mountain benches on one side, and those occupied by the ministerial party and the opposition on the other. These middle men or "flats" were "swamped," or *enforcés dans un marais* by those of more decided politics. (*See* PLAIN.)

Marshal means an ostler or groom. His original duty was to feed, groom, shoe, and physic his master's horse. (British, *marc*, a mare; *scal*, a servant.)

Marshal Forward. Blucher, so called for his dash and readiness in the campaign of 1813.

Marshal of the Army of God, and of Holy Church. The baron Robert Fitzwalter, appointed by his brother barons to command their forces in 1215 to obtain from king John redress of grievances. Magna Charta was the result.

Marsig'lio or *Marsil'ius.* A Saracen king who plotted the attack upon Roland, under "the tree on which Judas hanged himself." With a force of 600,000 men, divided into three armies, he attacked the paladin and overthrew him, but was in turn overthrown by Charlemagne, and hanged on the very tree beneath which he had arranged the attack.—*Turpin, "Chronicles."*

Mar'syas. The Phrygian flute-player who challenged Apollo to a contest of skill, and being beaten by the god was flayed alive for his presumption. From his blood arose the river so called. The flute on which Marsyas played was one Athe'na had thrown away, and being filled with the breath of the goddess, discoursed most excellent music. The interpretation of this fable is as follows: A contest long existed between the lutists and the flautists as to the superiority of their respective instruments. The Dorian mode, employed in the worship of Apollo, was performed on lutes; and the Phrygian mode, employed in the rites of Cyb'elë, was executed by flutes, the reeds of which grew on the banks of the river Marsyas. As the Dorian mode was preferred by the Greeks, they said that Apollo beat the flute-player.

Marta'no (in "Orlando Furioso") who decoyed Origilla from Gryphon. He was a great coward, and fled from the tournament amidst the jeers of the spectators. While Gryphon was asleep he stole his armour, went to king Norandi'no to receive the honours due to Gryphon, and then quitted Damascus with Origilla. A'quilant encountered them, and brought them back to Damascus, when Marta'no was committed to the haugman's mercies (books viii., ix.).

Marteau des Hērētiques. Pierre d'Ailly, also called *l'Aigle de la France.* (1350-1420.)

Martel. The surname given to Charles, natural son of Pépin d'Héristal, for his victory over the Saracens, who had invaded France under Abd-el-Rahman in 732. It is said that Charles "knocked down the foe, and crushed them beneath his axe, as a martel or hammer crushes what it strikes."

Judas Asmonæus for a similar reason was called *Maccabæus* (the Hammerer).

M. Collin de Plancy says that Charles,

the palace mayor, was not called Martel because he *martelé* (hammered) the Saracens, but because his patron saint was *Martellus* (or Martin).—"*Bibliothèque des Légendes.*"

Avoir martel en tête. To have a bee in one's bonnet, to be crotchety. Martel is a corruption of *Martin*, an ass, a hobby-horse. M. Hilaire le Gai says, but gives no authority, "Cette expression nous vient des Italiens, car en Italien *martello* signifie proprement "jalousie."

Ils portent des martels, des capriches.—*Brantôme*, "*Des Dames Gallantes.*"

Telles filles.....pourroient bien donner de bons martels à leurs pauvres marys.—*Brantôme*, "*Des Dames Galantes.*"

Martello Towers. Round towers about forty feet in height, of great strength, and situated on a beach or river; so called from the Italian towers built as a protection against pirates. As the warning was given by striking a bell with a martello or hammer, the towers were called *Torri da Martello.*

Some say that these towers were so called from a tower at the entrance of St. Fiorenzo, in Corsica. Similar towers were common all along the Mediterranean coast as a defence against pirates. They were erected in the low parts of Sussex and Kent in consequence of the powerful defence made (February 8th, 1794) by Le Tellier at the tower of Mortella, with only thirty-eight men, against a simultaneous sea and land attack—the former led by lord Hood, and the latter by major-general Dundas.

Martha (*St.*), patron saint of good housewives, is represented in Christian art as clad in homely costume, bearing at her girdle a bunch of keys, and holding a ladle or pot of water in her hand. Like St. Margaret she is accompanied with a dragon bound, but has not the palm and crown of martyrdom. The dragon is given to St. Martha from her having destroyed one that ravaged the neighbourhood of Marseilles.

Martial. Pertaining to Mars, the Roman god of war.

Martin. One of the swallow tribe. Dies derives the word from St. Martin, but St. Martin's bird is the *raven.* It is most likely *murus-teneo*, mur'-ten, corrupted into marten. Hence in German it is *mauer-schwalbë* (the wall swallow).

Martin. The ape, in the tale of "Reynard the Fox."

Martin, in Dryden's allegory of the "Hind and Panther," means the Lutheran party; so called by a pun on the name of Martin Luther.

Chanter or *parler d'autre martin.* To be obstinate or self-opiniated. Martin means a jack-ass. The more modern expression *Avoir martel en tête*, to have the obstinacy of a donkey, is a corruption of *martin.* Another word for a jack-ass is Bernart, and hence the synonymous expressions, *Chanter de Bernart*, and *Parler d'autre Bernart.*

Or vos metron el col la hart
Puis parleron d'autre Bernart.
"*Le Roman du Renart*," ii., p. 75.

Vous parlerés d'autre Martin.
"*Le Roman du Renart*," iii., p. 28.

For a hair Martin lost his ass. The French say that Martin made a bet that his ass was black; the bet was lost because a white hair was found in its coat.

Girt like Martin of Cambray—in a very ridiculous manner. Martin and Martine are the two figures that strike with their marteaux the hours on the clock of Cambray. Martin is represented as a peasant in a blouse girt very tight about the waist.

St. Martin. Patron of drunkards, to save them from falling into danger. This is a mere accident arising thus: The 11th November (St. Martin's day) is the Vina'lia or feast of Bacchus. When Bacchus was merged by Christians into St. Martin, St. Martin had to bear the ill-repute of his predecessor.

St. Martin's bird. A cock, whose blood is shed "sacrificially" on the 11th of November, in honour of that saint.

St. Martin's cloak. Martin was a military tribune before conversion, and, while stationed at Amiens in midwinter, divided his military cloak with a naked beggar, who craved alms of him before the city gate of Amiens. At night, the story says, Christ himself appeared to the soldier, arrayed in this very garment.

St. Martin's goose. The 11th of November, St. Martin's day, was at one time the great goose-feast of France. The legend is that St. Martin was annoyed by a goose, which he ordered to be killed and served up for dinner. As he died from the repast, the goose has been ever since "sacrificed" to him on the anniversary. The goose is sometimes called by the French "St. Martin's Bird."

St. Martin's jewellery. Counterfeit gems. Upon the site of the old collegiate

church of St. Martin's-le-Grand, which was demolished upon the dissolution of the monasteries, a number of persons established themselves and carried on a considerable trade in artificial stones, beads, and jewellery. These Brummagem ornaments were called St. Martin's beads, St. Martin's lace, or St. Martin's jewellery, as the case might be.

St. Martin's lace. A sort of copper lace for which Blowbladder Street, St. Martin's, was noted.—*Stow.*

St. Martin's rings. Imitation gold ones. *(See above.)*

St. Martin's tree. St. Martin planted a pilgrim's staff somewhere near Utopia; the staff grew into a large tree, which Gargantua pulled up to serve for a mace or club, with which he dislodged king Picrochole from Clermont Rock.—*Rabelais, "Gargantua and Pantag'ruel."*

Faire la St. Martin or *Martiner.* To feast; because the people used to begin St. Martin's day with feasting and drinking.

Martin Chuzzlewit. Hero of a novel so called, by Charles Dickens.

Martin Drunk. Very intoxicated indeed; a drunken man "sobered" by drinking more. The feast of St. Martin (November 11) used to be held as a day of great debauch. Hence Baxter uses the word Martin as the synonyme of a drunkard:—"The language of Martin is there (*in heaven*) a stranger."—*"Saint's Rest."*

Martine (*Spanish*), **Martina** (*Italian*), a sword, and *martino*, a poignard; a corruption of marteau, a poignard (*Italian*).

Quiconque aura affaire à moy, il faut qu'il ait affaire à Martine que me voylà au costé (appellant son espée "Martine").—*Brantôme, "Rodomontades Espagnoles,"* vol. ii., p. 16, col. 2.

Martinet. A strict disciplinarian; so called from M. de Martinet, a young colonel in the reign of Louis XIV., who re-modelled the infantry, and was slain at the siege of Doesbourg in 1672 (Voltaire, "Louis XIV.," c. 10). The French still call a cat-o'-nine-tails a "martinet."

Martinmas. *His Martinmas will come as it does to every hog—i.e.*, all must die.

November or Martinmas was the great slaughter-time of the Anglo-Saxons, when beeves, sheep, and hogs, whose store of food was exhausted, were killed and salted. Martinmas, therefore, was the slaying time, and the proverb intimates that our slaying-time or day of death will come as surely as that of a hog at St. Martin's-tide. The feast of St. Martin is November 11th.

Martyr (*Greek*) simply means a witness, but is applied to one who witnesses a good confession with his blood.

The martyr king. Charles I. of England, beheaded January 30th, 1649. He was buried at Windsor, and was called "The White King."

Martyr to Science. Claude Louis, count Berthollet, who determined to test on his own person the effects of carbonic acid on the human frame, and died under the experiment. (1748-1822.)

Marut. God of the wind and tempest.—*Hindu mythology.*

Marvellous. *The marvellous boy.* Thomas Chatterton, the poet, author of a volume of poetry entitled "Rowley's Poems," professedly written by Rowley, a monk. (1752-1770.)

Mary.

As *the Virgin*, she is represented in Christian art with flowing hair, emblematical of her virginity.

As *Mater Dolorosa*, or *Our Lady of Pity*, she is represented as somewhat elderly, clad in mourning, head draped, and weeping over the dead body of Christ.

As *Our Lady of Dolours*, she is represented as seated, her breast being pierced with seven swords, emblematic of her seven sorrows.

As *Our Lady of Mercy*, she is represented with arms extended, spreading out her mantle, and gathering sinners beneath it.

As *The glorified Madonna*, she is represented as bearing a crown and sceptre, or a ball and cross, in rich robes and surrounded by angels.

Her seven joys. The Annunciation, Visitation, Nativity, Adoration of the Magi, Presentation in the Temple, Finding Christ amongst the Doctors, and the Assumption.

Her seven sorrows. Simeon's Prophecy, the Flight into Egypt, Christ Missed, the Betrayal, the Crucifixion, the Taking Down from the Cross, and the Ascension when she was left alone.

Mary of lord Byron's poetry is Miss Chaworth, who was older than his lordship. Both Miss Chaworth and lord

Byron were under the guardianship of Mr. White. Miss Chaworth married John Musters, generally called Jack Musters; but the marriage was not a happy one, and the parties soon separated. The "Dream" of lord Byron refers to this love affair of his youth.

Mary Blane. A nigger melody introduced by the Ethiopian Serenaders at St. James's Theatre.

Mary Magdalene (*St.*). Patron saint of penitents, being herself the model penitent of Gospel history.

In Christian art she is represented (1) as a *patron saint*, young and beautiful, with a profusion of hair, and holding a box of ointment; (2) as a *penitent*, in a sequestered place, reading before a cross or skull.

Mary-le-bone (*London*) is not a corruption of *Marie la bonne*, but "Mary on the bourne" or river, as Holborn is "Old Bourne."

Marygold or *Marigold*. A million sterling. A *plum* is £100,000. (*See* MARIGOLD.)

Mas; plural, **Masse**. "Mr.," "Messrs.;" as, Mas John King, Masse Fleming and Stebbing. (*Master.*)

Masaniello. A corruption of TomMASo ANIELLO, a Neapolitan fisherman who led the revolt of July, 1647. The great grievance was a new tax upon fruit, and the immediate cause of Masaniello's interference was the seizure of his wife (or deaf and dumb sister) for having in her possession some contraband flour. Having surrounded himself with some 150,000 men, women, and boys, he was elected chief of Naples, and for nine days ruled with absolute control. The Spanish viceroy flattered him, and this so turned his head that he acted like a maniac. The people betrayed him, he was shot, and his body flung into a ditch, but next day it was interred with a pomp and ceremony never equalled in Naples (1647).

Auber has an opera on this subject called "La Muette de Portici." (1828.)

Masche-croute (*gnaw-crust*). A hideous wooden statue carried about Lyons during Carnival. The nurses of Lyons frighten children by threatening to throw them to Masche-croute.

Masdeu (Catalan for *God's field*). The vineyard not far from Perpignan was anciently so called.

Masetto. A rustic engaged to Zerli'na; but Don Giovanni intercepts them in their wedding festivities, and induces the foolish damsel to believe he meant to make her his wife.—*Mozart*, "*Don Giovanni*" (*an opera*).

Mason and Dixon's Line. The southern boundary line which separated the free states of Pennsylvania from what were at one time the slave states of Maryland and Virginia. It lies 39° 43′ 26″ north latitude, and was run by Charles Mason and Jeremiah Dixon, two English mathematicians and surveyors (between November 15th, 1763, and December 26th, 1767).

Mass. There seems to be no sufficient reason for supposing, with Dr. Hook, "that the word first imported the *dismissal* of the church assembly, then the *assembling* of it, then the *service*, and at last the *communion*." Such a climax would be very unnatural. Neither can the word be derived from the custom of dismissing the catechumens before the communion service began, for the words "Ite, missa est" (Go, mass is about to begin) quite refute the notion. *Ite* is the dismissal word, not *missa*. Without doubt the true etymon is the Saxon *mæsse*; French, German, and Danish, *messe*; Low Latin, *missa*; meaning a "holiday" or "feast," as in Christ-mas, Martin-mas, Candle-mas, Michael-mas. Mass is the *feast* of the church, when Christians "feed on the body of Christ, their Saviour."

High Mass or "Grand Mass" is sung by choristers, and celebrated with the assistance of a deacon and sub-deacon.

Low Mass is simply read without singing; there is one between these two called the "chanted mass," in which the service is chanted by the priest.

Besides these there are a number of special masses, as the *mass of the Beatæ*, *mass of the Holy Ghost*, *mass of the dead*, *mass of a saint*, *mass of scarcity*, *dry mass*, *votive mass*, *holiday mass*, *Ambrosian mass*, *Gallic mass*, *mass of the presanctified* for Good Friday, *missa Mosarabum*, &c. &c.

Massacre of the Innocents. Devoting to destruction the "innocent" or

useful bills at the end of the sessions, merely for lack of time to pass them. The expression was first used by *The Times* in 1859. (*See* BARTHOLOMEW.)

Mass'amore (3 syl.) or *Massy More.* The principal dungeon of a feudal castle. A Moorish word.

Proximus est carcer subterra'neus, sine ut Mauri appellant "Mazmorra."—*Old Latin Itinerary.*

Master Humphrey. Narrator of the story called "The Old Curiosity Shop," by Charles Dickens.

Master Leonard. Grand-master of the nocturnal orgies of the demons. He is represented as a three-horned goat, with black human face. He marked his novitiates with one of his horns.—*Middle-age demonology.*

Master of Sentences. Pierre Lombard, author of a work called "Sentences," a compilation from the fathers of the leading arguments *pro* and *con.* bearing on the hair-splitting theological questions of the middle ages. (1100-1164.)

Master of the Mint. A punning term for a gardener.

Master of the Rolls. A punning term for a baker.

Mastic. A tonic, which promotes appetite, and therefore only increases the misery of a hungry man.

Like the starved wretch that hungry mastic chews,
But cheats himself and fosters his disease.
West, "Triumphs of the Gout" (Lucian).

Mat'amore (3 syl.). A poltroon, a swaggerer, a major Bobadil (*q.v.*). A French term composed of two Spanish words, *matar-Moros* (a slayer of Moors).

Mate. *A man does not get his hands out of the tar by becoming second mate.* A second mate is expected to put his hands into the tar bucket for tarring the rigging, like the men below him. The first mate is exempt from this dirty work. The rigging is tarred by the hands, and not by brushes.

Mate. Paraguay tea is so called from maté, the vessel in which the herb is in Paraguay infused. These vessels are generally gourds hollowed out, and the herb is called *Yerba de maté.*

Matfellon. *Villa beatæ Mariæ de Matfellon.* Whitechapel, dedicated to Mary the Mother. Syriac *matfel*, a mother [delivered of a son]; Lat. mat[er] fil[ius.]

Mate'rialism. The doctrines of a *Materialist,* who maintains that the soul and spirit are effects of matter. The orthodox doctrine is that the soul is distinct from the body, and is a portion of the Divine essence breathed into the body. A materialist, of course, does not believe in a "spiritual deity" distinct from matter. Tertullian contended that the Bible proves the soul to be "material," and he charges the "spiritual" view to the heretical doctrines of the Platonic school.

Math'isen. One of the three anabaptists who induce John of Leyden to join their rebellion. No sooner is John declared "the prophet-king" than the three faithless rebels betray him to the emperor; but when they enter the banquet-hall to arrest him, they all perish in the burning palace.—*Meyerbeer, "Le Prophète" (an opera).*

Math'urin (*St.*). Patron saint of idiots and fools. A pun on his name. (*See below*).

The malady of St. Mathurin. Folly, stupidity. A French expression.

"Maturins" in French argot means *dice,* and "Maturin Plat," a *domino.*

Ces deux objets doivent leur nom a leur ressemblance avec le costume des Trinitaires (vulgairement appeles *Maturins*), qui, chez nous, portaient une soutane de serge blanche sur laquelle, quand ils sor aient, ils jetaient un manteau noir.—*Francisque Michel.*

Matilda. Daughter of lord Robert Fitzwalter. Michael Drayton has a poem of some 670 lines so called.

Matilda. Daughter of Rokeby, and niece of Mortham. She was beloved by Wilfrid, son of Oswald, but loved Redmond, her father's page, who turns out to be Mortham's son.—*Scott, "Rokeby."*

Matilda. Sister of Gessler; in love with Arnold, a Swiss, who had saved her life when threatened by the fall of an avalanche. After the death of Gessler, who was shot by William Tell, the marriage of these lovers is consummated.—*Rossini, "Guglielmo Tell" (an opera).*

Rosa Matilda. (*See* Gifford's "Bæviad and Mæviad.")

Matric'ulate means to enrol oneself in a society. The University is called our *alma mater* (propitious mother). The students are her *alumni* (foster-children), and become so by being enrolled in a register after certain forms and examinations. (Latin, *matricula* a roll.)

Matthew (*St.*) in Christian art is represented (1) as an evangelist—an old man with long beard; an angel generally stands near him dictating his gospel. (2) As an apostle, in which capacity he bears a purse in reference to his calling as a publican; sometimes he carries a spear, sometimes a carpenter's rule or square.

In the last of Matthew. At the last gasp, on one's last legs. This is a German expression, and arose thus: A Catholic priest said in his sermon that Protestantism was in the last of Matthew, and being asked what he meant replied, "The last five words of the Gospel of St. Matthew are these: 'the end of this dispensation.'" Of course he quoted the Latin version; ours is less correctly translated "the end of the *world*."

Matthew Bramble, in Smollett's "Humphry Clinker," is Roderick Random grown old, somewhat cynical by experience of the world, but vastly improved in taste. Chambers says, "Smollett took some of the incidents of the family tour from 'Anstey's New Bath Guide.'" —*English Literature,* vol. ii.

Matthi'as *St.*) in Christian art is known by the axe or halbert in his right hand—the symbol of his martyrdom. Sometimes he is bearing a stone, in allusion to the tradition of his having been stoned before he was beheaded.

Maudlin. Stupidly sentimental. *Maudlin drunk* is the drunkenness which is sentimental and inclined to tears. *Maudlin slip-slop* is sentimental chit-chat. The word is derived from Mary Magdalen, who is drawn by ancient painters with a lackadaisical face, and eyes swollen with weeping.

Maugis. The Nestor of French romance, like Hildebrand in German legend. He was one of Charlemagne's paladins, a magician and champion.

Maugis d'Aygremont. Son of duke Bevis of Aygremont, stolen in infancy by a female slave. As she rested under a white-thorn, a lion and a leopard devoured her, and then killed each other in disputing for the infant. The babe cried lustily, and Oriande la fée, who lived at Rosefleur, hearing it, went to the white-thorn and exclaimed, "By the powers above this child is *mal gist* (badly lapped);" and ever after he was called mau-gis'. Oriande took charge of him, and was assisted by her brother Baudris, who taught him magic and necromancy. When grown a man, Maugis achieved the adventure of gaining the enchanted horse Bayard, which understood like a human being all that was said, and took from Anthenor, the Saracen, the sword Flamberge or Floberge. Subsequently he gave both the horse and sword to his cousin Renaud. In the Italian romances, Maugis is called "Malagi'gi" (*q.v.*); Renaud is called "Renaldo" (*q.v.*); Bevis is called "Buo'vo;" the horse is called "Bayardo;" and the sword, "Fusberta."—*Romance of "Maugis d' Aygremont et de Vivian son frère."*

Maugrab'in (*Heyraddin*). Brother of Zamet Maugrabin the Bohemian. He appears disguised as Rouge Sanglier, and pretends to be herald from Liége.—*Sir Walter Scott, "Quentin Durward."*

Mau'gys. A giant who keeps a bridge leading to a castle by a river-side, in which a beautiful lady is besieged. Sir Lybius, one of Arthur's knights, does battle with the giant; the contest lasts a whole summer's day, but terminates with the death of the giant and liberation of the lady.—"*Libeaux*" (*a romance*).

Maul. To beat roughly, to batter. The maul was a bludgeon with a leaden head, carried by ancient soldiery. It is generally called a "mall."

Maul. A giant who used to spoil young pilgrims with sophistry. He attacked Mr. Great-heart with a club, and the combat between them lasted for the space of an hour. At length Mr. Great-heart pierced the giant under the fifth rib, and then cut off his head.—*Bunyan, "Pilgrim's Progress,"* pt. ii.

Maunciplës Tale. A mediæval version of Ovid's tale about Coro'nis (Met. ii. 543, &c.). Phœbus had a crow which he taught to speak; it was downy white, and as big as a swan. He had also a wife whom he dearly loved, but she was faithless to him. One day when Phœbus came home, his bird 'gan sing "Cuckoo! cuckoo! cuckoo!" Phœbus asked what he meant, and the crow told him of his wife's infidelity. Phœbus was very angry, and seizing his bow shot his wife through the heart; but no sooner did she fall than he repented of his rashness and cursed the bird. "Never

more shalt thou speak," said he; "henceforth thy offspring shall be black." Moral—"Lordlings, by this ensample, take heed what you say; be no talebearer, but—

> Wher-so thou comest amongst high or low,
> Keep wel thy tong, and think upon the crow.
> *Chaucer, "Canterbury Tales."*

Maundrel. A foolish, vapouring gossip. The Scotch say, "Haud your tongue, maundrel." As a verb it means to babble, to prate. In some parts of Scotland the talk of persons in delirium, in sleep, and in intoxication is called *maundrel*. The term is from Sir John Mandeville, the traveller, who published an account of his travels, full of idle gossip and most improbable events.

Maundy Thursday. The day before Good Friday is so called from the Latin *dies manda'ti* (the day of Christ's great mandate). After he had washed his disciples' feet, he said, "A new commandment give I unto you, that ye love one another" (St. John xiii. 34).

Spelman derives it from *maund* (a basket), because on the day before the great fast all religious houses and good Catholics brought out their broken food in maunds to distribute to the poor. This custom in many places gave birth to a fair, as the Tombland fair of Norwich, held on the plain before the Cathedral close. To *maund*, accordingly, is a common slang term in present use, meaning *to beg*. Of course *maund* (a basket) is derived from "manda'tum," being employed to hold the "mandate bread."

Mauri-gasima. An island near Formo'sa, said to have been sunk in the sea in consequence of the great crimes of its inhabitants.—*Kempfer*.

Maurita'nia. Morocco and Algiers, the land of the ancient Mauri or Moors.

Mausole'um. One of the seven "wonders of the world;" so called from Mauso'lus, king of Caria, to whom Artemis'ia (his wife) erected at Halicarnassos a splendid sepulchral monument B.C. 353. Parts of this sepulchre are now in the British Museum.

The chief mausoleums besides the one referred to above are: the mausoleum of Augustus; that of Ha'drian, now called the castle of St. An'gelo at Rome; that erected in France by Catharine de Medicis to Henry II.; that of St. Peter the Martyr in the church of St. Eustatius, by G. Balduccio in the fourteenth century; and that erected to the memory of Louis XVI.

Mauthe Dog. A "spectre hound" that for many years haunted the ancient castle of Peel-town, in the Isle of Man. This black spaniel used to enter the guard-room as soon as candles were lighted, and leave it at day-break. While this spectre-dog was present the soldiers forebore all oaths and profane talk. One day a drunken trooper entered the guard-house alone out of bravado, but lost his speech and died in three days. Scott refers to it in his "Lay of the Last Minstrel," vi., stanza 26.

Mauvaise Honte (*French*, bad or silly shame). Bashfulness, sheepishness.

Mauvais Ton (*French*, bad manners). Ill-breeding, vulgar ways.

Mawther. (*See* MORTHER.)

Maw-worm. A vulgar copy of Dr Cantwell, the hypocrite, in "The Hypocrite," by Isaac Bickerstaff.

Max. A huntsman, and the best marksman in Germany. He was betrothed to Ag'atha, who was to be his bride if he obtained the prize in the annual trial-shot. Having been unsuccessful in his practice for several days, Caspar induced him to go to the wolf's glen at midnight, and obtain seven charmed balls from Sa'miel the Black Huntsman. On the day of contest, the prince bade him shoot at a dove. Max aimed at the bird, but killed Caspar, who was concealed in a tree. The prince abolished in consequence the annual fête of the trial-shot.—*Weber*, "*Der Freischütz*" (*an opera*).

Max'imum and Min'imum. The *greatest* and *least* amount; as, the maximum profits or exports, and the minimum profits or exports; the maximum and minimum price of corn during the year. The terms are also employed in mathematics.

Max'imus or *Max'ime* (2 syl.). Officer of the prefect Alma'chius, and his cornicular. Being ordered to put Valir'ian and Tibur'ce to death because they would not worship the image of Jupiter, he took pity on his victims and led them to his own house, where Cecilia was

instrumental in his conversion; whereupon he and "all his" house were at once baptised. When Valir'ian and Tibur'cē were put to death, Maximus declared that he saw angels come and carry them to heaven, whereupon Alma'chius caused him to be beaten with whips of lead "til he his lif gan lete."—*Chaucer, "Secounde Nonnes Tale."*

May. A lovely girl who married January, an old Lombard baron, sixty years of age. She had a liaison with a young squire named Damyan, and was detected by January; but she persuaded the old fool that his eyes were to blame, and that he was labouring under a great mistake, the effect of senseless jealousy. January believed her words, and "who is glad but he?" for what is better than "a fruitful wife, and a confiding spouse?" —*Chaucer, "The Marchaundes Tale,"* line 9,121, &c.

May is not derived from Maia, the mother of Mercury, as the word existed long before either Mercury or Maia had been introduced. It is the Latin *Maius, i.e., Magius*, from the root *mag*, same as the Sanskrit *mah*, to grow; and means the growing or shooting month.

May unlucky for weddings. This is a Roman superstition. Ovid says, "The common people profess it is unlucky to marry in the month of May" (Fast., v. 490.). In this month were held the festivals of Bona Dea (the goddess of chastity) and the feasts of the dead.

May-day. Polydore Virgil says that the Roman youths used to go into the fields and spend the Calends of May in dancing and singing, in honour of Flora, goddess of fruits and flowers. The early English consecrated May-day to Robin Hood and the Maid Marian, because the favourite outlaw died on that day. Stow says the villagers used to set up May-poles, and spend the day in archery, morris-dancing, and other amusements.

May-duke Cherries. Medoc, a district of France, whence the cherries first came to us.

May Meetings. A title applied to the annual gatherings, in May and June, of the religious and charitable societies, to hear the annual reports, and appeals in behalf of continued or increased support. The chief are the British Asylum for Deaf and Dumb Females, British and Foreign Bible Society, British and Foreign School, Children's Refuge, Church Home Mission, Church Missionary Society, Church Pastoral Aid Society, Clergy Orphan Society, Corporation of the Sons of the Clergy, Destitute Sailors' Asylum, Field Lane Refuge, Governesses Benevolent Institution, Home and Colonial School Society, Irish Church Missionary Society, London City Mission, Mendicity Society, National Temperance League, Propagation of the Gospel among the Jews, Ragged School Union, Religious Tract Society, Royal Asylum of St. Anne's, Sailors' Home, Sunday School Union, Thames Church Missionary Society, United Kingdom Band of Hope, Wesleyan Missionary Society, with many others of similar character.

May-pole. The races in the "Dunciad" take place "where the tall May-pole overlooked the Strand." On the spot now occupied by St. Mary-le-Strand, anciently stood a cross. In the place of this cross a May-pole was set up by John Clarges, a blacksmith, whose daughter Ann became the wife of Monk, duke of Albemarle. It was taken down in 1713, and replaced by a new one erected opposite Somerset House. This second May-pole had two gilt balls and a vane on its summit. On holidays the pole was decorated with flags and garlands. It was removed in 1718, and sent by Sir Isaac Newton to Wanstead Park, to support the largest telescope in Europe. (*See* UNDERSHAFT.)

Captain Baily..... employed four hackney coaches, with drivers in liveries, to ply at the Maypole in the Strand, fixing his own rates, about the year 1634. Baily's coaches seem to have been the first of what are now called hackney coaches.—*Note* 1, "*The Tatler*," iv., p. 415.

May-pole. The duchess of Kendal, mistress of George I.; so called because she was thin and tall as a May-pole.

Mayeux. The stock name in French plays for a man deformed, vain and licentious, brave and witty.

Maying. *To go a-maying* is to go a-haymaking. (Saxon, *máwan* to mow-grass. Hence, *math*, a mowing; as *after-math*, the crop which comes up after the hay-harvest.) It is also used for making the May-day holiday. (*See* MAY-DAY.)

Mayor. The cap and sword of the lord mayor of London were given to Sir

William Walworth by Richard II. for killing Wat Tyler. In "The Nine Worthies of London" (1592) we are told that the mayor first arrested and then stabbed the rebel chief, for which deed—

> A costly hat his Highness likewise gave,
> That London's "maintenance" might ever be;
> A sword also he did ordain to have,
> That should be carried still before the mayor
> Whose worth deserved succession to the chair.
> *R. Johnson.* (1592.)

Mayor of London has the title of "Lord," and is also termed "The Right Honourable." These titles were first allowed in 1354. (*See* GARRAT.)

Mayors of the Palace (*Maire du Palais*). Superintendents of the king's household, and stewards of the royal *leudes* or companies of France before the accession of the Carlovingian dynasty. Being chief magistrates they were called *Mord-domes* (judges of murder), a word corrupted by the Romans into *Major domus*, and this Latin was subsequently translated into the French *Maire du Palais*.

Maz'arinades (4 syl.). Violent publications issued against Mazarin, the French minister (1650, &c.).

Mazeppa (*Jan*) historically was hetman of the Cossacks. He was born of a noble Polish family in Podolia, and became a page in the court of Jan Casimir, king of Poland. While in this capacity he intrigued with There'sia, the young wife of a Podohan count, who discovered the amour, and had the young page lashed to a wild horse, and turned adrift. The horse rushed in mad fury, and dropped down dead in the Ukraine, where Mazeppa was released by a Cossack family, who nursed him carefully in their own hut. In time he became secretary to the hetman, and at the death of the prince was appointed his successor. Peter I. much admired his energy of character, and created him prince of the Ukraine, but in the wars with Sweden Mazeppa deserted to Charles XII., and fought against Russia at the battle of Pulto'wa. After the loss of this battle, Mazeppa fled to Valentin, and then to Bender. Some say he died a natural death, and others that he was put to death for treason by the czar. Lord Byron makes Mazeppa tell his tale to Charles after the battle of Pultowa. (1640-1709).

Mazer. A cup; so called from the British *masarn* (maple); like our copus-cups in Cambridge, and the loving-cup of the London corporation.

> "Bring hither," he said, "the mazers four
> My noble fathers loved of yore."
> *Sir Walter Scott, "Lord of the Isles."*

Maz'ikeen or *Shedeem*. A species of beings in Jewish mythology exactly resembling the Arabian Jinn or genii, and said to be the agents of magic and enchantment. When Adam fell, says the Talmud, he was excommunicated for 130 years, during which time he begat demons and spectres, for it is written, "Adam lived 130 years and (*i.e.*, before he) begat children in his own image" (Gen. v. 3).—*Rabbi Jeremiah ben Eliezar.*

> And the Mazikeen shall not come nigh thy tents.
> *Psalm* xci. 5 (*Chaldee version*).

Swells out like the Mazikeen ass. The allusion is to a Jewish tradition that a servant, whose duty it was to rouse the neighbourhood to midnight prayer, found one night an ass in the street, which he mounted. As he rode along the ass grew bigger and bigger, till at last it towered as high as the tallest edifice, where it left the man, and where next morning he was found.

Mazzi'ni-ism. The political system of Giuseppe Mazzi'ni, the Daniel O'Connell of Italy, who filled almost every sovereign and government in Europe with a panic-terror. His plan was to establish secret societies all over Europe, and organise the several governments into federated republics. He was the founder of what is called "Young Italy," whose watchwords were "Liberty, Equality, and Humanity;" whose motto was "God and the People;" and whose banner was a tri-colour of white, red, and green. (Born at Genoa, 1808.)

Meals. In the fourteenth century breakfast hour was five; dinner, nine; supper, four.—*Chaucer's Works.*

In the fifteenth and sixteenth centuries the breakfast hour was seven: dinner, eleven; supper, six.—*Wright, "Domestic Manners."*

Towards the close of the sixteenth century dinner advanced to noon.

In Ireland the gentry dined at between two and three in the early part of the eighteenth century.—*Swift, "Country Life."*

Meal-tub Plot. A plot by Dangerfield against James, duke of York, in 1679; so called because the scheme was kept in a meal-tub in the house of Mrs. Cellier. Dangerfield subsequently confessed the whole affair was a forgery, and was both whipped and condemned to stand in the pillory.

Mealy-mouthed is the Greek *melimuthos* (honey-speech). Dr. Johnson says when the mouths of animals are sore they are fed with meal; if this were the derivation, mealy-mouthed should mean having a sore mouth.

Mean'der (3 syl.). To wind; so called from the Meander, a winding river of Phrygia. The "Greek pattern" in embroidery is so called.

Measure for Measure (*Shakespeare*). The story is taken from a tale in G. Whetstone's "Heptam'eron," entitled "Promos and Cassandra" (1578). Promos is called by Shakespeare "lord Angelo;" and Cassandra is "Isabella." Her brother, called by Shakespeare "Claudio," is named Andru'gio in the story. A similar story is given in Giovanni Giraldi Cinthio's third decade of stories.

Meat, Bread. These words tell a tale; both mean food in general. The Italians and Asiatics eat little animal food, and with them the word *bread* stands for food; so also with the poor, whose chief diet it is; but the English consume meat very plentifully, and this word, which simply means food, almost exclusively implies animal food. In the banquet given to Joseph's brethren, the viceroy commanded the servants "to set on bread" (Gen. xliii. 31). In Ps. civ. 27 it is said of fishes, creeping things, and crocodiles that God giveth "them their meat in due season." (Greek *broō*, to eat; Welsh *maeth*, food; Saxon, *mète*)

To carry off meat from the graves—i.e., to be poor as a church mouse. The Greeks and Romans used to make feasts at certain seasons, when the dead were supposed to return to their graves. In these feasts the fragments were left on the tombs for the use of the ghosts, and only the poorest of the poor would venture to rob these ghosts of their scraps.

Mec (*French*). Slang for king, governor, master; *méquard*, a commander; *méquer*, to command. All these are derived from the fourbesque word *maggio*, which signifies God, king, pope, doctor, seigneur, and so on, being the Latin *major*.

Mecca's Three Idols. Lata, Alo'zz, and Menat, all of which Mahomet overthrew.

Mèche (*French*). *Il y a mèche*, the same as "Il y a moyen;" so the negative *Il n'y a pas mèche*, there is no possibility. The "Dictionnaire du Bas-langage" says: "Dans le langage typographique, lorsque des ouvriers viennent proposer leurs services dans quelque imprimerie, ils demandent *s'il y a mèche—i.e.*, si l'on peut les occuper. Les compositeurs demandent 's'il y a mèche pour la casse,' et les pressiers demandent 's'il y a mèche pour la presse.'" (Vol. ii., p. 122.)

> Soit mis dedans ceste caverne
> De nul honneur il n'y a maiche.
> "*Moralité de la Vendition de Joseph.*"

Medam'othi (Greek, *never in any place*). The island at which the fleet of Pantag'ruel landed on the fourth day of their voyage, and where they bought many choice curiosities, such as the picture of a man's voice, echo drawn to life, Plato's ideas, the atoms of Epicu'ros, a sample of Philome'la's needlework, and other objects of vertu which could be obtained in no other portion of the globe. —*Rabelais*, "*Pantagruel*," iv. 3.

Médard (*St.*). Master of the Rain. St. Médard was the founder of the rose-prize of Salency in reward of merit. The legend says, he was one day passing over a large plain, when a sudden shower fell, which wetted every one to the skin except St. Médard; he remained dry as a toast, for an eagle had kindly spread his wings for an umbrella over him, and ever after he was termed *Maître de la Pluie*

> S'il pleut le jour de S. Medard (8th *June*)
> Il pleut quarante jours plus tard.

Mede'a. A sorceress, daughter of the king of Colchis. She married Jason, the leader of the Argonauts, whom she aided to obtain the golden fleece.

Medham (*the keen*). One of Mahomet's swords, taken from the Jews when they were exiled from Medi'na.

Mediæval or Middle Ages begin with the council of Chalcedon (451), and end with the revival of literature in

the 15th century, according to the Rev. J. G. Dowling. According to Hallam they began from the downfall of the Western empire, in 476, to the Italian expeditions of Charles VIII. of France (1494—1496).

Me'dian Apples. Pome-citrons.

Medici'nal Days. The sixth, eighth, tenth, twelfth, sixteenth, eighteenth, &c., of a disease; so called because, according to Hippoc'ratës, no "crisis" occurs on these days, and medicine may be safely administered. (*See* CRISIS.)

Medici'nal Hours. Hours proper for taking medicine, viz., morning fasting, an hour before dinner, four hours after dinner, and bed-time.—*Quincy.*

Medicine. *Father of Medicine.* Aretæos of Cappado'cia, who lived at the close of the first and beginning of the second century, and Hippoc'ratës of Cos (B.C. 460-357) are both so called.

Medi'na. (*Economy*, Latin *medium*, the golden mean.) Step-sister of Elissa and Perissa, but they could never agree upon any subject. — *Spenser*, "*Faëry Queen*," book ii.

Medina means in Arabic "city." The city so called is "Medinat al Nabi" (city of the prophet).

Mediterranean (*Key of the*). The fortress of Gibraltar, which commands the entrance.

Me'dium, in the language of spirit-rappers, &c., is some one possessed of "odylic force," who puts the question of the interrogator to the "spirit" consulted.

Medo'ra. The betrothed of the Corsair.—*Byron*, "*The Corsair.*"

Medo'ro (in "Orlando Furioso"). A Moorish youth of extraordinary beauty; a friend of Dardinello, king of Zuma'ra. After Dardinello was slain, Medo'ro is wounded by some unknown spear. Angelica dresses his wounds, falls in love with him, marries him, and they retire to India, where he becomes king of Cathay in right of his wife.

Medu'sa. Chief of the Gorgons. Her head was cut off by Perseus, and Minerva placed it in her ægis. Every one who looked on this head was instantly changed into stone.

Meerschaum (2 syl., German, *sea-froth*). This mineral, from having been found on the sea-shore in rounded white lumps, was ignorantly supposed to be sea-froth petrified; but it is a compound of silica, magnesia, lime, water, and carbonic acid. When first dug it lathers like soap, and is used as a soap by the Tartars.

Meg. *Mons Meg.* An old-fashioned piece of artillery in the castle of Edinburgh, made at Mons, in Flanders. It was considered a palladium by the Scotch. (*See* LONG MEG.)

> Sent awa' our crown, and our sword, and our sceptre, and Mons Meg to be keepit by thae English . . . in the Tower of London [*N.B. It was restored in* 1828].—*Scott*, "*Rob Roy*," c. xxvii.

A roaring Meg. A cannon given by the Fishmongers of London, and used in 1689. Burton says *Music is a roaring Meg against melancholy.*

Meg Dods. An old landlady in Scott's novel called "St. Ronan's Well."

Meg Merrilies. A half-crazy sibyl or gipsy, in "Guy Mannering," by Sir Walter Scott.

Megalich'thys (Greek, *great-fish*). A fossil fish of large size, the terror of the pre-Adamite seas.

Megalo'nyx (Greek, *big-claw*). A fossil mammal, remains of which have been found in Virginia.

Meg'alosaur (4 syl., Greek, *great lizard*). A fossil land saurian of gigantic size and carnivorous habits. Its remains occur in the Oolite.

Mega'rian School. A philosophical school, founded by Euclid, a native of Meg'ara, and disciple of Socratës.

Megathe'rium (Greek, *great-beast*). A gigantic extinct quadruped of the sloth kind.

Me'grims. A corruption of the Greek *hemi-crania* (half the skull), through the French *migraine*. A neuralgic affection generally confined to one brow, or to one side of the forehead; whims, fancies.

Meigle, in Strathmore. The place where Guinever, Arthur's queen, was buried.

Meiny (2 syl.). A company of attendants. (Norman, *meignal* and *mesnie*, a household, our *menial*.)

With that the smiling Kriemhild forth stepped a little space,
And Brunhild and her meiny greeted with gentle grace.
Lettsom's "Nibelungen-lied," stanza 604.

Mejnôun and Leilah. A Persian love tale, the Romeo and Juliet or Pyramus and Thisbë of Eastern romance.

Mel'ancholy. Lowness of spirits, supposed at one time to arise from a redundance of black bile. (Greek, *melas cholë*.)

Mel'ancholy Jacques (1 syl.). So Jean Jacques Rousseau was called for his morbid sensibilities and unhappy spirit. (1712-1777.) The expression is from Shakespeare, "As You Like It," ii. 1.

Melanch'thon is merely the Greek for *Schwarzerde* (black earth), the real name of this amiable reformer. (1497-1560.) Similarly *Œcolampa'dius* is the Greek version of the German name *Hausschein*, and *Desiderius Erasmus* is one Latin and one Greek rendering of the name *Gheraerd Gheraerd*.

Melan'tius. A brave, honest soldier, who believes every one to be true and honest till convicted of crime, and then is be a relentless punisher.—*Beaumont and Fletcher, "The Maid's Tragedy."*

Melchisede'cians. Certain heretics in the early Christian Church, who entertained strange notions about Melchis'edec. Some thought him superior to Christ, some paid him adoration, and some believed him to be Christ himself or the Holy Ghost.

Melea'ger. Distinguished for throwing the javelin. He slew the Calydonian boar. It was declared by the fates that he would die as soon as a piece of wood then on the fire was burnt up; whereupon his mother snatched the log from the fire and extinguished it; but after Meleager had slain his maternal uncles, his mother threw the brand on the fire again, and Meleager died.

Melesig'enës (Greek, *Melës-born*). So Homer is sometimes called, because one of the traditions fixes his birthplace on the banks of the Melës, in Ionia. In a similar way we call Shakespeare the "Bard of Avon."

Mele'tians. The followers of Mele'tius, bishop of Lycop'olis, in Egypt, who is said to have sacrificed to idols in order to avoid the persecutions of Diocletian. A trimmer in religion.

Melia'dus (*King*). Father of Tristan; he was drawn to a chase "par mal engin et negromance" of a fay who was in love with him, and from whose thraldom he was ultimately released by the power of the great enchanter Merlin.—*"Tristan de Leonois," a romance.* (1489.)

Melibe'us or *Melibë*. A wealthy young man, married to Prudens. One day, when Melibeus "went into the fields to play," some of his enemies got into his house, beat his wife, and wounded his daughter Sophie with five mortal wounds "in her feet, in her hands, in her ears, in her nose, and in her mouth," left her for dead, and made their escape. When Melibeus returned home he resolved upon vengeance, but his wife persuaded him to forgiveness, and Melibeus taking his wife's counsel, called together his enemies, and told them he forgave them "to this effect and to this ende, that God of his endeles mercy wole at the tyme of oure deyinge forgive us oure giltes, that we have trespased to him in this wreeched world."—*Chaucer, "Canterbury Tales."*

N.B.—This prose tale of Melibeus is a literal translation of a French story, of which there are two copies in the British Museum—*MS. Reg.* 19, c. vii.; and *MS. Reg.* 19, c. xi.

Melicer'tes (4 syl.). Son of Ino, a sea deity. Ath'amas imagined his wife to be a lioness, and her two sons to be lion's cubs. In his frenzy he slew one of the boys, and drove the other (named Melicertës) with his mother into the sea. The mother became a sea-goddess, and the boy the god of harbours.

Mel'ior. A lovely fairy, who carried off to her secret island Parthen'opex of Blois in her magic bark.—*French romance called "Pœrthenopex de Blois."* (12th century.)

Melisen'dra. Charlemagne's daughter, married to his nephew Don Gwyfe'ros. She was taken captive by the Moors, and confined seven years in a dungeon, when Gwyfe'ros rescued her.—*Don Quixote*, 11, ii. 7.

Melis'sa (in "Orlando Furioso"). The prophetess who lived in Merlin's

cave. Brad'amant gave her the enchanted ring to take to Roge'ro, so assuming the form of Atlantës she went to Alci'na's island, and not only delivered Roge'ro, but disenchanted all the forms metamorphosed in the island. In book xix. she assumes the form of Rodomont, and persuades Agramant to break the league which was to settle the contest by single combat. A general battle ensues.

Mell Supper. Harvest supper; so called from the French *mêler* (to mix together), because the master and servants sat promiscuously at the harvest board.

Mellifluous Doctor. St. Bernard, whose writings were called a "river of Paradise." (1091-1153.)

Mel'on. The Mahometans say that the eating of a melon produces a thousand good works. So named from Melos.

Être un melon. To be stupid or dull of comprehension. The melon-pumpkin or squash is soft and without heart, hence "Être un melon" is to be as soft as a squash. So also *Avoir un cœur de melon* or *de citronille* means to have no heart at all. Tertullian says of Marcion, the heresiarch, "he has a pumpkin (*pep'onem*) in the place of a heart (*cordis loco*). It will be remembered that Thersi'tës, the railer, calls the Greeks "pumpkins" (*pep'onës*).

Melons (French). Children sent to school for the first time; so called because they come from a "hot-bed," and are as delicate as exotics. At St. Cyr, the new-comers are called in school-slang *les melons*, and the old stagers *les anciens*.

Melrose Abbey (*Register of*) from 735 to 1270, published in "Fulman," 1684.

Melusi'na. The most famous of the fées of France. Having enclosed her father in a high mountain for offending her mother, she was condemned to become every Saturday a serpent from her waist downward. When she married Raymond, count of Lusignan, she made her husband vow never to visit her on a Saturday; but the jealousy of the count being excited, he hid himself on one of the forbidden days, and saw his wife's transformation. Melusina was now obliged to quit her mortal husband, and was destined to wander about as a spectre till the day of doom. Some say the count immured her in the dungeon of his castle. (*See* UNDINE.)

Cri de Mélusine. A sudden scream; in allusion to the scream of despair uttered by the fairy when she discovered the indiscreet visit of her beloved husband. (*See above.*)

Mélusines (3 syl.). Gingerbread cakes bearing the impress of a beautiful woman "bien coiffée," with a serpent's tail; made by confectioners for the May fair in the neighbourhood of Lusignan, near Poitiers. The allusion is to the transformation of the fairy Melusi'na every Saturday. (*See above.*)

Melyhalt (*Lady*). A powerful subject of king Arthur, whose domains Galiot invaded. She chose Galiot as her lover.

Memnon. Prince of the Ethiopians, who went to the assistance of his uncle Priam, and was slain by Achilles. His mother Eos was inconsolable for his death, and wept for him every morning.

The Greeks used to call the statue of Am'enoph'is, in Thebes, the statue of Memnon. This image, when first struck by the rays of the rising sun, is said to have produced a sound like the snapping asunder of a chord. Poetically, when Eos (morning) kisses her son at daybreak, the hero acknowlëdges the salutation with a musical murmur. The word is the Egyptian *mei-amun*, beloved of Ammon.

> Memnon bending o'er his broken lyre.
> *Darwin, "Economy of Vegetation," i. 3.*

Memnon. One of Voltaire's novels, designed to show the folly of aspiring to too much wisdom.

Mem'orable. *The Ever Memorable.* John Hales, of Eton. (1584-1656.)

Mem'ory. Magliabechi, of Florence, the book-lover, was called "the universal index and living cyclopædia." (1633-1714.) (*See* WOODFALL.)

Bard of Memory. Samuel Rogers, author of "Pleasures of Memory." (1762-1855.)

Men are but Children of a Larger Growth. — *Dryden, "All for Love," iv. 1.*

Men in Buckram. Hypothetical men existing only in the brain of the imaginer. The allusion is to the vaunt-

ing tale of Sir John Falstaff to prince Henry.—*Shakespeare,* "1 *Henry IV.*," act ii., s. 4.

Men of Kent. (*See* KENT.)

Me'nah. A large stone worshipped by certain tribes of Arabia between Mecca and Medi'na. This stone, like most other Arabian idols, was demolished in the eighth year of "the flight." The "menah" is simply a rude large stone brought from Mecca, the sacred city, by certain colonists, who wished to carry with them some memento of the Holy Land.

Menal'cas. Any shepherd or rustic. The name figures in the Eclogues of Virgil and the Idyls of Theoc'ritos.

Me'nam. A river of Siam, on whose banks swarms of fire-flies are seen.

Menam'ber. A rocking-stone in the parish of Sithney (Cornwall) which a little child could move. The soldiers of Cromwell thought it fostered superstition, and rendered it immovable.

Mendo'za (*Daniel*), the Jew. A prize-fighter who held the belt at the close of the last century, and in 1791 opened the Lyceum in the Strand to teach "the noble art of boxing." (1719-1791.)

> When Humphreys stood up to the Israelite's thumps,
> In kerseymere breeches, and touch-me-not pumps.
> *Mendoza, the Jew.*

Mene'via. St. David's (Wales). A corruption of *Henemenew*, its old British name.

Meng-tse. The fourth of the sacred books of China; so called from its author, Latinised into Mencius. It is by far the best of all, and was written in the fourth century B.C. Confucius or Kông-foo-tse wrote the other three: viz., Ta-heo (*School of Adults*), Chông-yông (*The Golden Mean*), and Lun-yu (or Book of Maxims).

Mother of Meng. A Chinese expression, meaning "an admirable teacher." Meng's father died soon after the birth of the sage, and he was brought up by his mother. (*Died* B.C. 317.)

Me'nie (2 syl.). A contraction of Marianne.

> And maun I still on Menie doat,
> And bear the scorn that's in her e'e?
> *Burns.*

Menip'pos, the cynic, called by Lucian "the greatest snarler and snapper of all the old dogs" (*cynics*).

Men'nonites (3 syl.). The followers of Simons Menno, a native of Friesland, who modified the fanatical views of the Anabaptists. (1496-1561.)

Men'struum means a *monthly dissolvent* (Latin, *mensis*), from the notion of the alchemists that it acted only at the full of the moon.

> All liquors are called menstruums which are used as dissolvents, or to extract the virtues of ingredients by infusion or decoction.—*Quincy.*

Mentor. A guide, a wise and faithful counsellor; so called from Mentor, a friend of Ulysses, whose form Minerva assumed when she accompanied Telemachos in his search for his father.—*Fénelon,* "*Télémaque.*"

Me'nu. Son of Brahma, whose institutes are the great code of Indian civil and religious law.

Mephib'osheth, in the satire of "Absalom and Achitophel," by Dryden and Tate, is meant for Pordage.

Mephistoph'elës. A sneering, jeering, leering tempter. The character is that of a devil in Goethe's "Faust." He is next in rank to Satan.

Mephistoph'ilis. The attendant demon in Marlowe's "Faustus."

> There is an awful melancholy about Marlowe's "Mephistophelis, perhaps more expressive than the malignant mirth of that fiend in the renowned work of Goethe.—*Hallam.*

Mephostoph'ilus. The familiar of Dr. Faustus. The legends of Faustus were at one time so popular that Mephostophilus was a common jocular term of address.

> How now, Mephostophilus?
> *Shakespeare,* "*Merry Wives of Windsor,*" i. 1.

Mercador Amante—the basis of our comedy called "The Curious Impertinent"—was by Gaspar de Avila, a Spaniard.

Merca'tor's Projection is Mercator's chart or map for nautical purposes. The meridian lines are at right angles to the parallels of latitude. It is so called because it was devised by Gerhard Kauffmann, whose surname Latinised is Mercator (*Merchant*). (1512-1594.)

Merchant of Venice (*Shakespeare*). The story is taken from the "Gesta Roma-

no'rum." The tale of the bond is chapter xlviii., and that of the caskets is chapter xcix. Much of the other part of the story is very like a novelletti of Ser. Giovanni. (14th century.)

Mer'cia. The eighth and last kingdom of the heptarchy, between the Thames and the Humber. It was the *merc* or boundary of the Saxons and free Britons of Wales.

Mercu'rial. Light-hearted and gay, like those born under the planet Mercury. —*Astrological notion.*

Mercuriale (4 syl., *French*). An harangue or rebuke; so called from Mercuriale, as the first Wednesday after the great vacation of the Parliament under the old French régime used to be called. On this day the house discussed grievances, and reprimanded members for misconduct.

Mer'cury. Images of Mercury, or rather shapeless posts with a marble head of Mercury on them, used to be erected by the Greeks and Romans where two or more roads met, to point out the way.—*Juvenal*, viii. 53.

You cannot make a Mercury of every log (Non ex quovis ligno Mercurius fit). That is, not every mind will answer equally well to be trained into a scholar. The proper wood for a statue of Mercury was box-wood—"vel quod hominis pultorem præ se ferat, vel quod materies sit omnium maxime æterna."—*Erasmus.*

Mercury in astrology "signifieth subtill men, ingenious, inconstant; rymers, poets, advocates, orators, phylosophers, arithmeticians, and busie fellowes."

Mercu'tio. A kind-hearted, witty nobleman, kinsman to the prince of Vero'na, in Shakespeare's "Romeo and Juliet." Being mortally wounded by Tybalt, he was asked if he were hurt, and replied "A scratch, a scratch; marry, 'tis enough."

The Mercutio of actors. Lewis, who displayed in acting the combination of the fop and real gentleman. (1748-1811.)

Mercy. A young pilgrim who accompanied Christiana in her pilgrimage to mount Zion. She married Matthew, Christian's son.—*Bunyan*, "*Pilgrim's Prog.*" pt. ii.

Mercy. The seven works of mercy are
1. To tend the sick.
2. To feed the hungry.
3. To give drink to the thirsty.
4. To clothe the naked.
5. To house the homeless.
6. To visit the fatherless and the afflicted.
7. To bury the dead. *Matt.* xxv. 35-40.

Meredith (*Owen*). The pseudonym of Edward Robert Bulwer Lytton, author of "Chronicles and Characters," in verse (1834). He became lord Lytton in 1873.

Meri'no Sheep. Sheep under a *meri'no* or overseer of pasture lands.

Mer'ioneth (*Wales*) is *maermaeth* a dairy farm).

Merlan (*French*). A whiting, or a hair-dresser. Perruquiers are so called because at one time they were covered with flour like whiting prepared for the frying-pan.

M'adressant à un merlan qui filait une perruque sur un peigne de fer.—*Chateaubriand*, "*Mémoires d'Outre-Tombe.*"

Merlin. Prince of Enchanters; also the name of a romance. He was the son of a damsel seduced by a fiend, but Blaise baptised the infant, and so rescued it from the power of Satan. He died spell-bound by his mistress Vivian in a hawthorn-bush. (*See* Spenser's "Faëry Queen," Tennyson's "Idylls of the King," and Ellis's "Specimens of Early English Metrical Romances.")

The English Merlin. Lilly, the astrologer, who published two tracts under the assumed name of "Merlinus Anglicus."

Merlo or Melo (*Juan de*). Born at Castile in the fifteenth century. A dispute having arisen at Esalo'na upon the question whether Hector or Achilles was the braver warrior, the marques de Ville'na called out in a voice of thunder, "Let us see if the advocates of Achilles can fight as well as prate." Presently there appeared in the midst of the assembly a gigantic fire-breathing monster, which repeated the same challenge. Every one shrank back except Juan de Melo, who drew his sword and placed himself before the king (Juan II.) to protect him, for which exploit he was appointed alcayde of Alcala la Real (Granada).—"*Chronica de Don Alvaro de Luna.*"

Mermaids. Sir James Emerson Tennant, speaking of the dugong, an herbivorous cetacea, says, "Its head has a rude approach to the human outline,

and the mother while suckling her young holds it to her breast with one flipper, as a woman holds her infant in her arm. If disturbed she suddenly dives under water, and tosses up her fish-like tail. It is this creature which has probably given rise to the tales about mermaids."

Mermaid. Mary, queen of Scots; so called because of her beauty and intemperate love. Oberon says to Puck—

> Thou remember'st
> Since once I sat upon a promontory
> And heard a mermaid on a dolphin's back
> [*She married the Dauphin of France.*]
> Uttering such dulcet and harmonious breath
> That the rude sea grew civil at her song,
> [*The "rude sea" means the Scotch rebels.*]
> And certain stars shot madly from their spheres
> To hear the sea-maid's music.
> [*The earl of Northumberland, the earl of Westmoreland, and the duke of Norfolk forgot their allegiance to Elisabeth out of love to Mary.*]

Shakespeare, "Midsummer Night's Dream," ii. 1.

Mermaid's Glove. The largest of British sponges, so called because its branches resemble fingers.

Mer'opë. One of the Pleiads; dimmer than the rest, because she married a mortal.

Merovin'gian Dynasty. The dynasty of Mero'vius, a Latin form of *Mer-wig* (great warrior). Similarly Louis is Clovis, and Clovis is *Clot-wig* (noted warrior).

Merry (*Saxon*). The original meaning is not *mirthful*, but active, brisk; hence gallant soldiers were called "merry men;" favourable weather, "merry weather;" brisk wind, "a merry gale;" London was "merry London;" England, "merry England;" Chaucer speaks of the "merry organ at the mass;" Jane Shore is called by Pennant the "merry concubine of Edward IV." (*See* MERRYMEN.)

Merry Andrew. So called from Andrew Borde, physician to Henry VIII., &c. To vast learning he added great eccentricity, and in order to instruct the people used to address them at fairs and other crowded places in a very *ad captandum* way. Those who imitated his wit and drollery, though they possessed not his genius, were called Merry Andrews, a term now signifying a clown or buffoon. Andrew Borde Latinised his name into *Andreas Perfora'tus.* (1500-1549.) Prior has a poem on "Merry Andrew."

Merry Dancers. The northern lights, so called from their undulatory motion. The French also call them *chèvres dansantes* (dancing goats).

Merry Dun of Dover. A large mythical ship, which knocked down Calais steeple in passing through the Straits of Dover, and the pennant, at the same time, swept a flock of sheep off Dover cliffs into the sea. The masts were so lofty that a boy who ascended them would grow grey before he could reach deck again.—*Scandinavian mythology.*

Merrie England may probably mean "illustrious," from the old Teutonic *mer* (famous). According to R. Ferguson, the word appears in the names Marry, Merry, Merick; the French Méra, Méreau, Merey, Mériq; and numerous others.—"*Teutonic Name-System,*" p. 368. (*See above* MERRY.)

Merry-men. A chief calls his followers his merry-men. *(See above.)*

Merry men of Mey. An expanse of broken water which boils like a witch's caldron in the southern side of the Stroma channel. "Men" is here a corruption of *main.*

Merry Monarch. Charles II. (1630, 1660-1685.)

Merse. Berwickshire was so called because it was the *merc* or frontier of England and Scotland.

Mersenne (2 syl.). *The English Mersenne.* John Collins, mathematician and physicist, so called from Marin Mersenne, the French philosopher (1624-1683).

Merton College. Founded by Walter de Merton, bishop of Rochester, and lord high chancellor in 1264.

Merton (*Tommy*). One of the chief characters in the tale of "Sandford and Merton," by Thomas Day.

Meru. A fabulous mountain in the centre of the world, 80,000 leagues high, the abode of Vishnu, and a perfect paradise. It may be termed the Indian Olympos.

Merveilleuse (3 syl., *French*). The sword of Doolin of Mayence. It was so

sharp that when placed edge downwards it would cut through a slab of wood, without the use of force.

Mes'merism. So called from Friedrich Anton Mesmer, of Mersburg, in Suabia, who introduced the science into Paris in 1778. (1734-1815.)

Mesopota'mia. *The true "Mesopota'mia" ring* ("London Review")—*i.e.*, something high-sounding and pleasing, but wholly past comprehension. The allusion is to the story of an old woman who told her pastor that she "found great support in that comfortable word *Mesopotamia*."

Messali'na. Wife of the emperor Claudius of Rome. Her name has become a byeword for lasciviousness and incontinency. Catharine II. of Russia is called *The Modern Messali'na* (1729-1796). (*See* MAROZIA.)

Metalo'gicus, by John of Salisbury, the object of which is to expose the absurdity and injurious effects of "wrangling," or dialectics and metaphysics. He says, "Prattling and quibbling the masters call disputing or wrangling, but I am no wiser for such logic."

Metamor'phic Rocks. Those rocks, including gneiss, mica-schist, clay-slate, marble, and the like, which have become more or less crystalline.

Metamorphic Words. Obsolete words slightly altered, and made current again: as "chestnut" for *castnut*, from Castana, in Thessaly; "courtcards" for *coat-cards;* "currants" for *corinths;* "frontispiece" for *frontispice* (Latin *frontispicium*); "Isinglass" for *hausen blase* (the sturgeon's bladder, Ger.); "shamefaced" for *shamefast*, as steadfast, &c.; "sweetheart" for *sweethard*, as drunkard, dullard, dotard, niggard, &c.

Metaphys'ics (Greek, *after physics*). The disciples of Aristotle thought that matter or nature should be studied before mind. The Greek for matter or nature is *physis*, and the science of its causes and effects *physics*. Meta-physics is the Greek for "after-physics." Sir James Mackintosh takes a less intentional view of the case, and says the word arose from the mere accident of the compilers who sorted the treatises of Aristotle, and placed that upon mind and intelligence after that upon matter and nature. The science of metaphysics is the consideration of things in the abstract, that is, divested of their accidents, relations, and matter.

Metasta'sio. The real name of this Italian poet was Trapassi (death). He was brought up by Gravina, who Grecised the name. (1698-1782.)

Methodical. *Most Methodical Doctor.* John Bassol, a disciple of Duns Scotus. (*-1347.)

Meth'odists. A name originally given (1729) by a student of Christ Church to the brothers Wesley and their clique, who used to assemble on given evenings for religious conversation. As the physicians of Rome termed *method'ici* reduced the practice of medicine to a system, so these Wesleyans made all their conduct and all their engagements square with their religious duties.

Primitive Methodists. Founded by Hugh Bourne. (1772-1852.)

Meth'uen Treaty. A commercial treaty between England and Portugal, negotiated by Paul Methuen, in 1703, whereby the Portuguese wines were received at a lower duty than those of France. This treaty was abandoned in 1836.

Meton'ic Cycle. A cycle of nineteen years, at the end of which period the new moons fall on the same days of the year, and eclipses recur. Discovered by Meton, B.C. 432.

Metra. *Qu'en dit Metra* (Louis XVI.)? Metra was a noted news-vender of Paris before the Revolution—a notability with a cocked hat, who went about with his hands folded behind his back.

Metropol'itan. A prelate who has suffragan bishops subject to him. The two metropolitans of England are the two archbishops, and the two of Ireland the archbishops of Armagh and Dublin. In the Roman Catholic Church of Great Britain, the four archbishops of Armagh, Dublin, Cashel, and Tuam are metropolitans. The word does not mean the prelate of the metropolis in a secular sense, but the prelate of a "mother city" in an ecclesiastical sense—*i.e.*, a city which is the mother or ruler of other cities. Thus, the bishop of London is the prelate of the metropolis, but not a metropolitan. The archbishop of Canterbury is *metropolita'nus et primus totius*

Angliæ, and the archbishop of York *primus et metropolita'nus Angliæ*.

Mettre de la Paille dans ses Souliers or *Mettre du foin dans ses bottes*. To amass money, to grow rich, especially by illicit gains. The reference is to a practice in the sixteenth century followed by beggars to extort alms.

..... Des quemands et belistres qui, pour abuser le monde, mettent de la paille en leurs souliers.—"*Supplément du Catholicon*," ch. ix.

Me'um and Tu'um. That which belongs to me and that which is another's. *Meum* is Latin for "what is mine," and *tuum* is Latin for "what is thine." If a man is said not to know the difference between *meum* and *tuum*, it is a polite way of saying he is a thief.

"*Meum est propos'itum in taberna mori.*" A famous drinking song, by Walter Mapes, who died in 1210.

Mews. Stables; but properly a place for hawks on the moult. The muette was an edifice in a park where the officers of venery lodged, and which was fitted up with dog-kennels, stables, and hawkeries. They were called *muettes* from *mue* (the slough of anything), especially the horns shed by stags, which were collected and kept in these enclosures.—*Lacombe*, "*Dictionnaire Portatif des Beaux Arts.*"

Mexit'li. Tutelary god of the Aztecs, in honour of whom they named their empire Mexico.—*Southey.*

Mezen'tius. King of the Tyrrhe'nians, who put criminals to death by tying them face to face with dead bodies. So says Virgil, "Æneid," viii. 485.

This is like Mezentius in Virgil.....such critics are like dead coals, they may blacken, but cannot burn. —*Broom, Preface to "Poems."*

Mezzo Relie'vo (*med-zo rel-yá-vo*). Moderate relief (*Italian*). This is applied to figures which project more than those of Basso Reliëvo (*q.v.*), but less than those of Alto Reliëvo (*q.v.*).

Mezzo Tinto (Italian, *medium tint*). So engravings in imitation of In'dian-ink drawings are called.

Mezzora'mia. An earthly paradise somewhere in Africa, but accessible by only one narrow road. Gaudentio di Lucca discovered this secret road, and resided in this paradise for twenty-five years.—*Simon Berington*, "*Gaudentio di Lucca.*"

Micawber (*Mr. Wilkins*). A great speechifier and letter-writer, projector of bubble schemes sure to lead to fortune, but always ending in grief. Notwithstanding his ill success he never despaired, but felt certain that something would "turn up" to make his fortune. Having failed in every adventure in the old country, he emigrated to Australia, where he became a magnate.—*Dickens*, "*David Copperfield.*"

Micawberism. Conduct similar to that of Mr. Micawber's. (*See above.*)

Mi'chael. Prince of the celestial armies, commanded by God to drive the rebel angels out of heaven. Ga'briel was next to him in command. (*See* SEVEN SPIRITS.)

Longfellow, in his "Golden Legend," says he is the presiding spirit of the planet Mercury, and brings to man the gift of prudence.

The planet Mercury, whose place
Is nearest to the sun in space,
Is my allotted sphere;
And with celestial ardour swift
I bear upon my hands the gift
Of heavenly *prudence* here.
"*The Miracle Play*," iii.

St. Michael, in Christian art, is sometimes depicted as a beautiful young man with severe countenance, winged, and either clad in white or armour, bearing a lance and shield, with which he combats a dragon. In the final judgment he is represented with scales, in which he weighs the souls of the risen dead.

Michael Angelo. *The Michael-Angelo of Battle-scenes.* Michael-Angelo Cerquozzi, a native of Rome, famous for his battle-scenes and shipwrecks. (1600-1660.)

Michel-Ange des Bamboches. Peter van Laar, the Dutch painter. (1613-1673.)

Michael Angelo of Music. Johann Christoph von Glück, the German musical composer. (1714-1787).

Michael Angelo of Sculptors. Pierre Puget, the French sculptor (1623-1694). Also Réné Michael Slodtz (1705-1764).

Michal in the satire of "Absalom and Achitophel," by Dryden and Tate, is meant for queen Catharine, wife of Charles II. As Charles II. is called David in the satire, and Michal was David's wife, the name is appropriate.

Michel or *Cousin Michael.* A German. Michel means a dolt; thus the

French call a fool who allows himself to be taken in by thimble-rigs and card tricks *mikel*. In old French the word *mice* occurs, meaning a fool. (*See* MICHON.)

L'Anglais aime à être représenté comme un John Bull; pour nous, notre type est l'Allemand Michel, qui reçoit une tape par derrière et qui demande encore: "Qu'y a-t-il pour votre service?"—*Dr. Weber, "De l'Allemagne," &c.*

Miching Mallecho. A veiled rebuke; a bad deed probed by disguised means. To *mich* or *meech* means to skulk or shrink from sight. *Michers* are poachers or secret pilferers. Malecho is a Spanish word meaning an "evil action;" as a personified name it means a malefactor.—"*Hamlet*," iii. 2.

The "quarto" reads *munching Mallico;* the "folio" has *miching malicho*. Q. The Spanish *mu'cho malhe'cho* (much mischief)?

Michon, according to Cotgrave, is a "block, dunce, dolt, jobbernol, dullard, loggerhead." Probably *michon, Mike* (an ass), *mikel,* and *cousin Michel,* are all from the Italian *miccio,* an ass. (*See* MIKE.)

Microcosm (Greek, *little world*). So man is called by Paracelsus. The ancients considered the world as a living being; the sun and moon being its *two eyes,* the earth its *body,* the ether its *intellect,* and the sky its *wings*. When man was looked on as the world in miniature, it was thought that the movements of the world and of man corresponded, and if one could be ascertained, the other could be easily inferred; hence arose the system of astrology, which professed to interpret the events of a man's life by the corresponding movements, &c., of the stars. (*See* DIAPASON.)

Mickleton Jury (*The*). A corruption of Mickle-tourn (*Magnus turnus*). The jury of court Leets. These leets were visited Easter and Michaelmas by the county sheriffs in their *tourns*.

Mi'das. *Like Midas, all he touches turns to gold.* Midas, king of Phrygia, requested of the gods that everything he touched might be turned to gold. His request was granted, but as his food became gold the moment he touched it, he prayed the gods to take their favour back. He was now ordered to bathe in the Pacto'lus, and the river ever after rolled over golden sands.

Midas-eared. Without discrimination or judgment. Midas, king of Phrygia, was appointed to judge a musical contest between Apollo and Pan, and gave judgment in favour of the satyr; whereupon Apollo in contempt gave the king a pair of ass's ears. Midas hid them under his Phrygian cap, but his servant who used to cut his hair discovered them, and was so tickled at the "joke," which he durst not mention, that he dug a hole in the earth, and relieved his mind by whispering in it "Midas has ass's ears." Budæus gives a different version. He says that Midas kept spies to tell him everything that transpired throughout his kingdom, and the proverb "that kings have long arms" was changed in his case to "Midas has long ears." "Ex eo in proverbium venit, quod multos otacustas—*i.e.,* auricularios habebat."—"*De Asse.*" (*See* Pope, "Prologue to Satires.")

Midden. *The kitchen midden.* The dust-bin. The farmer's midden is the dunghill. The word is Scotch, and probably connected with *mud;* Danish, *mudder;* Welsh, *mwydo* (to wet).

Middle Ages. A term of no definite period, but varying a little with almost every nation. In France it was from Clovis to Louis XI. (481 to 1461). In England, from the Heptarchy to the accession of Henry VII. (409 to 1485). In universal history it was from the overthrow of the Roman empire to the revival of letters (the 5th to the 15th century).

Middlesex. The Middle Saxons—that is, between Essex, Sussex, and Wessex.

Midgard. The abode of the first pair, from whom sprang the human race. It was made of the eyebrows of Ymer, and was joined to Asgard by the rainbow bridge called Bifrost. — *Scandinavian mythology.*

Asgard is the abode of the celestials.
Utgart is the abode of the giants.
Midgard is between the two—better than Utgard, but inferior to Asgard.

Midgard Sormen (earth's monster). The great serpent that lay in the abyss at the root of the celestial ash.—*Scandinavian mythology.* Child of Loki.

Mid-Lent Sunday is the fourth Sunday in Lent. It is called *domin'ica re*

fectio'nis (refection Sunday), because the first lesson is the banquet given by Joseph to his brethren, and the gospel of the day is the miraculous feeding of the five thousand. In England it used to be called *Mothering Sunday*, from the custom of visiting the mother or cathedral church on that day to make the Easter offering.

Midlo'thian. Sir Walter Scott's "Heart of Midlothian" is a tale of the Porteous riot, in which are introduced the interesting incidents of Effie and Jeanie Deans. Effie is seduced while in the service of Mrs. Saddletree, and is imprisoned for child-murder; but her sister Jeanie obtains her pardon through the intercession of the queen, and marries Reuben Butler.

Midrash'im (sing. *Midrash*). Jewish expositions of the Old Testament.

Midsummer. *'Tis Midsummer moon with you.* You are mad. Thus Olivia says to Malvo'lio, "Why, this is very midsummer madness."—"*Twelfth Night*," iii. 4.

Midsummer-Night's Dream. Some of the most amusing incidents of this comedy are borrowed from the "Diana" of Montemayor, a Spanish writer of pastoral romance in the sixteenth century; and probably the "Knightes Tale" in Chaucer may have furnished hints to the author.

Midsummer-Night's Dream. Egeus of Athens went to Theseus, the reigning duke, to complain that his daughter Her'mia, whom he had commanded to marry Demetrius, refused to obey him, because she loved Lysander. Egeus demanded that Hermia should be put to death for this disobedience, according to the law. Hermia pleaded that Demetrius loved Hel'ena, and that his affection was reciprocated. Theseus had no power to alter the law, and gave Hermia four days' respite to consider the matter, and if then she refused, the law was to take its course. Lysander proposed flight, to which Hermia agreed, and told Helena her intention; Helena told Demetrius, and Demetrius, of course, followed. The fugitives met in a wood, the favourite haunt of the fairies. Now Oberon and Tita'nia had had a quarrel about a changeling boy, and Oberon, by way of punishment, dropped on Titania's eyes during sleep some love-juice, the effect of which is to make the sleeper fall in love with the first thing seen when waking. The first thing seen by Titania was Bottom the weaver, wearing an ass's head. In the meantime king Oberon dispatched Puck to pour some of the juice on the eyes of Demetrius, that he might love Helena, who Oberon thought refused to requite her love. Puck, by mistake, anointed the eyes of Lysander with the juice, and the first thing he saw on waking was not Hermia but Helena. Oberon being told that Puck had done his bidding, to make all sure dropped some of the love-juice on the eyes of Demetrius, and the first person he beheld on waking was Hermia looking for Lysander. In due time the eyes of all were disenchanted, and all went smoothly. Lysander married Hermia, Demetrius married Helena, and Titania gave the boy to her lord, king Oberon.

Midwife means simply a "hired woman." (Anglo-Saxon, *med-wif*, hired woman; Saxon, *wif;* Dutch, *wyf;* German, *weib*, woman.)

Midwife of men's thoughts. So Soc'rates termed himself; and as Mr. Grote observes, "No other man ever struck out of others so many sparks to set light to original thought." Out of his intellectual school sprang Plato and the Dialectic system; Euclid and the Megaric; Aristippos and the Cyrenaic; Antisthĕnēs and the Cynic; and his influence on the mind was never equalled by any teacher but One, of whom it was said "Never man taught as this man."

Miggs (*Miss*). Mrs. Varden's maid, and the impersonation of an old shrew. —*Dickens*, "*Barnaby Rudge*."

Mignon. The young Italian girl who fell in love with Wilhelm Meister's apprentice, her protector. Her love not being returned, she became insane and died.—*Goethe*, "*Wilhelm Meister*."

Mike. To loiter. A corruption of *miche*, to skulk; whence, *micher*, a thief, and *michery*, theft. (Old Norse, *mak*, leisure; Swedish, *maka;* Saxon, *'mugan*, to creep.) (*See* MICHON.)

Shall the blessed sun of heaven prove a micher? (loiterer).—*Shakespeare*, "*1 Henry IV*," ii. 4.

Mil'an. *Armed in Milan steel.* Milan was famous in the middle ages for its armoury.—*Froissart*, iv., p. 597.

Mil'ane'se (3 syl.). A native of Milan—*i.e.*, *mi-lanv.* (Old Italian for middle-land, meaning in the middle of the Lombardian plain.)

Milden'do. The metropolis of Lilliput, the wall of which was two feet and a-half in height, and at least eleven inches thick. The city was an exact square, and two main streets divided it into four quarters. The emperor's palace, called Belfab'orac, was in the centre of the city.—"*Gulliver's Travels*" (*Voyage to Lilliput*, iv.).

Mildew has nothing to do with either *mills* or *dew*. It is the Gaelic *mehl-thœw* (injurious or destructive blight).

Mile'sian Fables. The romances of Antonius Diog'enës, described by Photius, but no longer extant. They were greedily read by the luxurious Sybarites, and appear to have been of a very coarse amatory character. They were compiled by Aristi'dës, and translated into Latin by Sisen'na, about the time of the civil wars of Ma'rius and Sylla.

The tales of Parthe'nius Nice'nus were borrowed from them. The name is from the Milesians, a Greek colony, the first to catch from the Persians their rage for fiction. Parthenius taught Virgil Greek.

Milesian Story or Tale. One very wanton and ludicrous. So called from the "Milesiæ Fab'ulæ," the immoral tendency of which was notorious. (*See above.*)

Mill. To fight; not from the Latin *milës*, a soldier, but from the noun *mill*. Grinding was anciently performed by pulverising with a stone or pounding with the hand. To mill is to beat with the fist, as persons used to beat corn with a stone.

Millen'nium means simply a thousand years. (Latin, *mille, annus.*) In Rev. xx. 2, it is said that an angel bound Satan a thousand years, and in verse 4 we are told of certain martyrs who will come to life again, and "reign with Christ a thousand years." "This," says St. John, "is the first resurrection;" and this is what is meant by the millennium.

Miller. *To give one the miller* is to engage a person in conversation till a sufficient number of persons have gathered together to set upon the victim with stones, dirt, garbage, and all the arms which haste supplies a mob with. (*See* MILL.)

More water glideth by the mill than wots the miller of ("Titus Andronicus," ii. 1). Many things are done in a house which the master and mistress never dream of.

A Joe Miller. A stale jest. John Mottley compiled a book of facetiæ in the reign of James II., which he entitled "Joe Miller's Jests," from a witty actor of farce during the time that Congreve's plays were in vogue. A stale jest is called a "Joe Miller," implying that it is stolen from Mottley's compilation. (Joe Miller, 1684-1738.)

Miller's eye. Lumps of unleavened flour in bread; so called because they are little round lumps, like an eye.

To put the miller's eye out. To make broth or pudding so thin that the miller's eye would be put out or puzzled to find the flour.

Miller's Thumb. A small fish, four or five inches long, so called from its resemblance to a miller's thumb, which was broad and round when it was employed to test the quality of flour. The fish is also called *Bullhead*, from its large head.

Milliner. A corruption of *Mil'aner*; so called from Mil'an, in Italy, which at one time gave the law to Europe in all matters of taste, dress, and elegance.

Millwood (*Sarah*). The courtezan who enticed George Barnwell to rob his master and murder his uncle. She spent all his money, then turned him out of doors and impeached him. George Barnwell laid the case at the same time before the lord mayor, and both were hanged—*George Lillo*, "*George Barnwell.*"

Milo. An athlete of Croto'na. It is said that he carried through the stadium at Olympia a heifer four years old, and ate the whole of it afterwards. When old he attempted to tear in two an oak-tree, but the parts closed upon his hands, and while held fast he was devoured by wolves.

Milton borrowed from St. Avi'tus his description of Paradise (book i.), of Satan (book ii.), and many other parts of "Paradise Lost." He also borrowed very largely from Du Bartas (1544-1591),

who wrote an epic poem entitled "The Week of Creation," which was translated into almost every European language. (1544-1591.) St. Avitus wrote in Latin hexameters "The Creation," "The Fall," and "The Expulsion from Paradise." (460-525).

Milton. "Milton," says Dryden in the preface to his "Fables," "was the poetical son of Spenser. . . . . Milton has acknowledged to me that Spenser was his original."

Milton of Germany. Friedrich G. Klopstock, author of "The Messiah." (1724-1803.) Coleridge says he is "a very German Milton indeed."

Mímir. The Scandinavian god of wisdom, and most celebrated of the giants. The Vaner, with whom he was left as a hostage, cut off his head. Odin embalmed it by his magic art, pronounced over it mystic runes, and ever after consulted it on critical occasions. —*Scandinavian mythology.*

Mímir's Well. A well in which all wisdom lay concealed. It was at the root of the celestial ash-tree. Mimir drank thereof from the horn Gjallar. Odin gave one of his eyes to be permitted to drink of its waters, and the draught made him the wisest of the gods.—*Scandinavian mythology.*

Mimo'sa. Niebuhr says the Mimosa "droops its branches whenever any one approaches it, seeming to salute those who retire under its shade."

Mince (*French*). A bank note. The assignats of the first republic were so called, because the paper on which they were printed was exceedingly thin.—"*Dictionnaire du Bas-Langage*," ii., p. 139.

Mince Pies at Christmas time are emblematical of the manger in which our Saviour was laid. The paste over the "offering" was made in form of a *cratch* or *hay-rack.* (*See* PLUM-PUDDING.)

Mincing Lane (*London*). A corruption of Mynchen Lane; so called from the tenements held there by the mvnchens or nuns of St. Helen's, in Bishopsgate Street. (*Minicen*, Saxon for a nun; *minchery*, a nunnery.)

Min'cio or *Min'tio.* The birth-place of Virgil. The Clitumnus, a river of Umbria, was the residence of Propertius; the Anio is where Horace had a villa; the river Melès, in Ionia, is the supposed birthplace of Homer. Littleton refers to all these in his "Monody on Miss Fortescue."

Minden Boys. The 20th Foot, so called from their noted bravery at Minden, in Prussia, 1st August, 1759.

Minerva. *Invita Minerva*, without sufficient ability; against the grain. Thus Charles Kean acted comedy *invita Minerva*, his *forte* lying another way. Sir Philip Sidney attempted the Horatian metres in English verse *invita Minerva*, against the grain or genius of the language.

Minerva Press. A printing establishment in Leadenhall Street, London, famous about a century ago for its trashy, ultra-sentimental novels. These novels were remarkable for their complicated plots, and especially for the labyrinths of difficulties into which the hero and heroine got involved before they could get married to each other.

Min'iature (3 syl.). Paintings by the Miniato'ri, a set of monks noted for painting with *minium* or red lead. The first miniatures were the initial letters of rubrics, and as the head of the Virgin or some other saint was usually introduced into these illuminated letters, the word came to express a small likeness. The best miniature-painters have been Holbein, Nicholas Hilliard, Isaac Oliver and his son Peter, Thomas Flatman, Samuel Cooper and his brother Alexander, &c.

Minims. (Latin, *Fratres Min'imi*, least of the brethren). A term of self-abasement assumed by an order of monks founded by St. Francis of Paula, in 1453. The order of St. Francis of Assisi had already engrossed the "humble" title of *Fratres Mino'res* (inferior brothers). The superior of the minims is called *corrector.*

Min'ister means an inferior person, in opposition to *magister*, a superior. One is connected with the Latin *minus*, and the other with *magis.* Our Lord says, "Whosoever will be great among you, let him be your minister," where the antithesis is well preserved. The minister of a church is the man who *serves* the parish or congregation; and the minister of the crown is the sovereign's servant.

Minister. Florimond de Remond, speaking of Albert Babinot, one of the disciples of Calvin, says, "He was a

student of the Institutes, read at the hall of the Equity-School in Poitiers, and was called *la Ministerie.*" Calvin, in allusion thereto, used to call him "Mr. Minister," whence not only Babinot but all the other clergy of the Calvinistic church were called *ministers.*

Minna Troil. Eldest daughter of Magnus Troil, the old Udaller of Zetland. Captain Clement Cleveland (Vaughan) the pirate loved her, and Minna reciprocated his affection, but Cleveland was killed by the Spaniards in an encounter on the Spanish main.—*Sir Walter Scott, "The Pirate."*

Minnehaha (*Laughing-water*). The lovely daughter of the old arrow-maker of the Daco'tahs, and wife of Hiawath'a. She died of famine. Two guests came uninvited into Hiawatha's wigwam, and the foremost said, "Behold me! I am Famine;" and the other said, "Behold me! I am Fever;" and Minnehaha shuddered to look on them, and hid her face, and lay trembling, freezing, burning, at the looks they cast upon her. "Ah!" cried Laughing-water, "the eyes of Pauguk (*death*) glare upon me, I can feel his icy fingers clasping mine amidst the darkness," and she died crying "Hiawatha! Hiawatha!"—*Longfellow, "Hiawatha."*

Min'nésingers. Minstrels. The earliest lyric poets of Germany were so called, because the subject of their lyrics was *minne-sâng* (love-ditty). These poets lived in the twelfth and thirteenth centuries.

Min'ories (*London*). The cloister of the Minims or rather Minoresses (nuns of St. Clare). The Minims were certain reformed Franciscans, founded by St. Francis de Paula in the fifteenth century. They went barefooted, and wore a coarse black woollen stuff, fastened with a woollen girdle, which they never put off, day or night. The word is derived from the Latin *min'imus* (the least), in allusion to the text, "I am less than *the least* of all saints" (Eph. iii. 8).

Mi'nos. A king and lawgiver of Crete, made at death supreme judge of the lower world, before whom all the dead appeared to give an account of their stewardship, and receive the award of their deeds.

Mi'notaur (*Minos-bull*). The body of a man and head of a bull. Theseus slew this monster.

Minot'ti. Governor of Corinth, then under the power of the doge. In 1715 the city was stormed by the Turks, and during the siege one of the magazines in the Turkish camp blew up, killing 600 men. Byron says it was Minotti himself who fired the train, and leads us to infer that he was one of those who perished in the explosion.—*Byron, "Siege of Corinth."*

Minstrel simply means a servant or minister. Minstrels were kept in the service of kings and princes for the entertainment of guests. James Beattie has a poem in Spense'rian verse, called "The Minstrel," divided into two books.

The last minstrel of the English stage. James Shirley, with whom the school of Shakespeare expired. (1594-1666.)

Mint is the Latin *minth-a*; so called from the fable of Menthē, daughter of Cocy'tus, who was by Proserpine changed into this plant out of jealousy.

Min'uit (2 syl.). *Enfants de la messe de minuit,* pickpockets. Cotgrave gives "night-walking rakehells, such as haunt these nightly rites only to rob and play the knaves."

Min'ute. *Make a minute of that.* Take a note of it. A law term; a rough draft of a proceeding taken down in *minūte* or small writing is so called; these drafts are afterwards *engrossed* or written out in large writing.

Min'ute Gun. A signal of distress at sea, or a gun fired at the death of a distinguished individual; so called because a minute elapses between each discharge.

Miol'ner (3 syl., *the crusher*). The magic hammer of Thor. It would never fail to hit a Troll; would never miss to hit whatever it was thrown at; would always return to the owner of its own accord; and became so small when not in use that it could be put into Thor's pocket.—*Scandinavian mythology.*

Mir'abel. A travelled, dissipated fellow, who is proof against all the wiles of the fair sex.—*Beaumont and Fletcher, "Wildgoose Chase."*

Miracles.

Vespasian, the Roman emperor, is said to have cured a blind man and a cripple by his touch during his stay in Alexandria.

Mahomet's miracles: He took a scroll of the Koran from the horn of a bull; a white dove came from heaven to whisper in his ear a message from God; he opened the earth and found two jars, one of honey and one of milk, as emblems of abundance; he brought the moon from heaven, made it pass through his sleeve, and return to its place in heaven.

The *Abbé Paris*, or more correctly François de Paris, the deacon, buried at the cemetery of St. Médard. The numberless cures performed at his tomb are said by Paley to be the best authenticated of any, except those of the Bible.

Edward the Confessor is said to have cured scorbutic diseases with his touch. (*See* THAUMATURGUS.)

Miram'olin. The title of the emperor of Morocco.

Mir'amont. An ignorant, testy old man, an ultra-admirer of learning.—*Fletcher*, "*The Elder Brother.*"

Miran'da. Daughter of Prospero. —*Shakespeare*, "*Tempest.*"

Mirror of Human Salvation. An extended "Bib'lia Pau'perum" (*q.v.*) with the subject of the picture explained in rhymes. Called in Latin "Spec'ulum huma'næ salvatio'nis."

The mirror of king Ryence. This mirror was made by Merlin, and those who looked in it saw whatever they wished to see.—*Spenser*, "*Faëry Queen*," bk. iii.

Reynard's wonderful mirror. This mirror existed only in the brain of Master Fox; he told the queen-lion that whoever looked in it could see what was done a mile off. The wood of the frame was not subject to decay, being made of the same block as king Crampart's magic horse.—"*Reynard the Fox*," ch. xii.

Mirza. *Emir Zadah* (prince's son). It is used in two ways by the Persians: when *prefixed* to a surname it is simply a title of honour, but means a prince of the blood royal when *annexed* to the surname.

Mis'creant (3 syl.) means a false believer (French, *mis-créance*). A term first applied to the Mahometans. The Mahometans in return call Christians *infidels*, and associate with the word all that we mean by "miscreants."

Misers. The most renowned are:—

(1) *Baron Aguilar* or Ephraim Lopes Pereira d'Aguilar, born at Vienna and died at Islington, worth £200,000. (1740-1802.)

(2) *Daniel Dancer.* His sister lived with him, and was a similar character, but died before him. (1716-1794.)

(3) *Colonel O'Dogherty*, though owner of large estates, lived in a windowless hut, which he entered by a ladder that he pulled up after him. His horse was mere skin and bone. He wore an old night-cap for wig, and an old brimless hat. His clothes were made up of patches, and his general appearance was that of extreme destitution.

(4) *Sir Harvey Elwes*, who died worth £250,000, but never spent more than £110 a-year.

His sister-in-law inherited £100,000, but actually starved herself to death.

Her son *John*, M.P., an eminent brewer in Southwark, never bought any clothes, never suffered his shoes to be cleaned, and grudged every penny spent in food. (1714-1789.)

(5) *Foscue*, farmer-general of Languedoc, who hoarded his money in a secret cellar, where he was found dead.

(6) *Thomas Guy*, founder of Guy's Hospital. (1644-1724.)

(7) *Vulture Hopkins.*

(8) *Dick Jarrett* died worth £10,000, but his annual expenses never exceeded £6. The beer brewed at his christening was drunk at his funeral.

(9) *Messrs. Jardin*, of Cambridge.

(10) *William Jennings*, a neighbour and friend of Elwes, died worth £200,000 (1701-1797.)

(11) *The Rev. — Jonas*, of Blewbury.

(12) *John Little* left behind him £40,000, 180 wigs, 173 pairs of breeches, and an endless variety of other articles of clothing. His physician ordered him to drink a little wine for his health's sake, but he died in the act of drawing the cork of a bottle.

(13) *Ostervald*, the French banker, who died of starvation in 1790, possessed of £120,000.

(14) *John Overs*, a Southwark ferryman.

(15) *The king of Patterdale*, whose income was £800 a-year, but his expenses never exceeded £30. He lived at the head of lake Ulleswater. His last words were, "What a fortune a man might make if he lived to the age of Methuselah!" He died at the age of 89.

(16) *Guy Wilcocks*, a female miser.

(*See* EUCLIO, HARPAGON, &c.)

Misere're. (4syl.) Our fifty-first psalm is so called. One of the evening services of Lent is called *misere're*, because this penitential psalm is sung, after which a sermon is delivered. The under-side of a folding seat in churches is called a *misere're*; when turned up it forms a ledge-seat sufficient to rest the aged in a kneeling position.

"**Misfortune** will never leave me till I leave it," was the expression of Charles VII., emperor of Germany. (1742-1745.)

Mishna. Instruction. A word applied by the Jews to the oral law. It is divided into six parts: (1) agriculture; (2) Sabbaths, fasts, and festivals; (3) marriage and divorce; (4) civil and penal laws; (5) sacrifices; (6) holy persons and things. The commentary of the Mishna is called the Gema'ra. (Hebrew, *shanah*, to repeat.)

Misnomers.

Absalom means a *Father's Peace*, a fatal name for David's rebellious son.

Acid (sour) applied in chemistry to a class of bodies to which sourness is only accidental and by no means a universal character—thus, rock-crystal, quartz, flint, &c., are chemical acids, though no particle of acidity belongs to them.

Go to the ant, thou sluggard. (*See* ANTS, HONEYCOMB.)

Arabic Figures were not invented by the Arabs, but by the Indians.

Baffin's Bay is no bay at all.

Black Lead is a compound of carbon and iron.

Black Ness means the "White Headland," a corruption of *Blanc Nez*.

Blind-worms are no more blind than *moles* are; they have very quick and brilliant eyes, though somewhat small.

Brazilian Grass does not come from Brazil, or even grow in Brazil, nor is it a grass at all. It consists of strips of a palm leaf (*Chamærops argente'a*), and is chiefly imported from Cuba.

Burgundy Pitch is not pitch, nor is it manufactured or exported from Burgundy. The best is a resinous substance prepared from common frankincense, and brought from Hamburg; but by far the larger quantity is a mixture of rosin and palm-oil.

Catgut is not the gut of cats, but of sheep.

China, as a name for porcelain, gives rise to the contradictory expressions British China, Sèvres China, Dresden China, Dutch China, Chelsea China, &c.; like wooden mile-stones, iron mile-stones, brass shoe-horns, iron pens, &c.

Cuttle-bone is not bone at all, but a structure of pure chalk once embedded loosely in the substance of certain extinct species of cuttle-fish. It is enclosed in a membranous sac, within the body of the "fish," and drops out when the sac is opened, but it has no connection whatever with the sac or the cuttle-fish.

Cleopatra's Needles were not erected by Cleopatra, or in honour of that queen, but by Thothmes III.

Down for *adown* (the preposition) is a strange instance of caprice, in which the omission of the negative (*a*) utterly perverts the meaning. The Saxon *dun* is an upland or hill, and *a-dun* is its opposite—*i.e.*, a lowland or descent. Going *down stairs*, really means "going upstairs" or ascending; and for descending we ought to say "Going a-down."

Dormouse is *dormeuse*, the sleepy animal.

Dutch Clocks are not of Dutch, but German (*Deutsch*) manufacture.

Fox-glove is not the glove of the fox, but of the fays called *folk*—the little folk's glove; or else from *fosco*, red.

Fusiliers. These foot-soldiers now carry Enfield rifles, and not fusils.

Galvanised Iron is not galvanised. It is simply iron coated with zinc, and this is done by dipping it in a zinc bath containing muriatic acid.

German Silver is not silver at all, nor was the metallic mixture invented by a German, but has been in use in China time out of mind.

Gothic Architecture is not the architecture of the Goths, but the ecclesiastical style employed in England and France before the Renaissance.

Honey-dew is neither *honey* nor *dew*, but an animal substance given off by certain insects, especially when hunted by ants.

Honey Soap contains no honey, nor is honey in any way employed in its manufacture. It is a mixture of palm-oil, soap, and olive-soap, each one part, with three parts of curd soap or yellow soap, scented.

Hydrophobia (Greek, *dread of water*) applied to mad dogs is incorrect, as they will both lap water and even swim in it.

Indians (*American*). A blunder of geography on the part of the early discoverers of the New World, who set their faces westward from Europe to find India,

and believed they had done so when they discovered America.

Irish Stew, a dish unknown in Ireland.

Iron-mask was made of velvet.

Japan Lacquer contains no lac at all, but is made from the resin of a kind of nut-tree called Anacardiaceæ.

Jerusalem Artichoke has no connection with Jerusalem, but with the sunflower, *girasole*, which it resembles.

Kensington Palace is not in Kensington at all, but in the parish of St. Margaret, Westminster.

Kid Gloves are not kid at all, but are made of lamb-skin or sheep-skin.

Longitude and Latitude, the great dimension and little or broad dimension of the earth. According to the ancient notion, the world was bounded on the west by the Atlantic, but extended an indefinite length eastward. It was similarly terminated on the south by the tropic of Cancer, whence it extended northwards, but this extent being much less than that east and west, was called the *breadth* or latitude.

Louis de Bourbon, bishop of Liëge, is made by Sir Walter Scott, in "Quentin Durward," an "old man;" whereas he was only eighteen, and a scholar at Louvain. He made his entry into his see in a scarlet jerkin and cap set jauntily on one side.—*A. Dumas*, "*Charles the Bold.*"

Lunar Caustic is not a substance from the moon, but is simply nitrate of silver, and silver is the astrological symbol of the moon.

Lunatics are not affected by the changes of the moon more than other invalids. No doubt their disorder has its periodicities, but it is not affected by the moon.

Lycopodium (club-moss). H. Fox Talbot thinks this should be *leycopodium*, from its white powder, as Lycus, a river in Asia Minor noted for its whiteness, should be "Leycus," the *white* river, not "Lycus," the *wolf* river (Greek *lukos*, wolf; *leukos*, white); but probably the name is based on some fanciful resemblance in the leaf to a wolf's paw.

Meerschaum is not petrified "sea-foam," as the word implies, but a composition of silica, magnesia, and water.

Mosaic Gold has no connection with Moses or the metal gold. It is an alloy of copper and zinc, used in the ancient *musivum* or tesselated work.

Mother of Pearl is the inner layer of several sorts of shell. It is not the mother of pearls, as the name indicates, but in some cases the matrix of the pearl.

Natives; oysters raised in *artificial* beds. Surely oysters in their own natural beds ought to be called the natives.

Oxygen means the generator of acids, but there are acids of which it is not the base, as hydrochloric acid. Indeed, chemists now restrict the term *acid* to compounds into which *hydrogen* enters, and oxy-acids are termed salts.

Pen means a feather. (Latin, *penna*, a wing.) A steel pen is not a very choice expression.

Philippe VI. of France was called *le bien fortuné*, but never was name more inappropriate. He was defeated at Sluys (*Slu-is*), and again at Cressy; he lost Calais; and a fourth of all his subjects were carried off by the plague called the "Black Death."

Pompey's Pillar, in Alexandria, was erected neither by nor to Pompey. It was set up by the emperor Diocletian, according to its inscription.

Prussian Blue does not come from Prussia, but is the precipitate of the salt of protoxide of iron with red prussiate of potass.

Rice Paper is not made from rice, but from the pith of Tung-tsau, or hollow-plant, so called because it is hollow when the pith has been pushed out.

Salad Oil is not oil for salads, but oil for cleaning sallets or salades—*i.e.*, helmets.

Salt is not a salt at all, and has long been wholly excluded from the class of bodies denominated salts.

Salt of Lemon is in reality a binoxalate of potash, with a little of the quadroxalate.

Salts. The substance of which junk bottles, French mirrors, window-panes, and opera glasses are made is placed among the *salts*, but is no salt at all.

Sand blind is a mere corruption of *sam* (half) blind.

Scuttle, to open a hole in a ship, means really to bolt or bar. (*See* SCUTTLE.)

Sealing Wax is not wax at all, nor does it contain a single particle of wax. It is made of shellac, Venice turpentine, and cinnabar.

Shrew-mouse is no mouse [*mus*], but belongs to the genus *sorex*.

Slave means noble, illustrious (*slavi*), but is now applied to the most ignoble and debased. (*See* BARON.)

Sperm Oil properly means "seed oil," from the notion that it was the spawn or melt of a whale. It is chiefly taken from the *head*, not the spawn, of the "spermaceti" whale.

Tit-mouse, pl. *tit-mice*, is no mouse, but a bird. A.sax. *tite-mése*, little hedge-sparrow.

Toad-flax has nothing to do with toads. It is *tod* flax, *i.e.*, flax with tods or clusters.

Turkeys do not come from Turkey, but North America, through Spain, or India. The French call them "dindon"—*i.e.*, *d'Inde* or *coq d'Inde*, a term equally incorrect.

Turkey Rhubarb neither grows in Turkey, nor is it exported from Turkey. It grows in the great mountain chain between Tartary and Siberia, and is a Russian monopoly.

Turkish Baths are not of Turkish origin, nor are they baths, but hot-air rooms or thermæ.

Vallombro'sa. Milton says—

> Thick as autumnal leaves that strew the brooks
> In Vallombrosa. "*Paradise Lost*," i. 302.

But the trees of Vallombrosa, being pines, do not shed thickly in autumn, and the brooks are not strewed with their leaves.

Ventriloquism is not voice from the stomach at all, but from the mouth.

Well-beloved. Louis XIV. A most inappropriate title for this most detestable and detested of all kings.

Whale-bone is no bone at all, nor does it possess any properties of bone. It is a substance attached to the upper jaw of the whale, and serves to strain the water which the creature takes up in large mouthfuls.

Wolf's-bane. A strange corruption. Bane is the Teutonic word for all poisonous herbs. The Greeks, mistaking banes for beans, translated it *kuamos*, as they did hen-bane (*huos-kuamos*). Now wolf's-bane is an aconite, with a pale-yellow flower, and therefore called *white-bane* to distinguish it from the *blue* aconite. The Greek for white is *leukos*, hence "leukos-kuamos;" but *lukos* is the Greek for wolf, and by a blunder *leukos-kuamos* (white-bean) got muddled into *lukos-kuamos* (wolf-bean) Botanists, seeing the absurdity of calling aconite a *bean*, restored the original word "bane," but retained the corrupt word *lukos* (a wolf), and hence we get the name wolf's-bane for white aconite.—*H. Fox Talbot.*

Wormwood has nothing to do with worms or wood; it is the A. sax. *wer-mod*, man inspiriting, being a strong tonic.

Mispris'ion. Concealment, neglect of. (French, *mépris.*)

Misprision of clerks. Mistakes in accounts arising from neglect.

Misprision of felony. Neglecting to reveal a felony when known.

Misprision of treason. Neglecting to disclose or purposely concealing a treasonable design.

Miss, Mistress, Mrs. German, *meister-ess* (master-ess, lady master). Miss used to be written Mis, and is the first syllable of Mistress; Mrs. is the contraction of *meisteress*, called Mis'ess. Even in the reign of George II. unmarried ladies used to be styled Mrs., as Mrs. Lepel, Mrs. Bellenden, Mrs. Blount, all unmarried ladies. (*See* "Pope's Letters.")

Early in Charles II.'s reign, Evelyn tells us that "lewd women began to be styled Misse;" now Mistress is more frequently applied to them. (*See* LAD.)

Mississip'pi Bubble. The French "South-Sea Scheme," and equally disastrous. It was projected by John Law, a Scotchman, and had for its object the payment of the National Debt of France, which amounted to 208 millions sterling, on being granted the exclusive trade of Louisia'na, on the banks of the Mississippi. (1717-1720.) (*See* SOUTH SEA.)

Mis'tletoe. Shakespeare calls it "the *baleful* mistletoe" ("Titus Andronicus," ii. 3), in allusion to the Scandinavian story that it was with an arrow made of mistletoe that Balder was slain. (*See below.*)

The word mistletoe is a corruption of mistel-ta, where *mist* is the German for "dung," or rather the "droppings of a bird," from the notion that the plant was so propagated, especially by the missel-thrush. *Ta* is for *tan*, Old Norse *tein*, meaning "a plant" or "shoot."

Kissing under the mistletoe is a relic of Scandinavian mythology. Loki hated Balder, the Apollo of the North, and as "everything that springs from fire, air, earth, and water" had been sworn not to hurt the celestial favourite, the wicked spirit made an arrow of mistletoe,

which he gave to blind Höder to test. The god of darkness shot the arrow, and killed Balder. Being restored to life, at the urgent request of the gods and goddesses, the mistletoe was given to the goddess of love to keep, and every one who passed under it received a kiss, to show that the branch was the emblem of love, and not of death.

Mistletoe Bough. The tale referred to in this song, about lord Lovel's daughter, is related by Rogers in his "Italy," where the lady is called "Ginevra." A similar narrative is given by Collet in his "Relics of Literature," and another is among the "Causes Célèbres."

Marwell Old Hall, once the residence of the Seymour and afterwards of the Dacre family, has a similar tradition attached to it, and (according to the "Post Office Directory") "the very chest is now the property of the Rev. J. Haygarth, rector of Upham."

Mistress of the World. Ancient Rome was so called, because all the known world gave it allegiance.

Mistress Roper. The Marines, or any one of them; so called by the regular sailors, because they handle the ropes like girls, not being used to them.

Mi'ta. Sister of Aude, surnamed "the Little Knight of Pearls," in love with Sir Miton de Rennes, Roland's friend. Charlemagne greeted her after a tournament with the Saracens at Fronsac, saying, "Rise, countess of Rennes." Mita and Sir Miton were the parents of Mitaine (*q.v.*).—"*Croquemitaine*," xv.

Mitaine. Godchild of Charlemagne; her parents were Mita and Miton, count and countess of Rennes. She went in search of Fear-fortress, and found that it only existed in the minds of the fearful, vanishing into thin air as it was approached by a bold heart and clear conscience. Charlemagne made her for this achievement Roland's squire, and she followed him on her horse Vaillant to Spain, and fell in the attack at Roncesvalles.—"*Croquemitaine*," pt. iii.

Mite. *Sir Matthew Mite.* A purse-proud East Indian merchant, who gives his servants the most costly exotics, and overpowers every one with the profusion of his wealth.—*S. Foote*, "*The Nabob.*"

Mith'ra or Mith'ras. The highest of the twenty-eight second-class divinities of the ancient Persians, and the ruler of the universe. Sometimes used as a synonym for the sun. The word means *friend*, and this deity is so called because he befriends man in this life, and protects him against evil spirits after death. He is represented as a young man with a Phrygian cap, a tunic, a mantle on his left shoulder, and lunging a sword into the neck of a bull. (Sanskrit, *mitram*, a friend.) (*See* "Thebais," i.)

Mith'ridate (3 syl.). A confection said to be invented by Mithrida'tēs, king of Pontus and Bithyn'ia, as an antidote to poison. It contains seventy-two ingredients.

> What brave spirit could be content to sit in his shop....selling Methridatium and dragon's water to infected houses.—"*Knight of the Burning Pestle.*" (1635.)

Mitre. The episcopal mitre symbolises the cloven tongues of fire which descended on the apostles on the day of Pentecost.

Mitten. *The Pardoner's mitten.* Whoever put this mitten on would be sure to thrive in all things.

> He that his hondē put in this metayn,
> He shal have multiplying of his grayn,
> Whan he hath sowen, be it whete or otes,
> So that ye offre pans (*pence*) or ellēs grootes.
> *Chaucer, Prologue to "The Pardoneres Tale."*

Mit'timus (*Latin*). A command in writing to a gaoler, to keep the person named in safe custody. Also a writ for removing a record from one court to another. So called from the first word of the writ, "Mittimus" (*i.e.*, We send . . .).

Mitton. *The Chapter of Mitton.* So the battle of Mitton was called, because so many priests took part therein. Hailes says that "three hundred ecclesiastics fell in this battle, which was fought September 20th, 1319."

> So many priests took part in the fight that the Scots called it the Chapter of Mitton—a meeting of the clergymen belonging to a cathedral being called a chapter.—*Sir Walter Scott*, "*Tales of a Grandfather*," x.

Mixon. *Better wed over the Mixon than over the Moor.* A Cheshire proverb meaning, it is better to marry a Cheshire woman than a Londoner. The road to London was over the Staffordshire moor, and the Mixon is the homestead dung-heap. In its extended sense it means, it is better to marry one of your own coun-

trywomen than to marry a foreigner.—*Fuller, "Worthies."*

Mjölnir (pron. *youl-ner*). Thor's hammer. (*See* MIOLNER.)

Mnemos'ynë. Goddess of memory and mother of the nine muses.—*Classical mythology.*

Moakkibat. A class of angels, according to the Mahometan mythology. Two angels of this class attend every child of Adam from the cradle to the grave. At sunset they fly up with the record of the deeds done since sunrise. Every good deed is entered ten times by the recording angel on the credit or right side of his ledger, but when an evil deed is reported the angel waits seven hours, "if haply in that time the evil-doer may repent."—*The Koran.*

Moat. (*See* BATTLE.)

Mob. A contraction of the Latin *mob'ilë*, vulgar (the fickle crowd). The term was first applied to the people by the members of the Green-ribbon Club, in the reign of Charles II.—"*Northern Examiner*," p. 574.

As *mob* is mobility, so *nob* is nobility.

Mob-cap is a plain cap, the same as *mab* (to dress like a slattern). Hence in "Hamlet" the Player says—

> But who, ah woe! had seen the mabled queen
> Run bare-foot up and down....

That is, the queen dressed like a slattern, "a clout upon her head, and for a robe a blanket, in the alarm of fear caught up." Probably *mop* is another form of the same word, and all come from the Latin *mappa* (a clout), whence our word *map* a drawing on cloth), in contradistinction to a *cartoon* (a drawing on paper).

Mo'bilize. To render soldiers liable to be moved on service out of the town where they live; to call into active service men enrolled but not bonâ fidë on the war establishment.

Mockery. "*It will be a delusion, a mockery, and a snare.*" Thomas lord Denman, in his judgment on the case of O'Connell *v.* The Queen.

Modal'ity in scholastic philosophy means the *mode* in which anything exists. Kant divides our judgment into three modalities: (1) *Problematic*, touching possible events; (2) *Assertoric*, touching real events; (3) *Apodictic*, touching necessary events.

Modish (*Lady Betty*), in "The Careless Husband," by Cibber. The name explains the character. This was Mrs. Oldfield's favourite character, and "The Tatler" (No. 10) accordingly calls this charming actress "Lady Betty Modish." (*See* NARCISSA.)

Mo'do. The fiend that urges to murder, and one of the five that possessed "poor Tom." (*See* MAHU.)—*Shakespeare, "King Lear,"* iv. 1

Mo'dred, in the romance of "The Round Table," is represented as the treacherous knight. He revolts from his uncle Arthur, whose wife he seduced, is mortally wounded in the battle of Camlan, in Cornwall, and is buried in the island of Avalon.

Sir Modred. The nephew of king Arthur. He hated Sir Lancelot, sowed discord amongst the knights of the Round Table, and tampered with the "lords of the White Horse," the brood that Hengist left. When the king went to chastise Sir Lancelot for tampering with the queen, he left Sir Modred in charge of the kingdom. Modred raised a revolt, and the king was slain in his attempt to quash it.—*Tennyson, "Idylls of the King"* (*Guinever*).

Mo'dus Operandi (*Latin*). The mode of operation; the way in which a thing is to be done.

Mofus'sil (*East Indies*). The subordinate divisions of a district; the seat of government being called *sudder*. Provincial.

> To tell a man that fatal charges have been laid against him, and refuse him an opportunity for explanation, this is not even Mofussil justice.—*The Times.*

Moha'di (*Mohammed*). The twelfth Imaun, who is said to be living in concealment till Antichrist appears, when he will come again and overthrow the great enemy.

Mohair. A corruption of the German *mohr* (a Moor). It is the hair of the Angora goat, introduced into Spain by the Moors, and thence brought into Germany.

Mohak'abad' (*Al*). Abu-Rihan, the geographer and astronomer in the eleventh century.

Mohock. A class of ruffians who at one time infested the streets of London. So called from the Indian Mohawks.

One of their "new inventions" was to roll persons down Snow Hill in a tub; another was to overturn coaches on rubbish heaps. (*See* Gay, "Trivia," iii.)

Mohun. Captain Hill and lord Mohun made a dastardly attack on an actor named Mountford, on his way to Mrs. Bracegirdle's house in Howard Street. Hill was jealous of the actor, and induced the "noble lord" to join him in this "valiant quarrel." Mountford died next day. Hill fled, and was never heard of more; Mohun was tried for his life, but acquitted. (*See* ISSACHAR.) —*Howell, "State Trials,"* vol. xii., p. 947.

Mohyronus (*Edricius*). Said to cure wounds by sympathy. He did not apply his powder to the wounds, but to a cloth dipped in the blood.

Moiré Antique (*French*) is silk, &c., *moiré* (watered) in the *antique* style, or to resemble the materials worn in olden times. The figuring of tin, like frostwork or scales, is called *moiré métallique.*

Mokan'na. A name given to Hakem ben Haschem, from a veil of silver gauze worn by him. Moore in his "Lalla Rookh" terms him "The Veiled Prophet of Khorassan." The history of this impostor is given by D'Herbelot. It is said that he killed himself by plunging into a bath of aquafortis.

Molière. *The Italian Molière.* Carlo Goldoni. (1707-1793.)

The Spanish Molière. Leandro Fernandez Moratin. (1760-1828.)

Mo'linism. The system of grace and election taught by Louis Mo'lina, the Spanish Jesuit. (1535-1600.)

Those Jansenists, re-nicknamed Molinists.
Browning, "The Ring and the Book."

Moll Cut-purse. Mary Frith, a woman of masculine vigour, who not unfrequently assumed a man's attire. She was a notorious thief and cut-purse, who once attacked general Fairfax on Hounslow Heath, for which she was sent to Newgate. She escaped by bribery, and died at last of dropsy in the seventy-fifth year of her age. (Time of Charles I.)

Moll Flanders. A woman of extraordinary beauty, born in the Old Bailey. She was twelve years a courtezan, five times a wife, twelve years a thief, eight years a transport in Virginia; but ultimately grew rich, lived honestly, and died a penitent (Charles II.'s reign). (*See* Daniel Defoe's "Moll Flanders.")

Moll Thomson's Mark, as "Take away this bottle, it has Moll Thomson's mark on it." Moll Thomson is M.T. (*empty*).

Moll (*Kentish*). Mary Carlton, commonly known as the German Princess. She was sentenced to transportation, but being found at large, was hanged at Tyburn in 1672.

Molly Maguires. An Irish secret society organised in 1843.

The judge who tried the murderer was elected by the Molly Maguires; the jurors who assisted him were themselves Molly Maguires. A score of Molly Maguires came forward to swear that the assassin was sixty miles from the spot on which he had been seen to fire at William Dunn... and the jurors returned a verdict of Not Guilty.—*W. Hepworth Dixon, "New America,"* ii. 28.

Molly Mog. This celebrated beauty was an innkeeper's daughter, at Oakingham, Berks. She was the toast of all the gay sparks in the former half of the eighteenth century, and died in 1766, at an advanced age. Gay has a ballad on this "Fair Maid of the Inn."

Molly Mog died at the age of sixty-seven, a spinster. Mr. Standen, of Arborfield, the enamoured swain alluded to in the ballad, died 1730. It is said that Molly's sister Sally was the greater beauty. A portrait of Gay still hangs in the inn.

Molmu'tius. A mythical king of Britain, who promulgated the laws called the Molmutine, and established the privilege of sanctuary. He is alluded to in "Cymbeline," iii. 1 (Shakespeare).

Mo'loch. Any influence which demands from us the sacrifice of what we hold most dear. Thus, *war* is a Moloch, *king mob* is a Moloch, the *guillotine* was the Moloch of the French revolution, &c. The allusion is to the god of the Ammonites, to whom children were "made to pass through the fire" in sacrifice. Milton says he was "worshipped in Rabba, in Argob, and Basan to the stream of utmost Arnon."—"*Paradise Lost,*" i.

Mo'ly. Wild garlic, called sorcerer's garlic. There are many sorts, all of which flower in May, except "the sweet moly of Montpelier," which blossoms in September. The most noted are "the great moly of Homer," the Indian moly, the moly of Hungary, serpent's moly,

the yellow moly, Spanish purple moly, Spanish silver-capped moly, and Dioscor'ides's moly. Pope describes it and its effects in one of his odes, and Milton refers to it in his "Comus." (Greek, *molu.*)

Mome (*French*), says Cotgrave, is a Momus, find-fault, carping fellow. So called from Momus, the god of raillery.

> Or cessent donques les momes,
> De mordre les escrits miens.
> *J. du Bellay, "à P. de Ronsard."*

Mo'miers (French, *men of mummery*). An Evangelical party of Switzerland, somewhat resembling our Methodists. They arose in 1818, and made way both in Germany and France.

Mommur. The realm of O'beron —*Middle Age romance.*

Mo'mus. One who carps at everything. Momus, the sleepy god, was always railing and carping. He blamed Jupiter for making man without a window in his breast through which his thoughts could be seen; hence, says Dr. Grey, every unreasonable carper is called a Momus.

Mo'naciel'lo (*little monk*). A sort of incubus in the mythology of Naples. It is described as a thick little man, dressed in a monk's garment and broad-brimmed hat. Those who will follow when he beckons will be led to a spot where treasure is concealed. Sometimes, however, it is his pleasure to pull the bed-clothes off, and sometimes to sit perched on a sleeper.

Monarchi'ans. A theological party of the third century, who maintained that God is one, immutable and primary. Their opponents turned upon them and nick-named them *Patripassians*, saying that according to such a doctrine God the Father must have suffered on the cross.

Mon'archy. *Fifth-monarchy men.* Those who believed that the second coming of Christ was at hand, and that at his second coming he would establish the fifth universal monarchy. The five are these: the Assyrian, the Persian, the Macedonian, the Roman, and the Millennium.

Mondo. The spirit that favours the hunt.—*Camma in Africa.*

Money. Shortly after the Gallic invasion, Lucius Furius built a temple to Juno Mone'ta (the *Monitress*) on the spot where the house of Marcus Manlius stood. This spot of the Capitol was selected because Manlius was the first man alarmed by the cackling of the sacred geese. This temple was subsequently converted into a mint, and the "ases" there coined were called *moneta.*

Bowed Money. Bent coin, given as a pledge of love.

> Taking forth a bowed groat and an old penny bowed, he gave it [*sic*] her.
> *Coney-Catching.* (Time, Eliz.)

Mon'ica. Mother of Augustine.

Monim'ia, in Otway's tragedy of "The Orphan." Sir Walter Scott says, "More tears have been shed for the sorrows of Monimia, than for those of Juliet and Desdemona."

Mon'iplies (*Richie*). An honest, self-willed Scotchman, servant of Nigel Olifaunt, in Scott's "Fortunes of Nigel."

Mon'itor, so the Romans called the nursery teacher. The *Military Monitor* was an officer to tell young soldiers of the faults committed against the service. The *House Monitor* was a slave to call the family of a morning, to announce meal times, and so on.

Monk, in printing, is a black smear or blotch made by leaving too much ink on the part. Caxton set up his printing press in the *scripto'rium* of Westminster Abbey; and the associations of this place gave rise to the slang expressions *monk* and *friar* for black and white defects. (*See* FRIAR.)

Give a man a monk (French, "luy bailler le moyne"), to do one a mischief. Rabelais says that Grangousier, after the battle of Picrocho'li, asked "what was become of Friar John;" to which Gargantua replied, "No doubt the enemy has the monk," alluding to the pugnacious feats of this wonderful churchman, who knocked men down like ninepins.—*Rabelais, "Gargantua and Pantagruel,"* bk. i. 45.

Monk Lewis. Matthew Gregory Lewis is so called, from his novel entitled "The Monk." (1773-1818.)

Monk of Westminster. Richard of Cirencester, the historian. (14th century.)

Monkbarns (*Laird of*). Mr. Jonathan Oldbuck, the antiquary.—*Sir Walter Scott, "The Antiquary."*

Monkey (*A*). £500. (*See* MARYGOLD.)

You have a monkey or *the black monkey on your back—i.e.*, You have a fit of the sulks. *Come down, black dog* (Leicestershire, &c.)—*i.e.*, Get out of the sulks. The monkey means the devil—in ancient paintings drawn like a distorted monkey, and not unfrequently mounted on the back of the person tempted. The black dog is the devil's imp.

Monkey's Allowance. More kicks than halfpence. The allusion is to the monkeys carried about for show; they pick up the halfpence, but carry them to the master, who keeps "kicking" or ill-treating the poor creatures to urge them to incessant tricks.

Monkey Board. The step behind an omnibus on which the conductor stands, or rather skips about like a monkey.

Monkey Boat. A long, narrow boat.

Monkey Coat. A coat with no more tail than a monkey, or more strictly speaking, an ape.

Monkey's Money. *I will pay you in monkey's money* (en monnaie de singe)—in goods, in personal work, in mumbling and grimace. The French had a law that when a monkey passed the Petit Pont, of Paris, if it was for sale it was to pay four deniers (*two-thirds of a penny*) for toll; but if it belonged to a showman and was not for sale, it should suffice if the monkey went through his tricks.

> It was an original by Master Charles Charmois, principal painter to king Megistus (*of France*), paid for in court fashion with monkey's money.—*Rabelais, "Gargantua and Pantagruel,"* IV. 3.

Mon'kir and Ne'kir, according to Mahometan mythology, are two angels who interrogate the dead immediately they are buried. The first two questions they ask are, "Who is your Lord?" and "Who is your prophet?" Their voices are like thunder, their aspects hideous, and those not approved of they lash in perdition with whips *half iron and half flame.*

Monmouth. The town at the mouth of the Monnow.

Monmouth. The surname of Henry V. of England, who was born there.

Monmouth Cap. A soldier's cap.

> The soldiers that the Monmouth wear,
> On castles' tops their ensigns rear.
>
> The best caps were formerly made at Monmouth, where the cappers' chapel doth still remain (1662).—*Fuller, "Worthies of Wales,"* p. 50.

Monmouth Street (*London*) takes its name from the unfortunate son of Charles II., executed for rebellion in 1685. Now Dudley Street.

Monnaie de Basoche. Worthless coin, coin not current, counters. "Brummagem halfpennies. Coins were formerly made and circulated by the lawyers of France, which had no currency beyond their own community. (*See* BASOCHIANS.)

Mono'nia (3 syl.). Munster.

> Remember the glories of Brien the brave,
> Though the days of the hero are o'er,
> Though lost to Mononia, and cold in the grave,
> He returns to Kinko'ra [his palace] no more.
> *T. Moore, "Irish Melodies,"* No. 1.

Monoph'agous. The eater of one sort of food only. (Greek, *monos phagō.*)

Monoph'ysites (4 syl.). A religious sect in the Levant, who maintained that Jesus Christ had only one nature, and that divine and human were combined in much the same way as the body and soul in man. (Greek, *monos phusis,* one nature.)

Monothel'ism consisted in the doctrine that although Christ has two distinct natures, he never had but *one will,* his human will being merged in the divine. (Greek, *monos-thelema,* one single will.)

Monroe Doctrine. The American States are never to entangle themselves in the broils of Europe, nor to suffer the powers of the Old World to interfere in the affairs of the New; and they are to account any attempt on the part of the Old World to plant their systems of government in any part of North America, dangerous to American peace and safety. James Monroe was twice elected president of the United States (1816 and 1820).

Monsieur. Philippe, duc d'Orléans, brother to Louis XIV., was called *Monsieur;* other gentlemen were only Monsieur This or That. (1674-1723.)

Monsieur le Coadjuteur. Paul de Gondi, afterwards Cardinal de Retz (Ross). (1614-1679.)

Monsieur le Duc. Henri-Jules de Bourbon, eldest son of the Prince de Condé. (1692-1740.)

Monsieur le Grand. The Great Equerry of France.

Monsieur le Prince. Prince de Condé. (1621-1686.) (*See* MADAME.)

Monsoon is a corruption of the Malay word *mooseen* (year or season). For six months it is a north-east trade wind, and for six months a south-west.

Monster (*The*). Renwick Williams, a wretch who used to prowl about London, wounding respectable women with a double-edged knife. He was convicted of several offences in July, 1790.

The green-eyed monster. Jealousy; so called by Shakespeare in "Othello."

> Beware of Jealousy!
> It is a green-eyed monster that doth mock
> The meat it feeds on. (iii. 3.)

Monsters. See each under its name, as COCKATRICE, CHICHIVACHE, CHIMÆRA, ECHIDNA, FOOTMONSTERS, &c.

Mont de Piête. A pawn depôt. These depôts, called "monti di pietá" (charity loans), were first instituted under Leo X., at Rome, by charitable persons who wished to rescue the poor and needy from usurious money-lenders. They advanced small sums of money on the security of pledges, at a rate of interest barely sufficient to cover the working expenses of the institution. Both the name and system were introduced into France and Spain. The model Loan Fund of Ireland is formed on the same system. Public granaries for the sale of corn are called in Italian *Monti frumentarii.* "Monte" means a public or State loan; hence also a "bank."

Mont St. Michel, in Normandy, formerly called Belen. Here nine Druidesses sold to sailors the arrows to charm away storms. The arrows had to be discharged by a young man twenty-one years old.

Mont-rognon (*Baron of*), lord of Bourglastic, Tortebesse, and elsewhere. A huge mass of muscle, who existed only to eat and drink. He was a descendant of Esau on his father's side, and of Gargantua on his mother's. He once performed a gigantic feat—he killed 600 Saracens who happened to get in his way as he was going to dinner. He was bandy-legged, could lift immense weights, had an elastic stomach, and four rows of teeth. In Croquemitaine he is made one of the paladins of Charlemagne, and was one of the four knights sent in search of Croquemitaine and Fear-fortress.

Montagnards (the *mountain party*). The extreme democratic politicians in the French Revolution; so called because they occupied the highest tier of benches in the hall of National Convention. The opposite party sat on the level of the floor, called the "plain."

Mon'tague (3 syl.). The head of a faction in Vero'na (Shakespeare, "Romeo and Juliet"). The device of the family is a *mountain* with *sharply-peaked* crest (*mont-agu* or *acu*).

Monta'nists. Heretics of the second century; so called from Monta'nus, a Phrygian, who asserted that he had received from the Holy Ghost special knowledge not vouchsafed to the apostles.

Montan'to. *Signior Montanto.* A master of fence rather than a soldier; a tongue-doughty knight. It is a word of fence, and hence Ben Jonson says, "Your punto, your reverso, your stoccata, your imbrocata, your passada, your montanto." —"*Every Man in his Humour.*"

Monteer Cap. So called from *monteros d'Espinoza* (mountaineers), who once formed the interior guard of the palace of the Spanish king. The way they came to be appointed is thus accounted for:—Sanchica, wife of Don Sancho Garcia, count of Castile, entered into a plot to poison her husband, but one of the mountaineers of Espinoza revealed the plot and saved the count's life. Ever after the sovereigns of Castile recruited their body-guards from men of this estate.

Montem. A custom formerly observed every three years by the boys of Eton School, who proceeded on Whit-Tuesday *ad montem* (to a mound called Salt Hill), near the Bath Road, and exacted a gratuity called *salt* from all who passed by. Sometimes as much as £1,000 was thus collected. The custom was abolished in 1847.

Montesi'nos (*The Cave of*). Close to the castle of Rochafrida, to which a knight of the same name, who had received some cause of offence at the French court, retired. Tradition ascribes the river Guadia'na to this cave as its source, whence the river is sometimes called Montesinos.

Monteth'. A scolloped basin to cool and wash glasses in; so called from its inventor.

New things produce new names, and thus Monteth
Has by one vessel saved his name from death.
Kino.

Montezu'ma's Realm. Mexico. Montezuma, the last emperor, was seized by Cortes, and compelled to acknowledge himself a vassal of Spain (1519).

Montezu'ma's Watch. A curious stone, weighing twenty-four tons, of basaltic porphyry, in Mexico. This immense stone is cut into figures denoting the Mexican division of time, and may be termed their calendar.

Montgomery, in North Wales; so called from Roger de Montgomery, earl of Shrewsbury, who won the castle of Baldwyn, lieutenant of the marches, to William the Conqueror. Before this time it was called "Tre Faldwyn."

Montgomery's division, all on one side. This is a French proverb, and refers to the Free Companies of the sixteenth century, of which Montgomery was a noted chief. The booty he took was all given to his banditti, and nothing was left to the victims. (*See* LION'S SHARE.)

Months.

January. So called from "Janus," the Roman deity that kept the gates of heaven. The image of Janus is represented with two faces looking opposite ways. One face is *old*, and is emblematical of time past; the other is *young*, as the emblem of time future. The Dutch used to call this month *Louw-maand* (frosty-month); the Saxons, *Wulf-monath*, because wolves were very troublesome then from the great scarcity of food; after the introduction of Christianity, the name was changed to *Se æftera geóla* (the after yule), it was also called *Forma-monath* (first-month); in the French Republican calendar it was called Nivôse (snow-month. 20th December to 20th January).

February. So called from "Februa," a name of Juno, from the Sabine word *februo* (to purify). Juno was so called because she presided over the purification of women, which took place in this month. The Dutch used to term the month *Spokkel-maand* (vegetation-month); the ancient Saxons, *Sprote-cál* (from the sprouting of pot-wort or kele); they changed it subsequently to *Sol-monath* (from the returning sun). In the French Republican calendar it was called *Pluviôse* (rain-month, 20th January to 20th February).

March. So called from "Mars," the Roman war-god and patron deity. The old Dutch name for it was *Lent-maand* (lengthening-month, because the days sensibly lengthen); the old Saxon name was *Hréth-monath* (rough month, from its boisterous winds), it was subsequently changed to *Length-monath* (lengthening-month), it was also called *Hlyd-monath* (boisterous-month); in the French Republican calendar it was *Ventôse* (windy-month, 20th of February to 20th of March.)

April. So called from the Latin "aperio" (to open), in allusion to the unfolding of the leaves. The old Dutch name was *Gras-maand* (grass-month); the old Saxon, *Easter-monath* (orient or paschal-month); in the French Republican calendar it was *Germinal* (time of budding, 21st March to 19th April).

May is the old Latin magius, softened to Maius, from the root *mag*, similar to the Sanskrit *mah*, to grow, and means the growing-month. The old Dutch name was *Blou-maand* (blossoming month); the old Saxon, *Tri-milchi* (three milch), because cows were milked thrice a day in this month. In the French Republican calendar it was called *Floréal* (the time of flowers, 20th April to 20th May).

June. So called from the "junio'res" or soldiers of the state, or from Juno, the queen-goddess. The old Dutch name was *Zomer-maand* (summer-month); the old Saxon, *Sere-monath* (dry-month). In the French Republican calendar it was *Prairial* (meadow-month, 20th May to 18th June). Also called *Lida-ærra*, joy-time.

July. Mark Antony gave this month the name of Julius, from Julius Cæsar, who was born in it. It had been previously called *Quintilis* (fifth-month), The old Dutch name for it was *Hooy-maand* (hay-month); the old Saxon, *Méd-monath* (because the cattle were turned into the meadows to feed); and in the French Republican calendar it was *Messidor* (harvest-month, 19th June to 18th July) Also called *Lida æftera.*

August. So called in honour of Augustus Cæsar; not because it was his birth-month, but because it was the month in

which he entered upon his first consulship, celebrated three triumphs, received the oath of allegiance from the legions which occupied the Janic'ulum, reduced Egypt, and put an end to the civil wars. He was born in September. The old Dutch name for it was *Oost-maand* (harvest-month); the old Saxon, *Weod-monath* (weed-month, where weed signifies vegetation in general). In the French Republican calendar it was *Thermidor* (hot-month, 19th July to 17th August).

September. The seventh month from March, where the year used to commence. The old Dutch name was *Herst-maand* (autumn-month); the old Saxon, *Gerst-monath* (barley-month), or *Hærfest-monath;* and after the introduction of Christianity *Halig-monath* (holy-month, the nativity of the Virgin Mary being on the 8th, the exaltation of the Cross on the 14th, Holy-Rood day on the 26th, and St. Michael's day on the 29th). In the French Republican calendar it was *Fructidor* (fruit-month, 18th August to 21st September).

October. The eighth month of the Alban calendar. The Old Dutch name was *Wyn-maand;* the old Saxon, *Win-monath* (wine-month, or the time of vintage); it was also called *Teotha-monath* (tenth-month), and *Winter-fylleth*, winter full-moon). In the French Republican calendar, *Vendémiaire* (time of vintage, 22nd September to 21st October).

November. The ninth Alban month. The old Dutch name was *Slaght-maand* (slaughter-month, the time when the beasts were slain and salted down for winter use); the old Saxon, *Wind-monath* (wind-month, when the fishermen drew their boats ashore, and gave over fishing till the next spring); it was also called *Blot-monath* — the same as "Slaght-maand." In the French Republican calendar it was *Brumaire* (fog-month, 22nd October to 21st November).

December. The tenth month of the old Alban calendar. The old Dutch name was *Winter-maand* (winter-month); the old Saxon, *Mid-winter-monath* (mid-winter-month); whereas June was *Mid-sumor-monath.* Christian Saxons called December *Se mo geóla* (the anti-yule). In the French Republican calendar it was called *Frimaire* (hoar-frost month, from the 22nd of November to the 20th of December).

Month's Mind. A desire, a craving. Mr. Croft says the expression is founded on the irrational and wholly unaccountable cravings of women in pregnancy, which commence after the first month of conception.

> I see you have a month's mind to them.
> *Shakespeare, "Two Gentlemen of Verona," i. 2.*

Monthawi, *Al* (*the destroyer*). One of Mahomet's lances, confiscated from the Jews when they were exiled from Medi'na.

Montjoie St. Denis. The war-cry of the French. Montjoie is a corruption of *Mons Jovis,* as the little mounds were called which served as direction-posts in ancient times; hence it was applied to whatever showed or indicated the way, as the banner of St. Denis, called the Oriflamme. The Burgundians had for their war-cry, "Montjoie St. André;" the dukes of Bourbon, "Montjoie Notre Dame;" and the kings of England used to have "Montjoie St. George." There seems no sufficient reason to suppose that Montjoie St. Denis is a corruption of "St. Denis mon joie"—*i.e.,* St. Denis is my hope.

Montjoie. The cry of the French heralds in the ancient tournaments; and the title of the French king-at-arms.

Montserrat'. The Catalonians aver that this mountain was riven and shattered at the Crucifixion. Every rift is filled with evergreens. (Latin, *mons serra'tus,* the mountain jagged like a saw.)

Monumental City. Baltimore, U.S., is so called, because it abounds in monuments; witness the obelisk, the 104 churches, &c.

Monumental Figures. No. 1.

(1) Those in stone, with plain sloping roofs, and without inscriptions, are the oldest.

(2) In 1160 these plain prismatic roofs began to be ornamented.

(3) In the same century the sloping roofs gave place to armorial bearings.

(4) In the thirteenth century we see flat roofs, and figures carved on the lids.

(5) The next stage was an arch built over the monument to protect it.

(6) The sixth stage was a chapel annexed to the church.

(7) The last stage was the head bound and feet tied, with children at the base, or cherubims at the feet.

Monumental Figures. No. 2.

Figures with their hands on their breasts, and chalices, represent *priests*.

Figures with crozier, mitre, and pontificals, represent *prelates*.

Figures with armour represent *knights*.

Figures with legs crossed represent either *crusaders* or *married* men.

Female figures with a mantle and large ring represent *nuns*.

Monumental Figures. No. 3.

Those in *scale* armour are the most ancient (time, Henry II.).

Those in *chain* armour or ring mail come next (time, Richard I. to Henry III.).

Those with children or cherubims, between the fourteenth and seventeenth centuries.

Brasses are for the most part subsequent to the thirteenth century.

Monumental Figures. No. 4.

Saints lie to the east of the altar, and are elevated above the ground; the higher the elevation, the greater the sanctity. Martyrs are much elevated.

Holy men not canonised lie on a level with the pavement.

Founders of chapels, &c., lie with their monument built into the wall.

Monumental Effigies. In the age of chivalry, the woman in monumental brasses and effigies is placed on the man's right hand; but when chivalry declined she was placed on his left-hand side.

Till 1808, all public speakers began, "Gentlemen and Ladies," but since then the order has been "Ladies and Gentlemen."

Monumental Inscriptions.

Capital letters and Latin inscriptions are of the first twelve centuries.

Lombardic capitals and French inscriptions, of the thirteenth century.

German text, of the fourteenth century.

English and Roman print, subsequent to the fourteenth century.

Tablets against the wall came in with the Reformation.

Moohel. A Jew whose office it is to circumcise the young Jewish boys.

Moon means "measurer" of time (Anglo-Saxon, *móna*, masc. gen.). It is masculine in all the Teutonic languages; in the Edda the *son* of Mundilfori is Mâni (moon), and *daughter* Sôl (*sun*); so it is still with the Lithuanians and Arabians, and so was it with the ancient Mexicans, Slavi, Hindus, &c.; so that it was a most unlucky dictum of Harris, in his "Hermës," that all nations ascribe to the sun a masculine, and to the Moon a feminine gender. (Gothic, *mena*, masc.; Sanskrit, *mâs*, masc., from *mâ*, to measure.) The Sanskrit *mâtram* is an instrument for measuring; hence the Greek *metron*; French, *metre*; English, *mete*.

Moon, represented in five different phases: (1) new; (2) full; (3) crescent, or decrescent; (4) half; and (5) gibbous, more than half.

Moon, in pictures of the Assumption of the Virgin, is represented as a crescent under her feet; in the Crucifixion it is eclipsed, and placed on one side of the cross, the sun being on the other; in the Creation and Last Judgment it is also introduced by artists.

Hecate. The moon before she has risen and after she has set.

Astartë. The crescent moon, "the moon with crescent horns."

Diana. The moon in the open vault of heaven, who "hunts the clouds."

Cynthia. Same as Diana.

Selenë or Luna. The moon personified, properly the full moon, who loved the sleeping Endymion.

Endymion. Moon-light on a bank, field, or garden.

> How sweet the Moon-light sleeps upon the bank!
> *Shakespeare, "Merchant of Venice."*

Phœbe. The moon as the sister of the sun. (*See* ASHTARTE, ASHTAROTH, &c.)

Moon. Astolpho found treasured in the moon everything wasted on this earth, such as misspent time and wealth, broken vows, unanswered prayers, fruitless tears, abortive attempts, unfulfilled desires and intentions, &c. All bribes were hung on gold and silver hooks; princes' favours were kept in bellows; wasted talent was kept in vases, each marked with the proper name; &c.—"*Orlando Furioso*," bk. xviii. (See "*Rape of the Lock*," c. v.)

Moon. For the conversion of Hahab the Wise, Mahomet made the moon perform seven circuits round the Caaba or holy shrine of Mecca, then enter the right sleeve of his mantle, and go out of

the left; at its exit it slit into two pieces, which re-united in the centre of the firmament.

The moon is called "triform" because it presents itself to us either round, or waxing with horns towards the east, or waning with horns towards the west.

Island of the Moon. Madagascar is so named by the natives.

Minions of the Moon. Thieves who rob by night.—*See* "1 Henry IV.," i. 2 (Shakespeare).

Mountains of the Moon means simply White Mountains. The Arabs call a white horse "moon-coloured."—*Jackson.*

He cries for the moon. He craves to have what is wholly beyond his reach. The allusion is to foolish children who want the moon for a plaything. The French say, *He wants to take the moon between his teeth* (Il veut prendre la lune avec les dents), alluding to the old proverb about "The moon" and "a green cheese."

To cast beyond the moon. To make extravagant conjectures; to cast your thoughts or guesses beyond all reason.

To level at the moon. To be very ambitious; to aim in shooting at the moon.

You have found an elephant in the moon —found a mare's nest. Sir Paul Neal, a conceited virtuoso of the seventeenth century, gave out that he had discovered "an elephant in the moon." It turned out that a mouse had crept into his telescope, which had been mistaken for an elephant in the moon. S. Butler has a satirical poem on the subject called "The Elephant in the Moon."

You would have me believe, I suppose, that the moon is a green cheese—i.e., the most absurd thing possible. A green cheese is a cream cheese which is eaten green or fresh, and is not kept to mature like other cheeses.

Man in the moon. (*See* MAN.)

Hares sacred to the moon, not because Diana was a great huntress, but because the Hindus affirm that the outline of a hare is distinctly visible on the moon.

Moon-calf, according to Pliny, is an inanimate shapeless mass, engendered of woman only ("Natural History," x. 64). This abortion was supposed to be produced by the influence of the moon. The primary meaning of calf is not the young of a cow, but the issue arising "from throwing out," as a push, a protuberance; hence the calves of the legs.

Moon-maker (*Sagendë Nah*), a surname given to the Veiled Prophet (*q.v.*), who caused the moon to issue from a deep well, so brilliant that the real moon was eclipsed by it.

Moon-rakers. The people of Wiltshire obtained this appellation from an old legend that a farmer's wife once took a rake to rake the moon from a river, under the delusion that it was a cream cheese. The moon not being a *cream cheese* may probably arise from the same story.

Moonstone. A mineral so called on account of the play of light which it exhibits. The scientific name is *adula'ria,* from Ad'ula, the summit of a Swiss mountain. Wilkie Collins has a novel called "The Moonstone."

Moors. In the middle ages, the Europeans called all Mahometans *Moors,* in the same manner as the Eastern nations called all inhabitants of Europe *Franks.* Camoens, in the "Luciad," terms the Indians "Moors." (Bk. viii.)

Moor-slayer or *Mata-moros.* A name given to St. James, the patron-saint of Spain, because in almost all encounters with the Moors he came on his white horse to the aid of the Christians.

Moore (*Thomas*), called "Anacreon Moore," because the character of his poetry resembles that of Anacreon, the Greek poet of love and wine. (1779-1852.)

Moot Point. A doubtful or unsettled question. The Saxon *motian* is "to debate," and a moot point is one *sub judice,* or under debate.

Mop. In many places Statute Fairs are held, where servants seek to be hired. Carters fasten to their hats a piece of whipcord; shepherds, a lock of wool; grooms, a piece of sponge, &c. When hired they mount a cockade with streamers. Some few days after the statute fair, a second, called a Mop, is held for the benefit of those not already hired. This fair mops or wipes up the refuse of the statute fair, carrying away the dregs of the servants left.

Another etymology is the Latin *mappa*

(public games), the derivation of which word is thus explained: In the reign of Nero the people showed, on one occasion, great impatience for the games to begin, and the emperor threw out his dinner-napkin (*mappa*) as a signal for their commencement. The persons in charge of the games were called mapparii. The first *a* in these words is like *a* in "strap," "plat," &c., which has the sound of *o*.

Mop. One of queen Mab's attendants.

All mops and brooms. Intoxicated. The allusion is to persons who are sick with drink, when mops and brooms are required to clean up after them.

Mora-stone, near Upsa'la, where the Swedes used anciently to elect their kings.

Morasteen (*great stone*). The ancient Danes selected their king from the sacred line of royalty. The man chosen was taken to the Landsthing, or local court, and placed on the morasteen, while the magnates ranged themselves around on stones of inferior size. This was the Danish mode of installation.

Moral. *The Moral Gower.* John Gower, the poet, is so called by Chaucer. (1320-1402.)

Father of Moral Philosophy. Thomas Aqui'nas. (1227-1274.)

Moralist. *The great Moralist of Fleet Street.* Dr. Johnson. (1709-1784.)

Mora'na. The Bohemian goddess of winter and death.

Morat. *Morat and Marathon twin names shall stand* ("Childe Harold," iii. 64). Morat, in Switzerland, is famous for the battle fought in 1476, in which the Swiss defeated Charles *le Téméraire* of Burgundy.

Mora'vians or *Bohemian Brethren.* A religious community tracing its origin from John Huss, expelled by persecution from Bohemia and Moravia in the eighteenth century. They are often called *The United Brethren.*

More Last Words. When Richard Baxter lost his wife, he published a broad-sheet, headed "Last Words of Mrs. Baxter," which had an immense sale; the printer, for his own profit, brought out a spurious broad-sheet, headed "More Last Words;" but Baxter issued a small handbill with this concise sentence: "Mrs. Baxter did not say anything else."

More of More-hall. A legendary hero who armed himself with an armour of spikes, and concealing himself in the cave where the dragon of Wantley dwelt, slew the monster by kicking it on the mouth, where alone it was mortal.

More the Merrier. The author of this phrase was Henry Parrot.

More'no (3 syl.). Don Antonio Morëno, a gentleman of Barcelo'na, who entertained Don Quixote with mock-heroic hospitality.

Morestone. *Would you remove Morestone?* (*See* MORTSTONE.)

Morgan le Fay. (*See* below.) W. Morris, in his "Earthly Paradise" (*August*) makes Morgan the bride of Ogier the Dane, after his earthly career was ended.

Morgan le Fay, *Morgaine la Fée,* or *Morgana the Fairy.* Daughter of queen Igrayne, and half-sister of king Arthur, who revealed to him the intrigues of Sir Lancelot and Guinever. She gave him a cup containing a magic draught, and Arthur had no sooner drunk it than his eyes were opened to the perfidy of his wife and friend.

Morganat'ic Marriage. A marriage in which the wife does not take the husband's rank, because legally or according to court bye-laws the marriage is not recognised. This sort of marriage is effected when a man of high rank marries a woman of inferior position. The children in this case do not inherit the title or entails of the father. The word is based on the Gothic *morgjan,* "to curtail" or "limit;" and the marriage settlement was called *morgengabe* or *morgengnade,* whence the Low Latin *matrimonium ad legem morganaticam,* in which the dowry is to be considered all the portion the wife will receive, as the estates cannot pass to her or to her children.

Morganatic Marriage, called "Left-handed," because the man pledges his troth with his left hand instead of his right. The "Hand-fasted" marriages of Scotland and Ireland were morganatic, and the "hand-fasted" bride could be put away for a fresh union.

Morgane (2 syl.). A fay to whose charge Zephyr committed young Passelyon and his cousin Bennucq. Passelyon fell in love with Morgane's daughter, and the adventures of these young lovers are related in the romance of "Perceforest," vol. iii. (*See* MORGAN.)

Morgan'të. A ferocious giant, converted by Orlando to Christianity. After performing the most wonderful feats, he died at last from the bite of a crab. (*See below.*)

Morgantë Maggio'rë. A serio-comic romance in verse, by Pulci, of Florence (1494). He was the inventor of this species of poetry, called by the French *bernesque*, from Berni, who greatly excelled in it.

Morgia'na. The clever, faithful, female slave of Ali Baba, who pries into the forty jars, and discovers that all but one contains a man. She takes oil from the only one containing it, and having made it boiling hot, pours enough into each jar to kill the thief concealed there. At last she kills the captain of the gang, and marries her master's son.—"*Arabian Nights*" (*Ali Baba, or the Forty Thieves*).

Morgue la Faye, who watched over the birth of Ogier the Dane, and after he had finished his earthly career restored him to perpetual youth, and took him to live with her in everlasting love in the isle and castle of Av'alon. (*See* MORGAN.) —"*Ogier le Danois*" (*a romance*).

Moriso'nianism. The religious system of James Morison, the chief peculiarities being the doctrines of universal atonement, and the ability of man unaided to receive or reject the Gospel. James Morison, in 1841, separated from the "United Secession," now merged into the "United Presbyterian." The Morisonians call themselves the "Evangelical Union."

Morley (*Mrs.*). The name under which queen Anne corresponded with Mrs. Freeman (*the duchess of Marlborough*).

Morma, in Pepys' "Diary," is Elizabeth, daughter of John Dickens, who died October 22nd, 1662.

Mormon. The last of a pretended line of Hebrew prophets, and the pretended author of "The Book of Mormon," or Golden Bible, written on golden plates. This work was in reality written by the Rev. Solomon Spalding, but was claimed by Joseph Smith as a direct revelation to him by the angel Mormon. Spalding died 1816; Smith, 1844.

Mormon Creed. (1) God is a person with the form and flesh of man. (2) Man is a part of the substance of God, and will himself become a god. (3) Man was not created by God, but existed from all eternity, and will never cease to exist. (4) There is no such thing as original or birth sin. (5) The earth is only one of many inhabited spheres. (6) God is president of men made gods, angels, good men, and spirits waiting to receive a tabernacle of flesh. (7) Man's household of wives is his kingdom not for earth only, but also in his future state. (8) Mormonism is the kingdom of God on earth.—*W. Hepworth Dixon*, "*New America*," i. 24.

Mormonism. The religious and social system of the Latter-day Saints; so called from their gospel, termed "The Book of Mormon." Joe Smith, the founder of the system, was born in Sharon, Windsor county, Vermont; his partner was Rigdon. The manuscript which he declared to be written on gold plates, was a novel written by Spalding. He was cited thirty-nine times into courts of law, and was at last assassinated by a gang of ruffians who broke into his prison at Carthage, and shot him like a dog. His wife's name was Emma; he lived at Nauvoo, in Illinois; his successor was Brigham Young, a carpenter by trade, who led the "saints" (as the Mormons are called), driven from home by force, to the valley of the Salt Lake, 1,500 miles distant, generally called Utah, but by the Mormons themselves Deseret (*Bee-country*), the New Jerusalem. Abraham is their model man, and Sarai their model woman, and English their language. Young's house was called the Bee-hive. Every man, woman, and child capable of work has work to do in the community.

Morning Star of the Reformation. John Wycliffe. (1324-1384.)

Morocco. The name of Banks's bay horse. (*See* BANKS and HORSE.)

Morocco. Strong ale made from burnt

malt, used in the annual feast at Sevenhalls, Westmoreland (the seat of the Hon. Mary Howard), on the opening of Milnthorpe fair. This liquour is put into a large glass of unique form, and the person whose turn it is to drink is called the "colt." He is required to stand on one leg, and say "Luck to Sevens as long as Kent flows," then drain the glass to the bottom, or forfeit one shilling. The act is termed "drinking the constable." The feast consists of radishes, oaten cake and butter.

Moros. The fool in the play entitled "The longer thou Livest the more Fool thou art," by William Wager.

Morpheus (2 syl., *the Shaper*). Son of Sleep, and god of dreams; so called because he gives these airy nothings their form and fashion.

Morrel. One of the shepherds in the "Shepherds' Calendar," by Spenser.

Morrice (*Gil* or *Child*). The natural son of an earl and the wife of lord Barnard or John Stewart, "brought forth in her father's house wi' mickle sin and shame," and brought up "in the gude grene wode." One day he sent Willie to the baron's hall, requesting his mother to come without delay to Greenwood, and by way of token sent with him a "gay mantel" made by herself. Willie went into the dinner-hall, and blurted out his message before all who were present, adding, "and there is the silken sarke, your ain hand sewd the sleive." Lord Barnard thinking the child to be a paramour of his wife, forbade her to leave the hall, and riding himself to Greenwood slew Morrice with a broadsword, and setting his head on a spear gave it to "the meanest man in a' his train" to carry to the lady. When the baron returned lady Barnard said to him, "Wi' that same spear, O pierce my heart, and put me out o' pain;" but the baron replied, "Enouch of blood by me's bin spilt, sair, sair I rew the deid," adding—

> I'll ay lament for Gil Morice
> As gin he were mine ain;
> I'll neir forget the dreiry day
> On which the zouth was slain.
> "*Reliques of Ancient English Poetry*," ser. iii. 1.

Dr. Percy says this pathetic tale suggested to Home the plot of "Douglas" (a tragedy).

Morris (*Mr.*). Frank Osbaldistone's timid fellow-traveller, who carried a portmanteau. Osbaldistone says of him—"Of all the propensities which teach mankind to torment themselves, that of causeless fear is the most irritating, busy, painful, and pitiable."—*Sir Walter Scott, "Rob Roy."*

Morris Dance, brought to England in the reign of Edward III., when John of Gaunt returned from Spain. In the dance, bells were jingled, and staves or swords clashed. It was a military dance of the Moors or Moriscoes, in which five men and a boy engaged; the boy wore a *morione* or head-piece, and was called Mad Morion. The *Maid Marian* is a corruption of Mad Morion.

Morse Alphabet. An alphabet used in telegraphic messages, invented by Professor Samuel F. B. Morse, of Massachusetts. The right-hand deflection of the electric needle corresponds to a dash, and the left-hand to a dot, and by means of dashes and dots every word may be spelt at length. Military signalling is performed in England by short and long flashes of a flag or some other instrument; the short flash corresponds with the dot, and the long with the dash. The following ten varieties will show how these two symbols are capable of endless combinations, · | ·· | ··· | ···· | ····· | — | ·— | —· | · · — | — · · | &c.

Mortal. *I saw a mortal lot of people—i.e.*, a vast number. Mortal is the French à mort, as in the sentence, "Il y avait du monde à mort." Legonidec says, "Ce mot (mort) ne s'emploie jamais au propre, mais seulement au figuré, avec la signification de multitude, grand nombre, foule."

Mortar Board. A college cap. A corruption of the French *mortier*, the cap worn by the ancient kings of France, and still used officially by the chief justice or president of the court of justice. As a college cap has a square board on the top, the mortier-board was soon transformed into mortar-board.

Morte d'Arthur, compiled by Sir Thomas Malony, from French originals; edited by Southey, the poet laureate. The compilation contains—

The Prophecies of Merlin.
The Quest of the St. Graal.
The Romance of Sir Launcelot of the Lake.

The History of Sir Tristam; &c. &c.
Tennyson has a "Morte d'Arthur" among his poems.

Morther. *Well, Mor, where have you been this long while?* (Norfolk). *I'sy, Morther, come hither!* (Norfolk). Mor or Morther means a lass, a wench. It is the Dutch *moer* (a woman). In Norfolk they call a lad a *bor*, from the Dutch *boer* (a farmer), English *boor*. "Well, bor!" and "Well, mor!" are to be heard daily in every part of the county.

> When once a giggling morther you,
> And I a red-faced, chubby boy,
> Sly tricks you played me not a few,
> For mischief was your greatest joy.
> *Bloomfield, "Richard and Kate."*

Mor'timer. So called from an ancestor in crusading times, noted for his exploits on the shores of the Dead Sea (*de Mortuo Mari*).

Mortstone. *He may remove Mortstone.* A Devonshire proverb, said incredulously of husbands who pretend to be masters of their wives. Mort-bay is stopped up with a huge rock called Mortstone. It also means "If you have done what you say, you can accomplish anything."

Morven. Fingal's realm; probably Argyllshire and its neighbourhood.

Mo'sa-saur. The lizard of the Mosa or Meuse; an extinct gigantic saurian first discovered in the chalk on the banks of the Meuse.

Mosa'ic Work is not connected with the proper name Moses, but is the Latin *opus muse'um* or *musivum*, through the French *mosaïque*, Italian *mosaico*. Pliny says it was so called because these tesselated floors were first used in the grottoes consecrated to the Muses (xxxv. 21, s. 42). The most famous workman in mosaic work was Sosus of Per'gamos, who wrought the rich pavement in the common-hall, called Asaroton œcon.—*Pliny*, "*Natural History*," xxxvi. 25.

Moscow. So called from the river Moscowa, on which it is built.
The Monarch of Moscow. A large bell weighing 193 tons, 21 feet high, and 21 feet in diameter.

Mosen (*Spanish*). A corruption of Mio Señor, corresponding to the Castilian *Don*.

Moses Primrose. Son of the Rev. Dr. Primrose, very green, and with a good opinion of himself. He is chiefly known for his wonderful bargain with a Jew at the neighbouring fair, when he gave a good horse in exchange for a gross of worthless green spectacles, with copper rims and shagreen cases.—*Goldsmith*, "*Vicar of Wakefield.*"

Moses' Rod. So the divining rod was usually called. The divining rod was employed to discover water or mineral treasure. In "Blackwood's Magazine" (May, 1850) we are told that nobody sinks a well in North Somersetshire without consulting the *jowser* (as the rod-diviner is called). The abbé Richard is stated in the "Monde" to be an extremely expert diviner of water, and amongst others discovered the "Christmas Fountain" on M. de Metternich's estate, in 1863. In the "Quarterly Review" (No. 44) we have an account of lady Noel's divining skill. (*See* "World of Wonders," pt. ix., p. 283.)

Mos'lem or *Moslemin*. Plural of Mussulman, sometimes written Mussulmans. The word is Turkish, and means *true believer*.

Mosse. *Napping, as Mosse took his mare.* Wilbraham says Mosse took his mare napping, because he could not catch her when awake.

Mosstrooper. A robber, a bandit. The marauders who infested the borders of England and Scotland were so called because they encamped on the *mosses*.

Moth. Page to Don Adriano de Arma'do, all jest and playfulness, cunning and versatile.—*Shakespeare*, "*Love's Labour's Lost.*"

Mother. *Mother and head of all Churches.* So is St. John Lateran of Rome called. It occupies the site of the splendid palace of Plantius Latera'nus, which escheated to the crown from treason, and was given to the Church by the emperor Constantine. From the balcony of this church the pope blesses the people of the whole world.

Mother Ann. Ann Lee, the "spiritual mother" of the Shakers. (1735-1784.)

Mother Bunch. (1) Mother Bunch whose fairy tales are notorious. These

tales are in "Pasquil's Jests," with the Merriments of Mother Bunch. (1653.)

(2) The other Mother Bunch is called "Mother Bunch's Closet Newly Broke Open," containing rare secrets of art and nature, tried and experienced by learned philosophers, and recommended to all ingenious young men and maids, teaching them how to get good wives and husbands. (1760.)

Mother Carey's Chickens. Stormy petrels. Mother Carey is *Mater Cara.* The French call these birds *oiseaux de Notre Dame,* or *aves Sanctæ Mariæ.* Chickens are the young of any fowl, or any small bird.

Mother Carey's Goose. The great Black Petrel or gigantic Fulmar of the Pacific Ocean.

Mother Carey is plucking her goose. It is snowing. (*See* HULDA.)

Mother-Country. One's native country, but the term applies specially to England, in relation to America and the colonies. The inhabitants of North America, Australia, &c., are for the most part descendants of English parents, and therefore England may be termed the mother-country. The Germans call their native country *Father-land.*

Mother Douglas. A noted procuress, introduced in "The Minor," by Foote. She also figures in Hogarth's "March to Finchley." Mother Douglas resided at the north-east corner of Covent Garden; her house was superbly furnished and decorated. She grew very fat, and with pious up-turned eyes used to pray for the safe return of her "babes" from battle. She died 1761.

Mother Goose. A name associated with nursery rhymes. She was born in Boston, and her eldest daughter Elizabeth married Thomas Fleet, the printer. Mrs. Goose used to sing the rhymes to her grandson, and Thomas Fleet printed the first edition in 1719.

Mother Hubbard. The old lady whose whole time seems to have been devoted to her dog, who always kept her on the trot, and always made game of her. Her temper was proof against this wilfulness on the part of her dog, and her politeness never forsook her, for when she saw Master Doggie dressed in his fine clothes—

> The dame made a curtsey, the dog made a bow;
> The dame said "Your servant," the dog said "Bow-wow."

Mother Shipton lived in the reign of Henry VIII., and was famous for her prophecies in which she foretold the death of Wolsey, lord Percy, &c., and many wonderful events of the future times. All her "prophecies" are still extant.

Mother-wit. Native wit; a ready reply; the wit which "our mother gave us." In ancient authors, the term is used to express a ready reply, courteous but not profound. Thus, when Louis XIV. expressed some anxiety lest Polignac should be inconvenienced by a shower of falling rain, the mother-wit of the cardinal replied "It is nothing, I assure your Majesty; the rain of Marly never makes us wet."

Mother of Believers. Ay-é-shah, the second and favourite wife of Mahomet; so called because Mahomet being the "Father of Believers," his wife of wives was Mother of Believers.

Mother of Books. Alexandria was so called from its library, which was the largest ever collected before the invention of printing.

Mother of Cities (*Amu-al-Bulud*). Balkh is so called.

Mother of Pearl. The shells of a bivalve mollusc, which also produces the precious pearls.

Mother of the Gracchi. A hard, strong-minded, rigid woman, without one soft point or effeminate weakness. Always in the right, and maintaining her right with the fortitude of a martyr.

Mothering Sunday is Mid-Lent, a great holiday, when the Pope blesses the golden rose, and children go home to their mothers to feast on "mothering-cakes." It is said that the day received its appellation from the ancient custom of visiting their "mother-church," and making offerings on the altar on that day.

Motley. *Men of Motley.* Licensed fools; so called because of their dress.

> Motley is the only wear.
> *Shakespeare,* "*As You Like It,*" ii. 7.

Motu Pro'prio. A law brought in by Consal'vi, to abolish monopolies in the Papal states (1757).

Mouchard (*French*). A spy, "qui fait comme les mouches, qui voient si bien sans en avoir l'air." At the close of the seventeenth century, those petits-maîtres who frequented the Tuileries to see and be seen were called mouchards (fly-men).—"*Dictionnaire Etymologique de Ménage.*"

Mound. The largest artificial mound in Europe is Silbury Hill, near Avebury (Wiltshire). It covers 5 acres 34 perches, measures at the base 2,027 feet; its diameter at top is 120 feet; its slope is 316 feet; perpendicular height, 107 feet; and it is altogether the most stupendous monument of human labour in the world.

Alyattes, in Asia Minor, described by Herodotus, is somewhat larger than Silbury Hill.

Mount Zion. The Celestial City or heaven.—*Bunyan, "Pilgrim's Progress."*

I am come from the City of Destruction, and am going to Mount Zion. (Part i.)

Mountain (*The*) or *Montagnards.* The extreme democratical party in the first French Revolution; so called because they seated themselves on the highest benches of the hall in which the National Convention met. Their leaders were Danton and Robespierre, but under them were Marat, Couthon, Thuriot, St. André, Legendre, Camille-Desmoulins, Carnot, St. Just, and Collot d'Herbois, the men who introduced the "Reign of Terror." Extreme radicals are still called in France the "mountain party" or "montagnards."

Old Man of the Mountain. Imaum Hassan ben Sabbah el Homairi. The sheik Al Jebal was so called, because his residence was in the mountain fastnesses of Syria. He was the prince of a Mahometan sect called Assassins (*q.v.*), and founder of a dynasty in Syria, put an end to by the Monguls in the twelfth century. In Rymer's "Fœdera" (vol. i.) two letters of this sheik are inserted. It is not the province of this "Book of Fables" to dispute their genuineness.

If the mountain will not come to Mahomet, Mahomet must go to the mountain. If what I seek will not come to me without my stir, I must exert myself to obtain it; if we cannot do as we wish, we must do as we can. When Mahomet first announced his system, the Arabs demanded supernatural proofs of his commission. "Moses and Jesus," said they, "wrought miracles in testimony of their divine authority; and if thou art indeed the prophet of God, do so likewise." To this Mahomet replied, "It would be tempting God to do so, and bring down his anger, as in the case of Pharaoh." Not satisfied with this answer, he commanded mount Safa to come to him, and when it stirred not at his bidding, exclaimed "God is merciful. Had it obeyed my words it would have fallen on us to our destruction. I will therefore go to the mountain, and thank God that he has had mercy on a stiff-necked generation."

The mountain in labour. A mighty effort made for a small effect. The allusion is to the celebrated line of Horace, "Parturiunt montes, nasce'tur ridiculus mus," which Creech translates, "The travailing mountain yields a silly mouse;" and Boileau, "La montagne en travail enfante une souris."

Mountain-dew. Whisky.

Mountain of Terrors. The Schreckhorn, in the Bernese Alps.

Mourning.

Black. To express the privation of light and joy, the midnight gloom of sorrow for the loss sustained. The colour of mourning in Europe. It was also the colour of mourning in ancient Greece and in the Roman empire.

Black and white striped. To express sorrow and hope. The mourning of the South-Sea Islanders.

Greyish brown. The colour of the earth, to which the dead return. The colour of mourning in Ethiopia.

Pale brown. The colour of withered leaves. The mourning of Persia.

Sky-blue. To express the assured hope that the deceased is gone to heaven. The colour of mourning in Syria, Cappadocia, and Armenia.

Deep blue, in Bokha'ra, is the colour of mourning (Hanway). The Romans in the Republic wore dark blue for mourning.

As a prince, in a long robe, restricted to kings and princes of the blood.

Purple and violet. To express royalty, "kings and priests to God." The colour of mourning for cardinals and the kings of France. The colour of mourning in Turkey is violet.

White. Emblem of "white-handed

hope." The colour of mourning in China. Henry VIII. wore *white* for Anne Boleyn. The ladies of ancient Rome and Sparta wore white for mourning. It was the colour of mourning in Spain till 1498. In England it is still customary, in several of the provinces, to wear white silk hat-bands for the unmarried.

Yellow. The sear and yellow leaf. The colour of mourning in Egypt and in Burmah, where also it is the colour of the monastic order. In Brittany, widows' caps among the *paysannes* are yellow. Anne Boleyn wore yellow mourning for Catharine of Aragon. Some say yellow is in token of exaltation.

Mournival. Four cards all alike, as four aces, four kings, &c., in a game of cards called *Gleek.* Gleek is three cards alike.

> A mournival of aces, gleek of knaves,
> Just nine a-piece.
> "*Albumazar*," act iii., s. 5.

Poole in his "English Parnassus" called the four elements *Nature's first mournival.*

Mouse Tower, on the Rhine, said to be so called because bishop Hatto (*q.v.*) was there devoured by mice. The tower, however, was built by bishop Siegfried, 200 years after the death of bishop Hatto, as a toll-house for collecting the duties upon all goods which passed by. The word *maus* or *mauth* means "toll," and the toll collected on corn being very unpopular, gave rise to the tradition referred to, and the catastrophe was fixed on bishop Hatto, a noted statesman and councillor of Otho the Great, proverbial for his cunning perfidy. (*See* HATTO.)

Moussa. Moses.

Moussali. A Persian musician. Haroun al Raschid was going to divorce his late favourite Maridah or Marinda, but the poet Moussali sang some verses to him which so touched his heart, that he went in search of the lady and made peace with her.—*D'Herbelot.*

Mouth. God of the dead; the Hadës or Pluto of classic story.—*Syrian mythology.*

Moutons. *Revenons à nos moutons.* Return we to our subject. The phrase is taken from an old French play, called "L'Avocat," by Patelin, in which a woollen-draper charges a shepherd with stealing sheep. In telling his grievance he kept for ever running away from his subject; and to throw discredit on the defendant's attorney, accused him of stealing a piece of cloth. The judge had to pull him up every moment with "Mais, mon ami, revenons à nos moutons" (what about the sheep, tell me about the sheep, now return to the story of the sheep).

Moving the World. *Give me where to stand, and I will move the world.* So said Archime'dës of Syracuse; and the instrument he would have used was the lever.

Mowis. The bridegroom of snow, who (according to American-Indian tradition) wooed and won a beautiful bride; but when morning dawned, Mowis left the wigwam, and melted into the sunshine. The bride hunted for him night and day in the forests, but never saw him more.

Mozaide (2 syl.) or *Monzaida.* The "Moor," settled in Calicut, who befriended Vasco da Gama when he first landed on the Indian Continent.

> The Moor attends, Mozaide, whose zealous care
> To Gama's eyes revealed each treacherous snare.
> *Camoens*, "*Lucíad*," bk. ix.

Much. The miller's son, in Robin Hood dances, whose great feat was to bang with a bladder of peas the heads of the gaping spectators. Represents the Fool.

Much Ado about Nothing. The plot is from a novel of Belleforest, copied from one by Bandello (18th Vol. vi.). There is a story resembling it in Ariosto's "Orlando Furioso," book v.; another in the "Geneura" of G. Turberville; and Spenser has a similar one in the "Faëry Queen," book ii., canto 4.

Much Ado about Nothing. After a war in Messina, Claudio, Benedick, and some other soldiers went to visit Leonato the governor, when the former fell in love with Hero the governor's daughter; but Benedick and Beatrice, being great rattlepates, fell to jesting, and each positively disliked the other. By a slight artifice their hatred was converted into love, and Beatrice was betrothed to the Paduan lord. In regard to Hero, the day of her nuptials was fixed; but don John, who hated Claudio and Leonato, induced Margaret, the lady's maid, to dress up like her mistress, and to talk familiarly with one Borachio, a servant of don John's; and while this chit-chat was going on, the don led Claudio and Leonato to overhear it. Each thought it to be Hero and when

she appeared as a bride next morning at church, they both denounced her as a light woman. The friar, being persuaded that there was some mistake, induced Hero to retire, and gave out that she was dead. Leonato now challenged Claudio for being the cause of Hero's death, and Benedick, urged on by Beatrice, did the same. At this crisis Borachio was arrested, and confessed the trick; don John fled, the mystery was duly cleared up, and the two lords married the two ladies.

Mucia'na Cau'tio. A law-quirk, so called from Mu'cius Scæ'vola, a Roman pontifex, and the most learned of jurists.

Mucklebackit. *Elspeth Mucklebackit,* mother of Saunders.

Little Jenny Mucklebackit, child of Saunders.

Maggie Mucklebackit, wife of Saunders.

Saunders Mucklebackit, the old fisherman at Mussleerag.

Steenie Mucklebackit, eldest son of Saunders (drowned).—*Sir Walter Scott, "The Antiquary."*

Mucklewrath. *Habakkuk Mucklewrath.* A fanatic preacher.—*Sir Walter Scott, "Old Mortality."*

John Mucklewrath. Smith at Cairnvreckan village. Dame Mucklewrath, his wife, is a perfect virago.—*Sir Walter Scott, "Waverley."*

Mudar'ra. Son of a Moorish princess and Gonçalo Bustos de Salas de Lara, who murdered his uncle Rodri'go while hunting, to avenge the death of his seven half-brothers. (*See* LARA—*The Seven Infants of.*)

Muffins and Crumpets. Muffins is *pain-moufflet.* Du Cange describes the *panis mofletus* as bread of a more delicate nature than ordinary, for the use of prebends, &c., and says it was made fresh every day. Crumpets is *crumple-ettes,* cakes with little crumples.

Mufti. *We went in mufti*—out of uniform, *incog.*

The French say *en pékin,* and French soldiers call civilians *pékins.* An officer who had kept Talleyrand waiting, said he had been detained by some pékins. "What are they?" asked Talleyrand. "Oh," said the officer, "we call everybody who is not *military* a pékin." "And we," said Talleyrand, "call everybody military that is not *civil.*" Mufti is an Eastern word signifying a priest.

Mug-house. An ale-house was so called in the eighteenth century. Some hundred persons assembled in a large tap-room to drink, sing, and spout. One of the number was made chairman. Ale was served to the guests in their own mugs, and the place where the mug was to stand was chalked on the table.

Muggins. A small borough magnate, a village leader. To *mug* is to drink, and Mr. Muggins is Mr. Drinker.

Muggleto'nian. A follower of one Lodovic Muggleton, a journeyman tailor, who, about 1651, set up for a prophet. He was sentenced to stand in the pillory and was fined £500.

Muggy means half stupid with beer and tobacco-smoke. Mug-houses were ale-houses (*q.v.*). (Gaelic, *muig,* cloudiness; Welsh, *mygu,* to smoke; British, *mougu,* to suffocate. Legonidec says, "Mouguz, étouffant, qui rend la respiration difficile.")

Mulat'to (*Spanish*). A mule, a mongrel; applied to the offspring of a negress by a white man, or of a white woman by a negro.

Mulciber—*i.e.,* Vulcan. It is said that he took the part of Juno against Jupiter, and Jupiter hurled him out of heaven. He was three days in falling, and at last was picked up half dead and with one leg broken, by the fishermen of the island of Lemnos. (*See* Milton, "Paradise Lost," bk. i.)

Mule. Mahomet's favourite white mule was Daldah. (*See* FADDA.)

Mull. *To make a mull of a job* is to fail to do it properly. The failure of a peg-top to spin is called a mull, hence also any blunder or failure. (Scotch, *mull,* dust, or a contraction of *muddle.*) The people of Madras are called "Mulls," because they are in a less advanced state of civilisation than the other two presidencies, in consequence of which they are held by them in low estimation.

Mulla. Awbeg, a tributary of the Blackwater, in Ireland, which flowed close by Spenser's home. Spenser is called by Shenstone "The bard of Mulla's silver stream."

Mulread'y Envelope is an envelope resembling a half-sheet of letter-paper, when folded. The space left for the address formed the centre of an ornamental design by Mulready, the artist. When the penny postage envelopes were first introduced, these were the stamped envelopes of the day.

Multipliers. Alchemists, who pretended to multiply gold and silver. An act was passed (2 Henry IV., c. iv.) making the "art of multiplication" felony. In the "Canterbury Tales" the Chanoun Yeman says he was reduced to poverty by alchemy, adding: "Lo, such advantage is't to multiply."—*Prologue to "Chanounes Yemanes Tale."*

Multitudes. Dame Juliana Berners says, in designating companies we must not use the names of multitudes promiscuously, and examples her remark thus:

"We say a *congregacyon* of people, a *hoost* of men, a *felyshyppynge* of jomen, and a *bevy* of ladyes; we must speak of a *herde* of dere, swannys, cranys, or wrenys, a *sege* of herons or bytourys, a *muster* of pecockes, a *watche* of nyghtyngales, a *flyghte* of doves, a *claterynge* of choughes, a *pryde* of lyons, a *sclawthe* of beeres, a *gagle* of geys, a *skulke* of foxes, a *sculle* of frerys, a *pontificalitye* of prestys, and a *superfluyte* of nonnes."—*Book of St. Albans* (1486).

She adds, that a strict regard to these niceties better distinguishes "gentylmen from ungentylmen," than regard to the rules of grammar, or even to the moral law.

Mum. A strong beer made in Brunswick; so called from Christian Mummer, by whom it was first brewed.

Mum (a mask), hence mummer.

Mum's the word. Keep what is told you a profound secret. (*See* MUMCHANCE.)

Seal up your lips, and give no words but—mum.
Shakespeare, "2 Henry VI.," i. 2.

Mumbo Jumbo. An African bogie, hideous and malignant, the terror of negro women. We use the term to signify *unmeaning jargon.*

Mumchance. Silence. Mumchance was a game of chance with dice, in which silence was indispensable. (Mum is connected with mumble; German, *mumme*, a muffle; Danish, *mumle*, to mumble.)

And for "mumchance," howe'er the *cehane* may fall,
You must be *mum* for fear of spolling all.
"Machiavell's Dogge."

Mummy is the Egyptian word *mum*, wax; from the custom of anointing the body with wax and wrapping it in searcloth. (*See* BEATEN.)

Mump'simus. *I am not going to change my old mumpsimus for your new sumpsimus.* I am not going to change my old ways and habits for your new fangles. The reference is to an old priest in the reign of Henry VIII., who used to say *Mumpsimus, Domine*, instead of *Sumpsimus*; and when remonstrated with, replied he had used mumpsimus for thirty years, and was not going to change it for the new-fangled *sumpsimus.*

Munchau'sen (*Baron*). The hero of a volume of travels, who meets with the most marvellous adventures. The incidents have been compiled from various sources, and the name is said to have pointed to Hieronymus Karl Friedrich von Münchhausen, a German officer in the Russian army, noted for his marvellous stories (1720-1797). It is a satire either on Baron de Tott, or on Bruce, whose "Travels in Abyssinia" were looked upon as mythical when they first appeared. The author is Rudolf Erich Raspe, and the sources from which the adventures were compiled are Bebel's "Facetiæ," Castiglione's "Cortegiano," Bildermann's "Utopia," and some of the baron's own stories.

Mundane Egg. In the Phœnician, Egyptian, Hindu, and Japanese systems the Creator is represented as producing an egg, from which the world was hatched. In some mythologies a bird is represented as laying the mundane egg on the primordial waters.

Mundilfo'ri. One of the giant race, who had a son and daughter of such surpassing beauty that their father called them Mani and Sol (*moon* and *sun*).—*Scandinavian mythology.*

Mundun'gus. Bad tobacco. Probably a quibble on the German *mundung*, the mouth, and the words *mun dung*. "Mun" means rotten; hence "mun fish, and mun meaning "manure" in Cornwall.

Mu'nera. The daughter of Pollentë, the Saracen, to whom he gave all the spoils he unjustly took from those who fell into his power. Talus, the iron page of Sir Ar'tegal, chops off her golden hands and silver feet, and tosses her over the castle wall into the moat.—*Spenser, "Faëry Queen,"* bk. v. 2.

Mungo in British, is *Mwyngu*, which means "gently dear." A kind of shoddy.

Munnin. Memory; one of the two ravens that sit perched on the shoulders of Odin; the other is Hugin (mind).—*Scandinavian mythology.*

Munkar and **Nakeer.** Two black angels of appalling aspect, the inquisitors of the dead. The Koran says that during the inquisition the soul is united to the body. If the scrutiny is satisfactory the soul is gently drawn forth from the lips of the deceased, and the body is left to repose in peace; if not, the body is beaten about the head with iron clubs, and the soul is wrenched forth by racking torments.

Munta'bur (*Mount Tabor*). The royal residence of the soldan whose daughter married Otnit, king of Lombardy.

Mu'rad. Son of Hadra'ma and Marsillus, king of Portugal, Castile, Aragon, Leon, and Valence, when those countries were held by the Moors. He was called "Lord of the Lion," because he always led about a lion in silken fetters. When he carried defiance to Charlemagne at Fronsac, the lion fell in love with Aude the Fair; Murad chastised it, and the lion tore him to pieces.—"*Croquemitaine,*" vii.

Murat. *The Russian Murat.* Michael Miloradowitch. (1770-1820.)

Muscular Christianity. Healthy or strong-minded religion, which braces a man to fight the battle of life bravely and manfully. The expression was first used by Charles Kingsley.

Muse. *The tenth Muse.* Marie Lejars de Gournay, a French writer. (1566-1645.)

Muse'um. The most celebrated are the British Museum in London; the Louvre at Paris; the Vatican at Rome; the Museum of Florence; that of St. Petersburg; and those of Dresden, Vienna, Munich, and Berlin.

A walking museum. So Longi'nus, author of a work on "The Sublime," was called. (A.D. 213-273.)

Mushkoda'sa (*North-American Indian*). The grouse.

Mushroom, anciently spelt *mushrump,* is Welsh *maes* (a field), *rhum* (knob). Similarly the French champignon is *champ* (field), *pignon* (nut or cone). The French have also *mousseron* (a white mushroom).

Music. *Father of Music.* Giovanni Battista Pietro Aloisio da Palestrina. Giovanni Pierluigi da Palestrina was "the prince of musicians." (1529-1594.)

Father of Greek Music. Terpander. (*Flo.* B.C. 676.)

The Prince of Music. G. Pietro A. da Palestrina. (1529-1594.)

Music hath charms, &c.; from Congreve's "Mourning Bride" (i. 1).

Music of the Spheres. Pythag'oras was the first who suggested the notion so beautifully expressed by Shakespeare—

> There's not the smallest orb which thou behold'st
> But in his motion like an angel sings,
> Still quiring to the young-eyed cherubims.
> "*Merchant of Venice,*" v. 1.

Plato says that a syren sits on each planet, who carols a most sweet song, agreeing to the motion of her own particular planet, but harmonising with the other seven. Hence Milton speaks of the "celestial syrens' harmony, that sit upon the nine enfolded spheres."—"*Arcades.*"

Maximus Tyrius says that the mere proper motion of the planets must create sounds, and as the planets move at regular intervals the sounds must harmonise.

Musical. *The musical small-coal man.* Thomas Britton. (1654-1714.)

Musical Notation. (*See* Do.)

Musicians. *Father of Musicians.* Jubal, "the father of all such as handle the harp and organ" (Gen. iv. 21).

Musido'ra. (*See* DAMON.)

Mu'sits or *Musets.* Gaps in a hedge; places through which a hare makes his way to escape the hounds.

> The many musits through the which he goes
> Are like a labyrinth to amaze his foes.
> *Shakespeare,* "*Venus and Adonis.*"

The passing of the hare through these gaps is termed *musing.* The word is from the Italian *musare* (to stand gazing); French, *muser* (to loiter); from the want of decision of the hare.

Musket is the Span. *mosquete,* from *mosca,* a fly, and, compared with the heavy arquebus, it was "light as a fly."

Muslin. So called from Mosul, in Asia, where it was first manufactured. (French, *mousseline.*)

Musnud. Cushioned seats, reserved in Persia for persons of distinction.

Muspel. A region of fire, whence Surtur will collect flames to set fire to the universe.—*Scandinavian mythology.*

Muspelheim (3 syl.). The abode of fire which at the beginning of time existed in the south. It was light, warm, and radiant; but was guarded by Surt with a flaming sword. Sparks were collected therefrom to make the stars.—*Scandinavian mythology.*

Musulman—that is, *Moslemin*, plural of *Moslem*. A Mahometan; so called from the Arabic *muslim*, a believer.

Mutantur. "Omnia mutantur" (Barbonius). "Tempora mutantur, nos et muta'mur in illis" is not a quotation from any classic author.

Mutes at funerals. This was a Roman custom. The undertaker, attended with lictors dressed in black, marched with the corpse; and the undertaker, as master of the ceremonies, assigned to each follower his proper place in the procession.

Mutton (French, *mouton*). A gold coin impressed with the image of a lamb. *The mutton-eating king.* Charles II. of England. The witty earl of Rochester wrote this mock epitaph on his patron:—

> Here lies our mutton-eating king,
> Whose word no man relies on:
> He never *said* a foolish thing,
> And never *did* a wise on'.

Mylitta. A female deity of the Babylonians, the personification of procreation.

Mylodon (Greek, *grinder-tooth*). One of the Meg'ather genus discovered by Charles Darwin at Punta Alta, in Patago'nia.

Mynheer Closh. A Dutchman. *Closh or Claus* is an abbreviation of Nicholas, a common name in Holland. Sandy, a contraction of Alexander, is a similar nickname for a Scotchman.

My'nian Sails. The ship Argo; so called because its crew were natives of Mynia.

> When his black whirlwinds o'er the ocean rolled
> And rent the Mynian sails.
> *Camoens*, "*Lusiad*," bk. vi.

Myr'midons of the Law. Bailiffs, sheriffs' officers, and other law menials. Any rough fellow employed to annoy another is the employer's myrmidon.

The Myrmidons were a people of Thessaly who followed Achilles to the siege of Troy, and were distinguished for their savage brutality, rude behaviour, and thirst for rapine.

Myrra. An Ionian slave, the beloved concubine of Sardanapa'lus, the Assyrian king. She roused him from his indolence to oppose Arba'cēs, the Mede who aspired to his throne, and when she found that his cause was hopeless induced him to place himself on a funeral pile, which she fired with her own hand, and springing into the flames, perished with her beloved lord and master.—*Byron*, "*Sardanapalus.*"

Myrroph'ores (4 syl.; the *myrrh-bearers*). The three Maries who went to see the sepulchre, bearing myrrh and spices. In Christian art they are represented as carrying vases of myrrh in their hands.

Mysteries of Woods and Rivers. The art of hunting and fishing.

My'thras or *Mihir'*. That sacred being enthroned in the sun whom the Ghebers worship.

N

N. This letter represents a wriggling eel, and is called in Hebrew *nun* (a fish).

N, in Spanish, has sometimes a mark over it, thus—ñ. This mark is called a *tildĕ*, and alters the sense and pronunciation of a word. Thus, "pena" means *punishment*, but "peña," a *rock*.

N, (one whose name is not given.) *See* M or N.

N, a numeral. Greek ν = 50, but ,ν = 50,000. N̄ (Rom.) = 900, but N̄̄ = 900,000.

N added to Greek words ending in a short vowel to lengthen it "by position," and "l" added to French words beginning with a vowel, when they follow a word ending with a vowel (as *si l'on* for *si on*), is called N or L "ephelcys'tic" (tagged-on; Greek, *epi helko*).

Nth, or *Nth plus one*, in University slang, means to the utmost degree. Thus *Cut to the Nth* means wholly unnoticed by a friend. The expression is taken from the index of a mathematical formula, where *n* stands for any number, and *n*+1 one more than any number.

Nab. The fairy that addresses Orpheus in the infernal regions, and offers

him for food a roasted ant, a flea's thigh, butterflies' brains, some sucking mites, a rainbow-tart, and other delicacies of like nature, to be washed down with dew-drops, beer made from seven barley-corns, and the supernaculum of earth-born topers.—*King*, "*Orpheus and Eurydicë*."

Na'bob. Corruption of the Hindu word nawâb, the plural of *naïb*. An administrator of a province and commander of the Indian army under the Mogul empire. These men acquired great wealth and lived in Eastern splendour, so that they gave rise to the phrase, "Rich as the nawâb," corrupted into "*Rich as a nabob*." In England we apply the phrase to a merchant who has attained great wealth in the Indies, and has returned to live in his native country.

Nabonassar or *Nebo-adon-Assur* (Nebo prince of Assyria). Founder of the Babylonian or Chaldæan kingdom, and first of the dynasty of Nabonassar.

Era of Nabonassar begins Wednesday, February 26th, 747 B.C., the day of Nabonassar's accession. It was used by Ptolemy, and by the Babylonians, in all their astronomical calculations.

Nach Guido Reni. In the style of Guido. (*Nach*, German for "according to," "in the manner of," &c.)

Nadab, in Dryden's satire of "Absalom and Achitophel," is meant for lord Howard, of Esrick or Escriek, a profligate who laid claim to great piety. Nadab offered incense with strange fire, and was slain by the Lord (Lev. x. 2); and lord Howard, while imprisoned in the Tower, is said to have mixed the consecrated wafer with a compound of roasted apples and sugar, called lamb's-wool.

Na'dir. An Arabic word, signifying that point in the heavens which is directly opposite to the zenith.

From zenith down to Nadir. From the highest point of elevation to the lowest depth.

Na'dir. A representation of the planetary system.

> We then lost (1091) a most beautiful table, fabricated of different metals. . . . Saturn was of copper, Jupiter of gold, Mars of iron, the sun of latten, Mercury of amber, Venus of tin, and the Moon of silver. . . . It was the most celebrated nadir in all England. —*Ingulphus.*

Nadir Shah. Kouli Khan, a Persian warrior. (1687-1747.)

Nag, Nagging. Constant fault-finding. (Danish, *knag*, a knot in wood; Swedish, *knagg;* Irish, *cnag;* our *snag*, a short, rough branch, or the stumpy part of a tree left in "clearing" a plot of ground.) As these snags worry and annoy, so knots of temper expressed in words tease and irritate. We call a slight but constant pain, like a tooth-ache, a *nagging pain.*

Nag's Head Consecration. On the passing of the first Act of Uniformity in queen Elizabeth's reign, fourteen bishops vacated their sees, and all the other sees, except Llandaff, were at the time vacant. The question was how to obtain consecration so as to preserve the succession called "apostolic" unbroken, as Llandaff refused to officiate at Parker's consecration. In this dilemma (the story runs) Story, a deposed bishop, was sent for, and officiated at the Nag's Head tavern in Cheapside, thus transmitting the succession.

Nâga. Deified serpents; the king of them is Sesha, the sacred serpent of Vishnu.—*Hindu mythology.*

Naggleton (*Mr. and Mrs.*). A husband and wife always nagging each other. The term arises from a series of papers which appeared in *Punch* in the years 1864-5, which represent this husband and wife as eternally jarring about broken straws and wilful misunderstandings.

Na'glfar. The giants' ship, in which they will embark on "the last day" to give battle to the gods. It is made of the nails of the dead. (Old Norse, *nagl*, a human nail, and *fara*, to make).—*Scand. mythology.* Piloted by Hrymer.

Naïds. Nymphs of lakes, fountains, rivers, and streams.—*Classical mythology.*

Nail. *To pay down upon the nail—i.e.*, ready money. O'Keefe says: In the centre of Limerick Exchange is a pillar with a circular plate of copper about three feet in diameter, called the *nail.* On this metal desk the earnest of all stock-exchange bargains has to be paid ("Recollections"). A similar custom prevailed at Bristol, where were four pillars called *nails* in front of the exchange for a similar purpose.

I have nailed it. Secured it to myself. The allusion is to the custom above referred to; but the Jews had a similar ex-

pression, and derived it from the wooden nails by which they made their tents fast to the ground. Ezra says God gave the Jews "a nail in his holy place]. . . to give them a little reviving in their bondage" (ix. 8), meaning a permanent place in his sanctuary, a "dwelling in the house of the Lord for ever."

The nails with which our Lord was fastened to the cross were, in the Middle Ages, objects of great reverence. Sir John Maundeville says, "He had two in his hondes, and two in his feet; and of on of theise the emperour of Canstantynoble made a brydille to his hors, to bere him in bataylle; and thorghe vertue thereof he overcam his enemyes" (c. vii.). 15 are shown as relics. (*See* IRON CROWN.)

Nails driven into cottage walls. This was a Roman practice, under the notion that it kept off the plague. L. Manlius was named dictator (A.U.C. 390) "to drive the nail."

Our cottagers still *nail horseshoes* to thresholds to ward off evil spirits. Mr. Coutts, the banker, had two rusty horseshoes fastened on the highest step outside Holly Lodge.

Nail-money. Six crowns given to the "roy des harnoys" for affixing the arms of a knight to the pavilion.

Naïleh. An Arab idol in the form of a woman; it was brought from Syria, and placed in the El-Marweh, near the temple of Mecca.

Nain Rouge. A Lutin or goblin of Normandy, kind to fishermen. There is another called *Le petit homme rouge.*

Naïveté (pron. *nah'-eve-ty*). Ingenuous simplicity; the artless innocence of one ignorant of the conventions of society. The term is also applied to poetry, painting, and sculpture. The word is formed from the Latin *natus, natura,* &c., meaning nature without art.

Naked Truth. The fable says that Truth and Falsehood went bathing: Falsehood came first out of the water, and dressed herself in Truth's garments. Truth, unwilling to take those of Falsehood, went naked.

Nakeer. (*See* MUNKAR.)

Nala, a legendary king of India, whose love for Damayanti and subsequent misfortunes have supplied subjects for numerous poems. Dean Milman has translated into English the episode from the "Mahâbhârata," and W. Yates the famous Sanskrit poem called "Nalodaya."

Na'ma. A daughter of the race of man who was beloved by the angel Zaraph. Her one wish was to love purely, intensely, and holily; but she fixed her love on a seraph, a creature, more than on her Creator; therefore, in punishment, she was condemned to abide on earth "unchanged in heart and frame" so long as the earth endureth; but when time is no more, both she and her angel lover will be admitted into those courts "where love never dies."—*Moore, "Loves of the Angels,"* story iii.

Namby Pamby. Pap for infant minds. Pope applied the word to the verses addressed to lord Carteret's children by Ambrose Phillips. The first word is a baby-way of pronouncing Amby—*i.e.,* Ambrose. The latter is a jingling corruption of the surname. Mr. Macaulay says this sort of verse "has been so called after the name of its author."

Name.

What's in a name? that which we call a rose.
By any other name would smell as sweet.
Shakespeare, "Romeo and Juliet," ii. 2.

Names *of the Puritans.*

Praise-God Barebones. A leather-seller in Fleet Street.

If-Jesus-Christ-had-not-died-for-thee-thou-hadst-been-damned Barebones. His son; usually called Damned Dr. Barebones.

Namou'na. An enchantress, born long before any other created thing, yet still as young and beautiful as ever.—*Persian mythology.*

Na'mous. The envoy and familiar minister of Mahomet in Paradise.

Namus or *Namo* (in "Orlando Furioso"). Duke of Bavaria. He was one of Charlemagne's twelve peers.

Nancy. The sailor's choice in Dibden's exquisite song beginning "'Twas post meridian half-past four." At half-past four he parted by signal from his Nancy; at eight he bade her a long adieu; next morn a storm arose, and four sailors were washed overboard, "but love forbade the waves to snatch our tar from Nancy;" when the storm

ceased an enemy appeared, but when the battle was hottest our gallant friend "put up a prayer and thought on Nancy."

Miss Nancy. Mrs. Anna Oldfield, a celebrated actress, buried in Westminster Abbey. She died in 1730, and her remains lay in state, attended by two noblemen. She was buried in a "very fine Brussels lace head-dress, a holland shift with a tucker and double-ruffles of the same lace, a pair of new kid gloves," &c.

"Odious! in woollen? 'twould a saint provoke!"
Were the last words that poor Narcissa spoke.
Pope, "Moral Essays."

Miss Nancy. An effominate young man.

Nancy of the Vale. A village maiden who preferred Strephon to the gay lordlings who sought her.—*Shenstone.*

Nandi. Goddess of joy.—*Indian mythology.*

Nankeen. So called from Nankin, in China, where it is largely manufactured.

Nanna. Wife of Balder. When the blind-god slew her husband, she threw herself upon his funeral pile and was burnt to death.

Nannacus (*Latin*), **Nannakos** (*Greek*). The king who predicted Deuca'lion's Flood.

Nannie, to whom Burns has addressed several of his songs, was Miss Fleming, daughter of a farmer in the parish of Tarbolton, Ayrshire.

Nantes (1 syl.). *Edict of Nantes.* The decree of Henri IV. of France, published from Nantes in 1598, securing freedom of religion to all Protestants. Louis XIV. repealed this edict in 1685.

Naph'tha. The drug used by Mede'a for anointing the wedding robe of Glaucë, daughter of king Cre'on, whereby she was burnt to death on the morning appointed for her marriage with Jason.

Na'pier's Bones. A method invented by baron Napier of Merchiston, for shortening the labour of trigonometrical calculations. Certain figures are arranged on little slips of paper or ivory, and simply by shifting these slips the result required is obtained. They are called *bones* because the baron used bone or ivory rods instead of cardboard.

Napoleon III., nicknamed *Verhuel,* a "patronymic;" *Badinguet,* the man shot by Napoleon in the Boulogne escapade; *Boustrapa* (*q.v.*); *Man of Sedan,* after the battle of Sedan he surrendered his sword; *Man of December,* he was made emperor Dec. 2, 1852; *Ratipole,* he was a special constable in London.

Nappy Ale. Strong ale is so called because it makes one nappy, or because it contains a nap or frothy head.

Nar'aka. The hell of the Hindus. It has twenty-eight divisions, in some of which the victims are mangled by ravens and owls; in others they will be doomed to swallow cakes boiling hot, or walk over burning sands. Each division has its name: Rurava (*fearful*) is for liars and false-witnesses; Rodha (*obstruction*) for those who plunder a town, kill a cow, or strangle a man; Sûkara (*swine*) for drunkards and stealers of gold; &c.

Narcissa, in the "Night Thoughts," was Elizabeth Lee, Dr. Young's stepdaughter. In Night iii. the poet says she was clandestinely buried at Montpellier, because, being a Protestant, she was "denied the charity that dogs enjoy." (For Pope's Narcissa *see* NANCY.)

Narcissus saw his image in a fountain, and fell in love with it. He vainly attempted to kiss the shadow, but not being able to do so killed himself. His blood was changed into the narcissus flower. — *Ovid,* "*Metamorphoses,*" iii. 346, &c.

Nardac. The highest title of honour in the realm of Lilliput. Gulliver received this distinction for carrying off the whole fleet of the Blefuscu'dians.—*Swift,* "*Gulliver's Travels*" (*Voyage to Lilliput,* v.).

Nareda (3 syl.). Sons of Brahma.—*Hindu mythology.*

Nargal. The guardian of hidden treasure, to be appoached by offerings only.—*Astrological mythology.*

Narrowdale Noon. One o'clock. The top of Narrowdale Hills, in Staffordshire, is so high that the inhabitants under it never see the sun for one quarter of the year, and when it reappears they do not see it till one o'clock, which they call Narrowdale Noon. A thing long deferred.

Nars. Divinity of the ancient Arabs, represented under the form of an eagle.

Narses (2 syl.). A Roman general against the Goths; the terror of children. (473-568.) (*See* BOGIE.)

The name of Narses was the formidable sound with which the Assyrian mothers were accustomed to terrify their infants.—*Gibbon, "Decline and Fall," &c.*, viii. 219.

Narwhal. Drinking cups made of the bone of the narwhal used to be greatly valued, from the supposition that they counteracted the fatal effects of poison.

Naseby (*Northamptonshire*) is the Saxon *nafela*, the navel. It is so called because it was considered the navel or centre of England. Similarly Delphi was called the "navel of the earth," and in this temple was a white stone kept bound with a red ribbon, to represent the navel and umbilical cord.

Nasi. The president of the Jewish Sanhedrim.

Na'so. The "surname" of Ovid, the Roman poet, author of "Metamorphoses." Naso means "nose," hence Holofernes' pun: "And why Naso, but for smelling out the odoriferous flowers of fancy."—*Shakespeare, "Love's Labour's Lost,"* iv. 2.

Nasser. The Arabian merchant whose fables are the delight of the Arabs. D'Herbelot tells us that when Mahomet read to them the history of the Old Testament, they cried out with one voice that Nasser's tales were the best; upon which Mahomet gave his malediction on Nasser, and all who read him.

Na'strond (*dead-man's region*). The worst marsh in the infernal regions, where serpents pour forth venom incessantly from the high walls. Here the murderer and the perjured will be doomed to live for ever. (Old Norse, *nâ*, a dead body; and *strond*, a strand.)—*Scandinavian mythology.* (*See* LIKSTROND.)

Nathan'iel (*Sir*). A grotesque curate in Shakespeare's "Love's Labour's Lost."

Nation of Gentlemen. So George IV. called the Scotch when, in 1822, he visited that country.

Nation of Shopkeepers. So Napoleon called the English by way of contempt.

National Anthem. Both the music and words were composed by Dr. Henry Carey in 1740. In Antwerp Cathedral is a MS. copy of it which affirms that the words and music were by Dr. John Bull; adding that it was composed on the occasion of the discovery of Gunpowder Plot, to which the words "frustrate their knavish tricks" especially allude.

National Convention. The assembly of deputies which assumed the government of France on the overthrow of the throne in 1792. It succeeded the National Assembly.

National Debt. Money borrowed by the Government, on the security of the taxes, which are pledged to the lenders for the payment of interest.

National Debt.

In William III.'s reign, £15,730,439.

At the commencement of the American war, £128,583,635.

At the close thereof, £249,851,628.

At the close of the French war, £840,850,491.

Cancelled between 1817 and 1854, £85,538,790.

Created by Crimean war, £68,623,199.

In 1866, £802,842,949.

In 1872 it was £792,740,000.

In 1875 it was £714,797,715.

In 1879 it was £709,430,594.

National Exhibition. So Douglas Jerrold called an execution at the Old Bailey. These scandals were abolished in 1868.

Nativ'ity (*The*) means Christmas Day, the anniversary of the birth of Jesus.

The cave of the Nativity is under the chancel of the "Church of the Nativity." In the recess, a few feet above the ground, is a stone slab with a star cut in it, to mark the spot where the Saviour was born. Near it is a hollow scraped out of the rock, said to be the place where the infant Jesus was laid.

To cast a man's nativity is to construct a plan or map out of the position, &c., of the twelve houses which belong to him. This being done, the astrologer explains the scheme. (*See* HOUSE.)

Natty. Tidy, methodical and neat. (Italian *netto*, French *net*, Welsh *nith*, &c.)

Natty Bumppo, called "Leather Stockings." He appears in five of Fenimore Cooper's novels; as the Deer-

slayer; the Path-finder; the Hawk-eye (*La Longue Carabine*) in the "Last of the Mohicans;" Natty Bumppo in the "Pioneers;" and the Trapper in the "Prairie," in which he dies.

Natural (*A*). A born idiot; one on whom education can make no impression. As nature made him, so he remains.

A natural child. One not born in lawful wedlock. The Romans called the children of concubines *natura'lës*, children according to nature, not according to law.

Naught (*not "nought."*) Naught is *Ne* (negative), *aught* (anything). Saxon *náht*, which is *ne áht* (not anything).

> A headless man had a letter [o] to write,
> He who read it [*naught*] had lost his sight,
> The dumb repeated it [*naught*] word for word,
> And deaf was the man who listened and heard [*naught*]
> —*Dr. Whewell.*

Navigation. *Father of Navigation.* Don Henrique, duke of Viseo, the greatest man that Portugal ever produced. (1394-1460.)

Father of British Inland Navigation. Francis Egerton, duke of Bridgewater. (1736-1803.)

Navvy. A contraction of navigator. Some half century ago, navigators were employed on the inland canal and river navigation, and the same class of men supplied the best hands for the midland railways. In the North a canal is called a "navy." Sometimes spelt Navvi.

Nay-word. Pass-word. Slender, in "The Merry Wives of Windsor," says—

> We have a nay-word how to know each other. I come to her in white and cry *Mum*, she cries *Budget*, and by that we know one another.—*Shakespeare.*

Nayres (1 syl.). The aristocratic class of India. (*See* POLEAS.)

Nazaræans or *Nazarenes* (3 syl.). A sect of Jewish Christians, who believed Christ to be the Messiah, that he was born of the Holy Ghost, and that he possessed a divine nature; but they nevertheless conformed to the Mosaic rites and ceremonies. (*See below.*)

Nazare'ne (3 syl.). A native of Nazareth; hence our Lord is so called (John xviii. 5, 7; Acts xxiv. 5).

Nazarite (3 syl.). One separated or set apart to the Lord by a vow. These Nazarites were to refrain from strong drinks, and to suffer their hair to grow. (Hebrew, *nazar*, to separate. Numb. vi. 1-21.)

Ne plus ultra (*Latin*). The perfection or most perfect state to which a thing can be brought. We have Ne-plus-ultra corkscrews, and a multitude of other things.

Ne Sutor, &c. (*See* COBBLER.)

Neæra. Any sweetheart or lady-love. She is mentioned by Horace, Virgil, and Tibullus.

> To sport with Amaryllis in the shade,
> Or with the tangles of Neæra's hair.
> *Milton, "Lycidas."*

Neapol'itan. A native of Naples; pertaining to Naples.

Nearer, my God, to Thee. By Sarah Flower Adams, musical composer and authoress, who died 1848.

Neb'uchadnez'zar. The prophet Daniel says that Nebuchadnezzar walked in the palace of the kingdom of Babylon and said, "Is not this great Babylon, that I have built . . . by the might of my power, and for the honour of my majesty?" And "the same hour . . . he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws" (iv. 29-33).

Nec. A water spright or lost spirit, according to Scandinavian mythology, doomed to live eternally in a watery grave.

Necessity. *Make a virtue of necessity.*—Shakespeare, "Two Gentlemen of Verona," iv. 1.

Necessity the tyrant's plea.—Milton, "Paradise Lost," book iv., verse 393.

Neck. *Oh that the Roman people had but one neck, that I might cut it off at a blow!"* The words of Calig'ula, the Roman emperor.

Neck and Crop. Entirely. The crop is the gorge of a bird.

Neck and Heels. *I bundled him out neck and heels.* There was a certain punishment formerly in vogue which consisted in bringing the chin and knees of the culprit forcibly together, and in this state thrusting the victim into a cage.

Neck or Nothing. Desperate. A racing phrase; to win by a neck or to be nowhere—*i.e.*, not counted at all because unworthy notice.

Neck-verse (Psalm li. 1). "Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions." This verse was so called because it was the trial-verse of those who claimed benefit of clergy; and if they could read it the ordinary of Newgate said *Legit ut clericus*, and the convict *saved his neck*, being only burnt in the hand and set at liberty.

Neck-weed. A slang term for hemp, of which the hangman's rope is made.

Necklace. A necklace of coral or white bryony beads used to be worn round the necks of children to aid their teething. Necklaces of hyoscyamus or henbane-root have been recommended for the same purpose. In Italy coral beloques are worn as a charm against the "evil eye."

The diamond necklace (1785). Cardinal de Rohan nursed for ten years a silly liking for Marie Antoinette. The countess de Lamotte, to make capital of this folly, induced the churchman to believe that the queen reciprocated his passion, and after worming from him several sums of money, persuaded him to buy for £700,000, as a present for the queen, a diamond necklace made by Boehmer for Madame Dubarry. The cardinal swallowed the bait, handed the necklace to the countess to give to the queen, and received a letter of acknowledgment signed *Marie Antoinette de France*. The countess in reality sold the necklace in England, but Boehmer not being paid, applied to the queen for his money, and as the queen denied all knowledge of the matter, brought an action against her. The trial lasted nine months, and created immense scandal.

The fatal necklace. Cadmos received on his wedding-day the present of a necklace, which proved fatal to every one who possessed it. Some say that Vulcan, and others that Euro'pa gave the necklace to Cadmos. (*See* HARMONIA.)

Nec'romancy means prophesying by calling up the dead, as the witch of Endor called up Samuel. (Greek, *nekros*, the dead; *manteia*, prophecy.)

Nec'tar. Wine conferring immortality, and drunk by the gods. The Koran tells us "the righteous shall be given to drink pure wine sealed with musk." The food of the gods is *Ambro'sia.*

Neddy. A contraction and diminutive of Mine Edward—Mine Eddy, My N'Eddy. *Teddy* is the French *tu, toi* form; and *Neddy* the nunation form.

Neddy. A donkey; a variety of the word Noddy; a low cart used in Dublin. So called because its jolting keeps the riders eternally nodding.

> The "Set-down" was succeeded by the Noddy, as called from its oscillating motion backwards and forwards.—"*Sketches of Ireland*" (1847).

Neddy. A dunce; a euphemism for "an ass."

Neddy. A life-preserver; so called from one *Kennedy*, whose head was broken in St. Giles's by a poker.

Need *makes the old wife trot*; in German, *Die noth macht ein alte weib traben*; in Italian, *Bisagna fà trotter la vecchia*; in French, *Besoin fait trotter la vieille*; the Scotch say, *Need gars naked men run.*

Needfire. Fire obtained by friction. It has been supposed to defeat sorcery, and cure diseases assigned to witchcraft. (Danish, *gnide*, to rub.)

Needham. *You are on the high-road to Needham*—to ruin or poverty. The pun is on the word need. Needham is in Suffolk.

Needle. *To hit the needle*—hit the right nail on the head, to make a perfect hit. A term in archery, equal to hitting the bull's-eye.

Ne'gro. Fuller says a negro is "*God's image cut in ebony.*"

Negro'ni. A princess, the friend of Lucrezia di Bor'gia, duchess of Ferra'ra. She invited to a banquet the nobles who had insulted her friend, and killed them with poisoned wine.—*Donizetti*, "*Lucrezia di Borgia*" (*an opera*).

Ne'gus. So called from colonel Francis Negus, who first concocted it.

Nehalle'nia. The Flemish deity who presided over commerce and navigation.

Ne'ithĕ (3 syl.). The Minerva of Egyptian mythology.

Neithe. The presiding spirit of rivers and lakes in Celtic mythology. The primitive of the word means to *purify with water.*

Neken. The evil spirit of the North that plays his melancholy strains in Swedish waters. — *Grimm, "Deutsche Mythologie."*

Neksheb. The city of Transoxia'na.

Nell's Point, in Barry Island. Famous for a well to which women resort on Holy Thursday, and having washed their eyes with the water of the well, each woman drops into it a pin.

Nem. Con. Unanimously. A contraction of the Latin *nem'inĕ contradicen'te* (no one opposing).

Nem. Diss. Without a dissentient voice. (Latin, *nem'inĕ dissent'ientĕ.*)

Nem'ean Games. One of the four great national festivals of Greece, celebrated at Nem'ea, in Ar'golis, every alternate year, the first and third of each Olympiad. The victor's reward was at first a crown of olive-leaves, but subsequently a garland of ivy. Pindar has eleven odes in honour of victors at these games.

Nem'ean Lion. The first of the labours of Hercŭlĕs was to kill the Nemean lion (of Ar'golis), which kept the people in constant alarm. Its skin was so tough that his club made no impression on the beast, so Hercules caught it in his arms and squeezed it to death. He ever after wore the skin as a mantle.

Ere Nemea's boast resigned his shaggy spoils.
Statius i.

Nem'esis. Retribution, or rather the righteous anger of God. A female Greek deity, whose mother was Night.

Neol'ogy. The rationalistic interpretation of Scripture. The word is Greek, and means new-(theo)-logy. Those who accept this system are called *Neolo'gians.*

Ne'optol'emos or *Pyrrhos.* Son of Achilles; called *Pyrrhos* from his yellow hair, and *Neoptol'emos* because he was a new soldier, or one that came late to the siege of Troy. According to Virgil it was this young man that slew the aged Priam. On his return home he was murdered by Orestĕs, at Delphi.

Nepen'the. A drug to assuage pain and grief; a magic potion. Homer speaks of a magic potion so called, which made persons forget their sorrows and misfortunes.—*Odyssey* iv. 228.

Neper's Bones. (*See* NAPIER.)

Neph'elo-coccyg'ia. A town in the clouds built by the cuckoos. It was built to cut off from the gods the incense offered by man, so as to compel them to come to terms.—*Aristoph'anes, "The Birds."*

Nep'omuk. St. John Nepomuk, a native of Bohemia, was the almoner of Wenceslas IV., and refused to reveal to the emperor the confession of the empress. After having heroically endured torture, he was taken from the rack and cast into the Moldau. Nepomuk is the French *nĕ,* born, and Pomuk, the village of his birth. A stone image of this saint stands on the Carl Brücke over the Moldau, in Prague. (1330-1383.)

Nep'otism. An unjust elevation of our own kinsmen to places of wealth and trust at our disposal. (Latin, *nepos,* a nephew or kinsman.)

Nep'tune (2 syl.). The sea. In Roman mythology, the divine monarch of the ocean. (*See* BEN.)

Neptune opposes Apollo, in Homer's epic, which means that moisture and dryness are always antagonistic.—*Eustathius.*

Neptune's Horse. Hippocampĕs; it had but two legs, the hinder part of the body being that of a fish.

Neptu'nian or *Nep'tunist.* One who follows the opinion of Werner, in the belief that all the great rocks of the earth were once held in solution in water, and have been deposited as sediment. The *Vulcanists* or *Plutonians* ascribe them to the agency of fire.

Ne'reids (2 syl.). Sea-nymphs, daughters of Nereus, fifty in number.

Nereids or *Nere'idĕs* (4 syl.). Sea-nymphs. Camoëns, in his "Lusiad," gives the names of three—Doto, Nysë, and Neri'në; but he has spiritualised their office, and makes them the sea-guardians of the virtuous. They went before the fleet of Ga'ma, and when the treacherous pilot supplied by Zacoc'ia, king of Mozam'bique, steered the ship of Vasco de

Gama towards a sunken rock, these guardian nymphs pressed against the prow, lifting it from the water and turning it round. The pilot looking to see the cause of this strange occurrence, beheld the rock which had nearly proved the ruin of the whole fleet (bk. ii.).

Ne'reus. A sea-god, represented as a very old man, whose special dominion was the Ægе'an Sea.

Neri'ne (3 syl.). One of the Nereids. (*See* NYSE.)

Neris'sa. Portia's waiting-maid; clever, self-confident, and coquettish.—*Shakespeare, "Merchant of Venice."*

Ne'ro. Emperor of Rome. Some say he set fire to Rome to see "how Troy would look when it was in flames;" others say he forbade the flames to be put out, and went to a high tower, where he sang verses to his lute "Upon the Burning of old Troy."

A Nero. Any bloody-minded man, relentless tyrant, or evil-doer of extraordinary savagery.

Nero of the North. Christian II. of Denmark. (1480, 1534-1558, 1559.)

Nesr. An idol of the ancient Arabs. It was in the form of a vulture, and was worshipped by the tribe of Hemyer.

Nesrem. A statue some fifty cubits high, in the form of an old woman. It was hollow within for the sake of giving secret oracles.—*Arabian mythology.*

Nessus. *Shirt of Nessus.* A source of misfortune from which there is no escape; a fatal present; anything that wounds the susceptibilities. Thus Rénan has "the Nessus-shirt of ridicule." Hercules ordered Nessus (the centaur) to carry his wife Dejani'ra across a river. The centaur ill-treated the woman, and Hercules shot him with a poisoned arrow. Nessus, in revenge, gave Dejani'ra his tunic, saying to whomsoever she gave it would love her exclusively. Dejani'ra gave it to her husband, who was devoured by poison as soon as he put it on; but, after enduring agony, the hero threw himself on a funeral pile, and was consumed. (*See* HARMONIA'S ROBE.)

> While to my limbs th' envenomed mantle clings,
> Drenched in the centaur's black malignant gore.
> *West, "Triumphs of the Gout"* (*Lucian*).

Nestor. King of Pylos, in Greece; the oldest and most experienced of the chieftains who went to the siege of Troy. A "Nestor" means the oldest and wisest man of a class or company.—*Homer, "Iliad."*

Nestor of the chemical Revolution. A term applied by Lavoisier to Dr. Black. (1728-1799.)

Nestor of Europe. Leopold, king of Belgium. (1790, 1831-1865.)

Nesto'rians. Followers of Nesto'rius, patriarch of Constantinople in the fifth century. He maintained that Christ had two distinct natures, and that Mary was the mother of his human nature, which was the mere shell or hut of the divine.

Neth'inims. The hewers of wood and drawers of water for the house of God, an office which the Gibeonites were condemned to by Joshua (Josh. ix. 27). (The word means *given* to God.)

Nettle. Camden says the Romans brought over the seed of this plant, that they might have nettles to chafe their limbs with when they encountered the cold of Britain.

Nettoyer (*French*). "Nettoyer une personne, c'est à dire luy gagner tout son argent."—*Oudin, "Curiositez Françoises."*

Our English phrase, "I cleaned him out," is precisely tantamount to it.

Nevers. Il conte di Nevers, the husband of Valentina. Being asked by the governor of the Louvre to join in the massacre of the Protestants, he replied that his family contained a long list of warriors, but not one assassin. He was one of the Catholics who fell in the dreadful slaughter.—*Meyerbeer, "Gli Ugonotti" (an opera).*

New Christians. Certain Jews of Portugal, who yielded to compulsion and suffered themselves to be baptised, but in secret observed the Mosaic ceremonies. (Fifteenth century.)

New Jerusalem. The paradise of Christians, in allusion to Rev. xxi.

New Man. The regenerated man. In Scripture phrase the unregenerated state is called the old man (*q.v.*).

New Style. The reformed or Gregorian calendar, adopted in England in September, 1752.

New Testament. The oldest MSS. extant are:—(1) The Codex Sinaiticus (ℵ), published at the expense of Alexander II. of Russia since the Crimean war. This codex contains nearly the whole of the Old and New Testaments, and was discovered in the convent of St. Catherine on Mount Sinai, by Constantius Tischendorf. It is ascribed to the fourth century. (2) The Codex Vaticanus (B), in the Vatican Library. Written on vellum in Egypt about the fourth century. (3) The Codex Alexandrinus (A), belonging to the fifth century. It was presented to Charles I. in 1628 by Cyrillus Lucaris, patriarch of Alexandria, and is preserved in the British Museum. It consists of four folio volumes on parchment, and contains the Old and New Testaments, except the first twenty-four chapters of St. Matthew, and the Epistle of Clement to the Corinthians.

New World. America; the Eastern Hemisphere is called the Old World.

New-year's Gifts. The Greeks transmitted the custom to the Romans, and the Romans to the early Britons. The Roman presents were called *strenæ*, whence the French term *étrenne* (a New-year's gift). Our forefathers used to bribe the magistrates with gifts on New-year's day—a custom abolished by law in 1290, but even down to the reign of James II. the monarchs received their *tokens*.

N.B.—Nonius Marcellus says that Tatius, king of the Sabines, was presented with some branches of trees cut from the forest sacred to the goddess Strenia (*strength*), on New-year's day, and from this happy omen established the custom.

News. The letters $\overset{\text{W}}{\underset{\text{S}}{}}\text{E}$ used to be prefixed to newspapers to show that they obtained information from the four quarters of the world, and the supposition that our word news is thence derived is at least ingenious; but the old-fashioned way of spelling the word, *newes*, is fatal to the conceit. The French *nouvelles* seems to be the real scion. (*See* NOTARICA.)

News is conveyed by letter, word, or mouth,
And comes to us from North, East, West, and South.
Witt's "Recreations."

Newcastle (*Northumberland*) was once called Moncaster, from the monks who settled there in the Saxon times; it was called Newcastle from the castle built there by Robert, son of the Conqueror, in 1080, to defend the neighbourhood from the Scots.

Newcastle (Staffordshire) is so called from the new castle built to supply the place of an older one which stood at Chesterton-under-Line, about two miles distant.

Carry coals to Newcastle. A work of supererogation, Newcastle being the great seat of coals. The Latins have *Aquam mari infundĕrĕ* (to pour water into the sea); *Sĭdera cœlo addĕrĕ* (to add stars to the sky); *Noctŭas Athĕnas* (to carry owls to Athens, which abounded in them).

Newcome (*Colonel*). A character in Thackeray's novel called "The Newcomes."

Newcomes. Strangers newly arrived.

Newgate. Before this was set up, London had but three gates: Aldgate, Aldersgate, and Ludgate. The new one was added in the reign of Henry I.

Newgate. Nash, in his "Pierce Penilesse," says that Newgate is "a common name for all prisons, as *homo* is a common name for a man or woman."

Newgate fashion. Two by two. Prisoners used to be conveyed to Newgate coupled together in twos. (*See* "1 Henry IV.," iii. 3.—*Bardolph.*)

Newgate Fringe. The hair worn under the chin, or between the chin and the neck; so called because it occupies the position of the rope when men are about to be hanged.

Newton (*Sir Isaac*) discovered the prismatic colours of light. (1642-1727.)

Nature and Nature's laws lay hid in night.
God said, "Let Newton be," and all was light.
Pope.

The Newton of harmony. Jean Philippe Rameau was so called from his work entitled a "Dissertation on the Principles of Harmony." (1683-1764.)

Newto'nian Philosophy. The astronomical system at present received, together with that of universal gravitation. So called after Sir Isaac Newton, who established the former and discovered the latter (*See* APPLE.)

Ni'belung. A mythical king of Norway, whose subjects are called the Nibelungers and territory the Nibelungen-

land. There were two contemporary kings in this realm, against whom Siegfried, prince of the Netherlands, fought. He slew the twelve giants who formed their paladins with 700 of their chiefs, and made their country tributary (Lay iii). The word is from *nebel* (darkness), and means the children of mist or darkness. (*See* NIBELUNGEN-LIED.)

Nibelungen Hoard. A mythical mass of gold and precious stones, which Siegfried obtained from the Nibelungs, and gave to his wife Kriemhild as her marriage portion. It was guarded by Albric the dwarf. After the murder of Siegfried, his widow removed the hoard to Worms; here Hagan seized it, and buried it secretly beneath "the Rhine at Lochham," intending at a future time to enjoy it, "but that was ne'er to be." Kriemhild married Etzel with the view of avenging her wrongs. In time Günther, with Hagan and a host of Burgundians, went to visit king Etzel, and Kriemhild stirred up a great broil, in which a most terrible slaughter ensued. (*See* KRIEMHILD.)

> 'Twas much as twelve huge waggons in four whole nights and days
> Could carry from the mountain down to the salt-sea bay,
> Though to and fro each waggon thrice journeyed every day.
>
> It was made up of nothing but precious stones and gold:
> Were all the world bought from it, and down the value told,
> Not a mark the less would there be left than erst there was. I ween.
>
> "*Nibelungen-Lied*," xix.

Nibelungen-Lied. A famous German epic of the thirteenth century, probably a compilation of different lays. It is divided into two parts, one ending with the death of Siegfried, and the other with the death of Kriemhild, his widow. The first part contains the marriage of Günther, king of Burgundy, with queen Brunhild; the marriage of Siegfried with Kriemhild, his death by Hagan, the removal of the "Nibelung hoard" to Burgundy, and its seizure by Hagan, who buried it somewhere under the Rhine. This part contains nineteen lays, divided into 1,188 four-line stanzas. The second part contains the marriage of the widow Kriemhild with king Etzel, the visit of the Burgundians to the court of the Hunnish king, and the death of all the principal characters, including Hagan and Kriemhild. This part, sometimes called "The Nibelungen-Nôt" from the last three words, contains twenty lays, divided into 1,271 four-line stanzas. The two parts contain thirty-nine lays, 2,459 stanzas, or 9,836 lines. The tale is based on a legend in the Völsunga Saga.

Nibelungen-Nôt. The second part of the famous German epic called the Nibelungen-Lied (*q.v.*).

Nibelungers. Whoever possessed the "Nibelung Hoard" (*q.v.*). Thus at one time certain people of Norway were so called, but when Siegfried possessed himself of the hoard he was called king of the Nibelungers; and at the death of Siegfried, when the hoard was removed to Burgundy, the Burgundians were so called. (*See* NIBELUNG.)

Nic Frog. (*See* FROG.)

Nice. *The Council of Nice.* The first œcumenical council of the Christian church, held under Constantine the Great at Nice or Nicæa, in Asia Minor, to condemn the Arian heresy (325). The seventh œcumenical council was also held at Nice (787).

Nicene Creed (*Ni-seen*) drawn up chiefly by Hosius of Cor'duba. Down to the words "I believe in the Holy Ghost," formed part of the Nicene formulary; the rest was added in 381 to guard against the heresy of Macedonius.

Niche. *A niche in the temple of Fame.* The temple of Fame was the Panthe'on, converted (1791) into a receptacle for illustrious Frenchmen. A niche in the temple is a place for a monument recording your name and deeds.

Nicholas (*St.*). The patron saint of boys, as St. Catherine is of girls. In Germany, a person assembles the children of a family or school on the 6th December (the eve of St. Nicholas), and distributes gilt nuts and sweetmeats; but if any naughty child is present, he receives the redoubtable punishment of the *klaubauf*. The same as *Santa Claus* and the Dutch *Kriss Kringle* (*q.v.*).

St. Nicholas. Patron saint of parish clerks. This is because he was the patron of scholars, who used to be called *clerks*.

St. Nicholas. Patron saint of sailors, because he allayed a storm on a voyage to the Holy Land.

St. Nicholas. The patron saint of Russia.

St. Nicholas. The patron saint of Aberdeen.

St. Nicholas, in Christian art, is represented in episcopal robes, and has either three purses or golden balls, or three children, as his distinctive symbols. The three purses are in allusion to the three purses given by him to three sisters to enable them to marry. The three children allude to the legend that an Asiatic gentleman sent his three boys to school at Athens, but told them to call on St. Nicholas for his benediction; they stopped at Myra for the night, and the innkeeper, to secure their baggage, murdered them in bed, and put their mangled bodies into a pickling tub with some pork, intending to sell the whole as such. St. Nicholas had a vision of the whole affair, and went to the inn, when the man confessed the crime, and St. Nicholas raised the murdered boys to life again. (*See* Hone's "Everyday Book," vol. i., col. 1556; Maitre Wace, "Metrical Life of St. Nicholas.")

Clerks or *Knights of St. Nicholas.* Thieves, so called because St. Nicholas was their patron saint; not that he aided them in their wrong-doing, but because on one occasion he induced some thieves to restore their plunder. Probably St. Nicholas is simply a pun for Nick, and thieves may be called the devil's clerks or knights with much propriety.

> I think yonder come prancing down the hills from Kingston a couple of St. Nicholas's Clerks.—*Rowley, "Match at Midnight"* (1633).

Nick, in Scandinavian mythology, is a water-wraith or kelpie. There are nicks in sea, lake, river, and waterfall. Both Catholic and Protestant clergy have laboured to stir up an aversion to these beings. They are sometimes represented as half child, half horse, the hoofs being reversed, and sometimes as old men sitting on rocks wringing the water from their hair. In Denmark, when one is drowned, they say *Nikken tog ham hort* (Nick took him away); and when a drowned body is recovered, if the nose is red, they say, *Nikken har suet ham* (Nick has sucked him). This kelpie must not be confounded with the *nix* (*q.v.*).

Old Nick is the Scandinavian wraith under the form and fashion of an old man. Butler says the word is derived from Nicholas Machiavel, but this can be only a poetical satire, as the term existed many years before the birth of that Florentine.

> Nick Machiavel had ne'er a trick
> (Though he gives name to our Old Nick)
> But was below the least of these.
> "*Hudibras,*" iii. 1.

Old Nick. Grimm says the word Nick is Neken or Nikken, the evil spirit of the North. In Scandinavia there is scarcely a river without its Nikr or wraith. (*See* NICKA-NAN, NICKAR.)

He nicked it. Won, hit, accomplished it. A nick is a winning throw of dice. Hence Florio (*p.* 280) says: "To tye or nicke a cast of dice."

To nick the nick. To hit the exact moment. Tallies used to be called "nicksticks." Hence to make a record of anything is "to nick it down," as publicans nick a score on a tally.

In the nick of time. Just at the right moment. The allusion is to tallies marked with nicks or notches. Shakespeare has "'Tis now the prick of noon" ("Romeo and Juliet," ii. 4), in allusion to the custom of pricking tallies with a pin, as they do at Cambridge University still. If a man enters chapel just before the doors close, he would be just in time to get nicked or pricked, and would be at the nick or prick of time.

Nicka-Nan Night. The night preceding Shrove Tuesday is so called in Cornwall, because boys play impish tricks and practical jokes on the unwary.

Nickar or *Hnickar.* The name assumed by Odin when he impersonates the destroying principle.—*Grimm, "Deutsche Mythologie."*

Nicker. One who nicks or hits a mark exactly. Certain night-larkers, whose game was to break windows with halfpence, assumed this name in the early part of the eighteenth century.

> His scattered pence the flying Nicker flings,
> And with the copper shower the casement rings.
> *Gay, "Trivia,"* iii.

Nickleby (*Mrs.*). An endless talker, always introducing something quite foreign to the matter in hand, and pluming herself on her penetration.—*Dickens, "Nicholas Nickleby."*

Nickname. "An eke name," written *A neke name.* An additional name, an ag-nomen. The "eke" of a bee-hive is the piece added to the bottom to enlarge the hive. (*See* NOW-A-DAYS.)

Nicknames. *National Nicknames:*
For an *American* of the United States, "Brother Jonathan" (*q.v.*).
For a *Dutchman*, "Nic Frog" (*q.v.*), and "Mynheer Closh" (*q.v.*).
For an *Englishman*, "John Bull." (*See* BULL.)
For a *Frenchman*, "Crapaud" (*q.v.*), Johnny or Jean, Robert Macaire.
For French *Canadians*, "Jean Baptiste."
For *French Reformers*, "Brissotins."
French Peasantry, "Jacques Bonhomme."
For a *Glasgowegian*, "Glasgow Keelie."
For a *German*, "Cousin Michael" (*q.v.*).
For an *Irishman*, "Paddy."
For a *Londoner*, "A Cockney" (*q.v.*).
For a *Russian*, "A Bear."
For a *Scot*, "Sawney" (*q.v.*).
For a *Swiss*, "Colin Tampon" (*q.v.*).
For a *Turk*, "Infidel."
A Liverpudlian, "Dicky Sam."
A man of Glasgow, "A Glasgow keelie.

Nick'nev'en. A gigantic malignant hag of Scotch superstition. Dunbar has well described this spirit in his "Flyting of Dunbar and Kennedy."

Nicola'itans. The followers of Nicolaös (second century). They were Gnostics in doctrine and Epicureans in practice.

Nic'olas. (*See* NICHOLAS.)

Nico'tine (3 syl.) is so named from Jean Nicot, lord of Villemain, who purchased some tobacco at Lisbon in 1560, introduced it into France, and had the honour of fixing his name on the plant. Our word tobacco is from the Indian *tabaco* (the tube used by the Indians for inhaling the smoke).

Nidhögg. The monster serpent, hid in the pit Hvergelmer, which for ever gnaws at the roots of the mundane ash-tree Yggdrasil.—*Scandinavian mythology.*

Nie'mi. A lake and mountain in Lapland, where guardian spirits, called Haltios, are said to dwell.

Nifl-heim (2 syl., *vapour-home*). The region of endless cold and everlasting night, ruled over by Hela. It consists of nine worlds, to which are consigned those who die of disease or old age. This region existed "from the beginning" in the North, and in the middle thereof was the well Hvergelmeer, from which flowed twelve rivers. (Old Norse, *nift*, mist; and *heimr*, home.) In the South was the world called Muspelheim (*q.v.*).—*Scandinavian mythology.* (*See* HVERGELMER.)

Nigger Songs are chiefly composed by Stephen C. Foster, of Pittsburgh, who died 1864. Among others the following are from his pen :—

Uncle Ned, published 1846.	The Old Folks at Home.
Oh Susannah.	My Old Kentucky Home.
	Old Dog Tray.

Nightingale. Tereus, king of Thrace, fetched Philome'la to visit his wife; but when he reached the "solitudes of Helas" he dishonoured her, and cut out her tongue that she might not reveal his conduct. Tereus told his wife that Philomela was dead, but Philomela made her story known by weaving it into a peplus, which she sent to her sister, the wife of Tereus, whose name was Procnë. Procne, out of revenge, cut up her own son and served it to Tereus; but as soon as the king discovered it he pursued his wife, who fled to Philomela, her sister. To put an end to the sad tale, the gods changed all three into birds; Tereus became the *hawk*, his wife the *swallow*, and Philomela the *nightingale*.
Arcadian nightingales, asses. *Cambridgeshire nightingales*, edible frogs.

Nightmare. A sensation in sleep as if something heavy were sitting on our breast. (From the Saxon *mara*, an incubus; Rabbinic, *maria*, a demon or evil spirit.) This sensation used to be called in French, *Cochemar* (the sow-devil), because it resembles the dull lifeless weight of a fat sow; and anciently it was not unfrequently called the *Night-hag*, or the *riding of the witch*. Fu'seli used to eat raw beef and pork chops for supper to produce nightmare, that he might draw the horrible creations. (*See* MARE'S NEST.)

> I do believe that the witch we call Mara has been dealing with you.—*Sir Walter Scott*, "*The Betrothed*," ch. xv.

Nightmare of Europe. Napoleon Bonaparte. (1769, 1804-1814, 1821.)

Nightshade is called *deadly*, not so much because it is poisonous as because it was used to blacken the eyes in mourning. It was the plant of mourning for the dead.

Ni'hilo. *Ex nihilo nihil fit.* From nothing comes nothing—*i.e.*, every effect must have a cause. It is an Epicure'an axiom to prove the eternity of matter. We now apply the phrase as equivalent to "You cannot get blood from a stone." You cannot expect clever work from one who has no brains; you cannot expect fruits of the earth without ploughing and sowing.

Nile. The Egyptians say that the swelling of the Nile is caused by the tears of Isis. The feast of Isis is celebrated at the anniversary of the death of Osi'ris, when Isis is supposed to mourn for her husband.

Hero of the Nile. Horatio lord Nelson. (1758—1805.)

Nil'ica or *Sephal'ica.* A plant in the blossoms of which the bees sleep.

Nimbus characterises *authority* and *power*, not sanctity. The colour indicates the character of the person so invested:—the nimbus of the Trinity is *gold;* of angels, apostles, and the Virgin Mary, either *red* or *white;* of ordinary saints, *violet;* of Judas, *black;* of Satan, some very dark colour. The form is generally a circle or half-circle, but that of Deity is often triangular.

Nim'ini-Pim'ini. Affected simplicity. Lady Emily, in the "Heiress," tells Miss Alscrip the way to acquire the paphian Mimp is to stand before a glass and keep pronouncing nimini pimini. "The lips cannot fail to take the right plie."—"*General Burgoyne,*" iii. 2.

This conceit has been borrowed by Charles Dickens in his "Little Dorrit," where Mrs. General tells Amy Dorrit—

Papa gives a pretty form to the lips. *Papa, potatoes, poultry, prunes,* and *prism.* You will find it serviceable if you say to yourself on entering a room, *Papa, potatoes, poultry, prunes,* and *prism, prunes* and *prism.*

Nimrod. "A mighty hunter before the Lord" (Gen. x. 9), which the Targum says means a "sinful hunting of the sons of men." Pope says of him, he was "a mighty hunter, and his prey was man;" so also Milton interprets the phrase.—"*Paradise Lost,*" xii.

Nimrod. Any tyrant or devastating warrior.

Nimrod, in the *Quarterly Review,* is the *nom-de-plume* of Charles James Apperley, of Denbighshire, who was passionately fond of hunting. Mr. Pittman, the proprietor, kept for him a stud of hunters. His best productions are "The Chase, the Turf, and the Road." (1777-1843.)

Nincompoop. A poor thing of a man. A corruption of the Latin *non compos [mentis].*

Nine. Nine, five, and three are mystical numbers—the diapa'son, diapentë, and diatri'on of the Greeks. Nine consists of a trinity of trinities. According to the Pythagorean numbers, man is a full chord, or eight notes, and deity comes next. Three, being the trinity, represents a perfect *unity;* twice three is the perfect *dual;* and thrice three is the perfect *plural.* This explains the use of nine as a mystical number, and also as an exhaustive plural, and consequently no definite number, but a simple representative of plural perfection. (*See* DIAPASON.)

(1) *Nine indicating perfection* or *completion:*—

Deucalion's ark, made by the advice of Prome'theus, was tossed about for nine days, when it stranded on the top of Mount Parnassus.

Rigged to the nines or *Dressed up to the nines.* To perfection, from head to foot.

There are nine earths. Hela is goddess of the ninth. Milton speaks of "nine-enfolded spheres."—"*Arcades.*"

There are *nine worlds in Niflheim.*

There are *nine heavens.* (*See* HEAVENS.)

Gods. Macaulay makes Porsenna swear by the nine gods.

There are *nine orders of angels.* (*See* ANGELS.)

There are the *nine korrigan* or fays of Armorica.

There were *nine muses.*

There were *nine Gallicenæ* or virgin priestesses of the ancient Gallic oracle. The serpents or Nagas of Southern Indian worship are nine in number.

There are *nine worthies* (*q.v.*); and nine worthies of *London.*

There were *nine rivers of hell,* according to classic mythology. Milton says the gates of hell are "thrice three-fold: three folds are brass, three iron, three of adamantine rock. They had nine folds, nine plates, and nine linings."—"*Paradise Lost,*" ii. 645.

Fallen angels. Milton says, when they were cast out of heaven, "Nine days they fell."—"*Paradise Lost,*" vi. 871.

Vulcan, when kicked out of heaven,

was nine days falling, and then lighted on the island Lemnos.

Nice or *nimble as ninepence* (*q.v.*).

(2) Examples of the use of nine *as an exhaustive plural*:—

Nine tailors make a man, does not mean the number nine in the ordinary acceptation, but simply the plural of tailor without relation to number. As a tailor is not so robust and powerful as the ordinary run of men, it requires more than one to match a man.

A nine days' wonder is a wonder that lasts more than a day; here nine equals "several."

A cat has nine lives—i.e., a cat is more tenacious of life than animals in general.

Possession is nine points of the law—i.e., several points, or every advantage a person can have short of right.

There are *nine crowns* recognised in heraldry. (*See* CROWNS.)

A fée asked a Norman peasant to change babes with her, but the peasant replied, "No, not if your child were nine times fairer than my own."—"*Fairy Mythology*," p. 473.

(3) *Nine as a mystic number.* Examples of its superstitious use:—

The Abracadabra was worn nine days, and then flung into a river.

Cadency. There are nine marks of cadency.

Cat. The whip for punishing evil-doers is a *cat o' nine tails*, from the superstitious notion that a flogging by a "trinity of trinities" would be both more sacred and more efficacious.

Diamonds. (*See* "Diamond Jousts," under the word DIAMOND.)

Fairies. In order to see the fairies, a person is directed to put "nine grains of wheat on a four-leaved clover."

Hel has dominion over nine worlds.

Hydra. The hydra had nine heads. (*See* HYDRA.)

Leases used to be granted for 999 years, that is *three-three* times *three-three*. Even now they run for ninety-nine years, the dual of a trinity of trinities.

At the *Lemu'ria*, held by the Romans on the 9th, 11th, and 13th of May, persons haunted threw black beans over their heads, pronouncing nine times the words: "Avaunt, ye spectres from this house!" and the exorcism was complete. (*See* Ovid's "Fasti.")

Magpies. To see nine magpies is most unlucky. (*See* MAGPIE.)

Odin's ring dropped eight other rings every *ninth night*.

Ordeals. In the ordeal by fire, nine hot ploughshares were laid lengthwise at unequal distances.

Peas. If a servant finds nine green peas in a peascod, she lays it on the lintel of the kitchen-door, and the first man that enters in is to be her cavalier.

Seal. The people of Feroes say that the seal casts off its skin every ninth month, and assumes a human form to sport about the land.—"*Thiele*," iii. 51.

Styx encompassed the infernal regions in nine circles.

Toast. We drink a *Three-times-three* to those most highly honoured.

Witches. The weird sisters in "Macbeth" sang, as they danced round the cauldron: "Thrice to thine, and thrice to mine, and thrice again to make up nine;" and then declared "the charm wound up."

Wrestling Thread. Nine knots are made on black wool as a charm for a sprained ankle.

(4) *Promiscuous examples*:—

Niobe's children lay nine days in their blood before they were buried.

Nine buttons of official rank in China.

Nine of Diamonds (*q.v.*). The curse of Scotland.

There are nine Mandarins (*q.v.*).

Planets.—(1) Mercury, (2) Venus, (3) Earth, (4) Mars, (5) the Planetoids, (6) Jupiter, (7) Saturn, (8) Urănus, (9) Neptune.

The followers of Jaïna, a heterodox sect of the Hindus, believe all objects are classed under nine categories. (*See* JAINAS.)

Nine Crosses. Altar crosses, processional crosses, roods on lofts, reliquary crosses, consecration crosses, marking crosses, pectoral crosses, spire crosses, and crosses pendant over altars.—*Pugin*, "*Glossary of Ecclesiastical Ornaments.*"

Nine Crowns. (*See* CROWNS.)

Nine Days' Wonder. Something that causes a great sensation for a few days, and then passes into the limbo of things forgotten. In Bohn's "Handbook of Proverbs" we have, "A wonder lasts nine days, and then the puppy's eyes are open," alluding to cats and dogs, which are born blind. As much as to say the eyes of the public are blind in astonishment for nine days, but then their eyes

are open, and they see too much to wonder any longer.

Nine Points of the Law. Success in a law-suit requires (1) a good deal of money; (2) a good deal of patience; (3) a good cause; (4) a good lawyer; (5) a good counsel; (6) good witnesses; (7) a good jury; (8) a good judge; and (9) good luck.

Nine Worthies. Joshua, David, and Judas Maccabæus; Hector, Alexander, and Julius Cæsar; Arthur, Charlemagne, and Godfrey of Bouillon.

Nine worthies were they called, of different rites—
Three Jews, three pagans, and three Christian knights.
Dryden, "The Flower and the Leaf."

Nine Worthies (privy councillors to William III.):—

Whigs: Devonshire, Dorset, Monmouth, and Edward Russell.

Tories: Caermarthen, Pembroke, Nottingham, Marlborough, and Lowther.

Nine Worthies of London. (*See* WORTHIES.)

Ninepence. *As nice as ninepence.* Silver ninepences were common till the year 1696, when all unmilled coin was called in. These ninepences were often bent and given as love-tokens, the usual formula of presentation being *To my love, from my love.*

Nin'ian (*St.*). The apostle of the Picts (fourth and fifth centuries).

Ninon de Lenclos, noted for her beauty, wit, and gaiety. She had two natural sons, one of whom fell in love with her, and blew out his brains when he discovered the relationship. (1615-1706.)

Ni'nus. Son of Belus, husband of Semir'amis, and the reputed builder of Nineveh.

Niobe (3 syl.). The personification of female sorrow. According to Grecian fable, Niobë was the mother of twelve children, and taunted Lato'na because she had only two, namely Apollo and Diana. Lato'na commanded her children to avenge the insult, and they caused all the sons and daughters of Niobë to die. Niobë was inconsolable, wept herself to death, and was changed into a stone, from which ran water. "Like Niobë, all tears" ("Hamlet").

The group of Niobë and her children, in Florence, was discovered at Rome in 1583, and was the work either of Scopas or Praxit'elës.

The Niobë of Nations. So lord Byron styles Rome, the "lone mother of dead empires," with "broken thrones and temples;" a "chaos of ruins;" a "desert where we steer stumbling o'er recollections."—"*Childe Harold,*" iv., stanza 79.

Nip-cheese or *Nip-farthing.* A miser, who nips or pinches closely his cheese and farthings.

Nipper (*Susan*). The attendant on Florence Dombey. She is affectionate and faithful, but teasing and caustic.

Nirva'na. Annihilation, or rather the final deliverance of the soul from transmigration (in Buddhism). Sanskrit, *nir,* out; *vâna,* blown. (*See* GAUTAMA.)

Nishapoor and Tous. Mountains in Khorassan where turquoises are found.

Nisi Prius. *A Nisi Case*; a cause to be tried in the assize courts. *Sittings at Nisi Prius*; sessions of Nisi Prius courts, which never try criminal cases. *Trial at Nisi*; a trial before judges of assize. An action at one time could be tried only in the court where it was brought, but Magna Charta provided that certain cases, instead of being tried at Westminster in the superior courts, should be tried in their proper counties before judges of assize. The words "Nisi Prius" are two words on which the following clause attached to the writs entirely hinges: "We command you to come before our justices at Westminster on the morrow of All Souls', NISI PRIUS justiciarii domini regis ad assisas capiendas venerint—*i.e.,* unless previously the justices of our lord the king come to hold their assizes at (the court of your own assize town).

Nis'roch. An idol of the Ninevites, represented in their sculptures with a hawk's head. The word means *Great Eagle.*

Nit. One of the attendants of queen Mab.

Nitouche (*St.*) or *Mie Touche.* (Touch-me-not). A hypocrite, a demure-looking pharisee. The French say *Faire la Sainte Nitouche,* to pretend to great sanctity, or look as if butter would not melt in your mouth. We use the word Maw-worm in the same signification—a name taken from "The Hypocrite," by Isaac Bickerstaff.

Nix (mas.), **Nixē** (fem.). Kind busybody. Little creatures not unlike the Scotch *brownie* and German *kobold*. They wear a red cap, and are ever ready to lend a helping hand to the industrious and thrifty. (*See* NICK.)

> Og Trolde, Hexer, Nisser i hver Vraae.
> *Finn Magnusen.*
> And Trolls, hags, nixes in each nook.

Nizam'. A title of sovereignty in India, derived from *Nizam-ul-mulk* (regulator of the state), who obtained possession of the Deccan at the beginning of the last century. The name *Cæsar* was by the Romans used precisely in the same manner, and has descended to the present hour in the form of *Kaiser* (of Austria).

Njambai or *Njembai*. The good spirit of the Bakalai tribes of Africa.

Njörd. God of the winds and waves. —*Edda*.

No-Popery Riots. Those of Edinburgh and Glasgow, February 5, 1779. Those of London, occasioned by lord George Gordon, in 1780.

Noah's Ark. A white band spanning the sky like a rainbow: if east and west expect dry weather, if north and south expect wet.

Noah's Wife, according to a mediæval legend, was unwilling to go into the ark, and the quarrel between the patriarch and his wife forms a very prominent feature of "Noah's Flood," in the Chester and Towneley Mysteries.

> Hastow nought herd, quod Nicholas, also
> The sorwe of Noë with his felaschippe
> That he had or he gat his wyf to schipe?
> *Chaucer, "Canterbury Tales," 3534.*

Noakes (*John*) or *John o' Noakes*. A fictitious name, formerly made use of by lawyers in actions of ejectment. His name was generally coupled with that of *Tom Styles*. Similarly, *John Doe* and *Richard Roe* were used. The Roman names were *Titius* and *Seius* ("Juv. Sat." iv. 13). All these worthies are the hopeful sons of Mrs. Harris.

Nobs and Snobs. Nobles and pseudo-nobles.

Noble. An ancient coin, so called on account of the superior excellency of its gold. Nobles were originally disposed of as a reward for good news, or important service done. Edward III. was the first who coined rose nobles (*q.v.*), and gave 100 of them to Gobin Agace of Picardy, for showing him a ford across the river Somme, when he wanted to join his army.

The Noble. Charles III. of Navarre (1361-1425). Soliman *Tchelibi*, Turkish prince at Adrianople (died 1410).

Noble-Soul. The surname given to Khosrû I., the greatest monarch of the Sassanian dynasty. (* , 531-579.)

Noblesse Oblige (*French*). Noble birth imposes the obligation of high-minded principles and noble actions.

Nocca. The Neptune of the Goths.

Noctes Ambrosia'næ. While Lockhart was writing "Vale'rius," he was in the habit of taking walks with Professor Wilson every morning, and of supping with Blackwood at Ambrose's, a small tavern in Edinburgh. One night Lockhart said, "What a pity there has not been a short-hand writer here to take down all the good things that have been said!" and next day he produced a paper from memory, and called it "Noctes Ambrosianæ." That was the first of the series. The part ascribed to Hogg, the Ettrick Shepherd, is purely suppositious.

Noddy. *A Tom Noddy* is a very foolish or half-witted person, "a noodle." The marine birds called Noddies are so silly, that any one can go up to them and knock them down with a stick. A donkey is called a Neddy Noddy.

Nodel. The lion in the beast-epic called "Reynard the Fox." Nodel represents the regal element of Germany; Isengrin, the wolf, represents the baronial element, and Reynard represents the church element.

Noël. Christmas day, or a Christmas carol. A contraction of *nouvelles* (tidings), written in old English *nowells*.

> A child this day is born,
> A child of high renown,
> Most worthy of a sceptre,
> A sceptre and a crown.
> Nowells, nowells, nowells!
> Sing all we may,
> Because that Christ, the King,
> Was born this blessed day. *Old Carol.*

Noggs (*Newman*). Ralph Nickleby's clerk. A tall man of middle age, with two goggle eyes, one of which was a fixture. This kind, dilapidated fellow,

"kept his horses and hounds once."—*Dickens, "Nicholas Nickleby."*

Noko'mis. Daughter of the Moon. Sporting one day with her maidens on a swing made of vine-canes, a rival cut the swing, and Nokomis fell to earth, where she gave birth to a daughter named Weno'nah.

No'lens Vo'lens. Whether willing or not. Two Latin participles meaning "being unwilling (or) willing."

Noll. *Old Noll.* Oliver Cromwell was so called by the Royalists. Noll is a familiar contraction of Oliver—*i.e.*, Ol' with an initial liquid.

Noli me Tan'gerë. A plant of the genus *impatiens.* The seed-vessels consist of one cell in five divisions, and when the seed is ripe each of these, on being touched, suddenly folds itself into a spiral form and leaps from the stalk.—(*See* Darwin, "Loves of the Plants," ii. 3.)

Nollë Pros'equi (*Don't prosecute*). A petition from a plaintiff to stay a suit. (*See* NON PROS.)

No'lo Episcopa'ri (*I am unwilling to accept the office of Bishop*). A very general notion prevails that every bishop at consecration uses these words. Mr. Christian, in his notes to Blackstone, says, "The origin of these words and of this vulgar notion I have not been able to discover: the bishops certainly give no such refusal at present, and I am inclined to think they never did at any time in this country." When the see of Bath and Wells was offered to Beveridge, he certainly exclaimed, "*Nolo episcopari*;" but it was the private expression of his own heart, and not a form of words, in his case. Chamberlayne says in former times the person about to be elected bishop modestly refused the office twice, and if he did so a third time his refusal was accepted.—"*Present State of England.*"

Nom. *Nom de Guerre* is French for a "war name," but really means an assumed name. It was customary at one time for every one who entered the French army to assume a name; this was especially the case in the times of chivalry, when knights went by the device of their shields or some other distinctive character in their armour, as the "Red-cross Knight," &c.

Nom de Plume. French for the "pen name," and meaning the name assumed by a writer who does not choose to give his own name to the public; as *Peter Pindar*, the nom de plume of Dr. John Wolcot; *Peter Parley*, of Mr. Goodrich; *Currer Bell*, of Charlotte Brontë; *Cuthbert Bede*, of the Rev. Edward Bradley, &c.

Nom'ads. Wanderers who live in tents. The Indians call their tents *numda*, made of a woollen stuff very thick. The Greeks called the people of Scythia, Libya, and Numidia *Nomads*, and probably derived the word from *numda* (a tent) and not from *nemo* (to feed).

Nom'inalists. A sect founded by Roscelin, canon of Compiègne (1040-1120). He maintained that if the Father, Son, and Holy Ghost are *one God*, they cannot be three distinct *persons*, but must be simply three *names* of the same being; just as father, son, and husband are three distinct names of one and the same man under different conditions. Abélard, William Occam, Buridan, Hobbes, Locke, bishop Berkeley, Condillac, and Dugald Stewart are the most celebrated disciples of Roscelin. (*See* REALISTS.)

Non Bis in Idem (Latin, *Not twice for the same thing*)—*i.e.*, no man can be tried a second time on the same charge.

Non Compos Mentis or *Non Com.* Not of sound mind; a lunatic, idiot, drunkard, or one who has lost memory and understanding by accident or disease.

Non Con. (*See* NONCONFORMIST.)

Non Est. A contraction of *Non est inventus* (not to be found). They are the words which the sheriff writes on a writ when the defendant is not to be found in his bailiwick.

Non Plus ("no more" can be said on the subject). When a man is *come to a non-plus* in an argument, it means that he is unable to deny or controvert what is advanced against him. "To non-plus" a person is to put him into such a fix.

Non Pros. for *Non pros'equi* (not to prosecute). The judgment of *Non pros.* is one for costs, when the plaintiff stays a suit.

Non Sequitur (*A*). A conclusion which does not follow from the premises stated.

The name began with *B* and ended with *G*. Perhaps it was *Waters*.

Dickens, "*Nicholas Nickleby*," p. 198.

Nonconformists. The 2,000 clergymen who, in 1662, left the Church of England, rather than conform or submit to the conditions of the Act of Uniformity —*i.e.*, "unfeigned assent to all and everything contained in the Book of Common Prayer." The word is loosely used for Dissenters generally.

Nonjurors. Those clergymen who refused to take the oath of allegiance to the new government after the Revolution. They were archbishop Sancroft with eight other bishops, and 400 clergymen, all of whom were ejected from their livings (1691).

Nonne Prestës Tale. A thrifty widow had a cock, "hight Chaunt'eclere," who had his harem; but "damysel Pertilote" was his favourite, who perched beside him at night. Chaunteclere once dreamt that he saw a fox who "tried to make arrest on his body," but Per'tilote chided him for placing faith in dreams. Next day a fox came into the poultry-yard, but told Chaunteclere he merely came to hear him sing, for his voice was so ravishing he could not deny himself that pleasure. The cock, pleased with this flattery, shut his eyes and began to crow most lustily, when Dan Russell seized him by the throat and ran off with him. When they got to the wood, the cock said to the fox, "I should advise you to eat me, and that anon." "It shall be done," said the fox, but as he loosed the cock's neck to speak the word, Chaunticlere flew from his back into a tree. Presently came a hue and cry after the fox, who escaped with difficulty, and Chaunticlere returned to the poultry-yard wiser and discreeter for his adventure.—*Chaucer*, "*Canterbury Tales*."

This tale is taken from the old French "Roman de Renart." The same story forms also one of the fables of Marie of France, called "Don Coc et Don Werpil."

Nor. The giant, father of Night. He dwelt in Utgard.—*Scandinavian mythology*.

Norfolk. The folk north of Kent, Essex, and Suffolk.

Norfolk-Howards. Bugs. A person named Bugg, in 1863, changed his name into Norfolk-Howard.

Norfolk Street (*Strand*), with Arundel, Surrey, and Howard Streets, were the site of the house and grounds of the bishop of Bath and Wells, then of the lord high admiral Seymour, and afterwards of the Howards earls of Arundel and Surrey, from whom it came into the possession of the earl of Norfolk.

Norma. A vestal priestess who has been seduced. She discovers her paramour in an attempt to seduce her friend, also a vestal priestess, and in despair contemplates the murder of her base-born children. The libretto is a melo-drama by Romani, music by Belli'ni (1831). "*Norma*," *an Opera*.

Normandy. *The Poles are the Vintagers in Normandy*. The Norman vintage consists of apples, beaten down by poles. The French say *En Normandie l'on vendange avec la gaule*, where gaule is a play on the word Gaul, but really means a pole.

The Gem of Normandy. Emma, daughter of Richard I. (*-1052.)

Norna. The well of Urda, where the gods sit in judgment, and near which is that "fair building" whence proceed the three maidens called Urda, Verdandi, and Skulda (*Past*, *Present*, and *Future*). —*Scandinavian mythology*.

Norna "of the Fitful-head." A character in Sir Walter Scott's "Pirate," to illustrate that singular kind of insanity which is ingenious in self-imposition, as those who fancy a lunatic asylum their own palace, the employés thereof their retinue, and the porridge provided a banquet fit for the gods. Norna's real name was Ulla Troil, but after her amour with Basil Mertoun (Vaughan), and the birth of a son, named Clement Cleveland, she changed her name out of shame. Towards the end of the novel she gradually recovered her right mind.

Nornir or *Norns*. The three fates of Scandinavian mythology, Past, Present, and Future. They spin the events of human life sitting under the ash-tree Yggdrasil (*Ig'-dra-sill'*).

Norris'ian Professor. A Professor of Divinity in the University of Cambridge. This professorship was founded in 1760 by John Norris, Esq., of Whitton, in Norfolk. The four divinity

professors are lady Margaret's professor of divinity, Regius professor of divinity, Norrisian professor, and Hulsean professor.

Norroy. North-roy or king. The third king-at-arms is so called, because his office is on the north side of the river Trent; that of the south side is called Clarencieux (*q.v.*).

Nortë. Violent northern gales, which visit the Gulf of Mexico from September to March. In March they attain their maximum force, and then immediately cease. (Spanish, *nórte*, the north.)

Norte de Los Esta'dos. By Don Francisco de Ossuna. Published 1550.

North (*Christopher*). A nom de plume of Professor Wilson, of Gloucester Place, Edinburgh, one of the chief contributors to *Blackwood's Magazine*.

North Side of a Churchyard. The poor have a great objection to be buried on the north side of a churchyard. They seem to think only evil-doers should be there interred. Probably the chief reason is the want of sun. On the north side of Glasgow Cathedral is shown the hangman's burial place.

There is, however, an ecclesiastical reason:—The east is *God's* side, where his throne is set; the west, *man's* side, the Galilee of the Gentiles; the south, the side of the "*spirits made just*" *and angels*, where the sun shines in his strength; the north, the *devil's* side, where Satan and his legion lurk to catch the unwary. Some churches have still a "devil's door" in the north wall, which is opened at baptisms and communions to let the devil out.

As men die, so shall they arise; if in faith in the Lord, towards the south .... and shall arise in glory; if in unbelief .... towards the north, then are they past all hope.—*Coverdale*, "*Praying for the Dead.*"

Northamptonshire Poet. John Clare, son of a farmer at Helpstone. (1793-1864.)

Northern Bear. Russia.

Northern Gate of the Sun. The sign of Cancer, or summer solstice; so called because it marks the northern tropic.

Northern Harlot (*Catin du Nord*). Elizabeth Petrowna, empress of Russia, also called "The Infamous." (1709-1761.)

Northern Lights. The Auro'ra Boreä'lis, ascribed by the Northern savages to the merriment of the ghosts.

Norval. An aged peasant and his son in the tragedy of "Douglas," by John Home.

Norway (*Maid of*). Margaret, infant queen of Scotland. She was the daughter of Eric II. king of Norway, and Margaret daughter of Alexander III. of Scotland. She never actually reigned, as she died on her passage to Scotland in 1290.

Nose. *Bleeding of the nose.* Sign of love.

"Did my nose ever bleed when I was in your company?" and, poor wretch, just as she spake this, to show her true heart, her nose fell a-bleeding.—*Boulster*, "*Lectures*," p. 130.

Bleeding of the nose. Grose says if it bleeds one drop only it forebodes sickness, if three drops the omen is still worse; but Melton, in his "Astrologaster," says, "If a man's nose bleeds one drop at the *left* nostril, it is a sign of good luck, and *vice versâ*."

Itching of the nose. A sign that you will see a stranger.

We shall ha' guests to-day—my nose itcheth so.—*Dekker*, "*Honest Whore.*"

To count noses. To count the numbers of a division. It is a horse-dealer's term, who counts horses by the nose, for the sake of convenience. Thus the *Times*, comparing the House of Commons to Tattersall's, says, "Such is the counting of noses upon a question which lies at the basis of our constitution."

Led by the nose. This very day, as I came down Farringdon Street, I saw a drover leading an unwilling ox by a hook in the nose, and that verse of Isaiah (xxxvii. 29) came into my mind:—"Because thy rage against me . . . is come up into mine ears, therefore will I put my hook in thy nose . . . and will turn thee back. . . ." Horses, asses, &c., led by bit and bridle, are led by the nose. Hence Iago says of Othello, he was "led by the nose as asses are" (i. 3). But buffaloes, camels, and bears are actually led by a ring inserted into their nostrils.

Paying through the nose. Grimm says that Odin had a poll-tax which was called in Sweden a nose-tax; it was a penny per nose or poll.—"*Deutsche Rechts Alterthümer.*"

Sermon on Noses (La Diceria de' Nasi), by Annibal Caro (1584).

Chapter on Noses, in "Tristram Shandy," by L. Sterne.

On the Dignity, Gravity, and Authority of Noses, by Taglicozzi or Tagliacozzo (1597).

De Virginitate (§ 77). A chapter in Kornmann.

The Noses of Adam and Eve, by Mdlle. Bourignon.

Pious Meditations on the Nose of the Virgin Mary, by J. Petit.

Review of Noses (Louis Brevitatis), by Théophile Raynaud.

Nos'not-Bo'cai or *Bo'cai*. Prince of purgatory. Purgatory is the "realm of Nosnot-Bocai."

> Sir, I last night received command
> To see you out of Fairy-land,
> Into the realm of Nosnot-Bocai;
> But let not fear or sulphur choak-ye,
> For he's a fiend of sense and wit.
> *King, "Orpheus and Eurydice."*

Nostrada'mus (*Michael*). An astrologer who published an annual "Almanac," very similar in character to that of "Francis Moore," and a "Recueil of Prophecies," in four-line stanzas, extending over seven centuries. (1503-1566.)

The Nostradamus of Portugal. Gonçalo Annës Bandarra, a poet-cobbler, whose lucubrations were stopped by the Inquisition. (* -1556.)

As good a prophet as Nostradamus—i.e., so obscure that none can make out your meaning. Nostrada'mus was a provincial astrologer of the sixteenth century, who has left a number of prophecies in verse, but what they mean no one has yet been able to discover. (*French proverb.*)

Nostrum means *Our own*. It is applied to a quack medicine, the ingredients of which are supposed to be a secret of the compounders. (*Latin.*)

Not'ables (in French history). An assembly of nobles or notable men, selected by the king, of the House of Valois, to form a parliament. They were convened in 1626 by Richelieu, and not again till 1787 (a hundred and sixty years afterwards), when Louis XVI. called them together with the view of relieving the nation from some of its pecuniary embarrassments. The last time they ever assembled was Nov. 6, 1788.

Notarica.

A. E. I. O. U. *Austria's Empire Is Over all Universal.* (*See* A. E. I., &c.)

Æra. *A. ER. A—i.e.*, *Anno ERat Augusti.* (*See* ÆRA.)

Cabal. *Clifford, Ashley, Buckingham, Arlington, Lauderdale.* (*See* CABAL.)

Clio. *Chelsea, London, Islington, Office.* (*See* CLIO.)

Hempe. "When hempe is spun, England is done." *Henry, Edward, Mary, Philip, Elizabeth.* (*See* HEMPE.)

Hip! hip! hurrah! *Hierosolyma Est Perdita.* (*See* HIP.)

Ichthus. *Iesous CHristos THeou Uios Soter.* (*See* ICHTHUS.)

Koli. *King's Own Light Infantry* (the 51st Foot).

Limp. *Louis, James, Mary, Prince.* (*See* LIMP.)

Maccabees. *Mi Camokah Baclim Jehovah.* (*See* MACCABÆUS.)

News. *North, East, West, South.* (*See* NEWS.)

Smectym'nuus. *Stephen Marshall, Edmund Calamy, Thomas Young, Matthew Newcomen, William Spurstow.* (*See* SMEC.)

Tory. *True Old Royal Yeoman.*

The following palindrome may be added: E.T.L.N.L.T.E. *Eat to live, Never live to eat.* In Latin thus: E.V.V.N.V.V.E. *Ede ut vivas, ne vivas ut edas.*

Whig. *We Hope In God.*

Wise. *Wales, Ireland, Scotland, England—i.e.*, Wales, Ireland, and Scotland added to England.

Notation or *Notes*. (*See* DO.)

Notch. *Out of all notch.* Out of all bounds. The allusion is to the practice of fitting timber: the piece which is to receive the other is *notched upon*; the one to fit into the notch is said to be *notched down*.

Nothing. "A tune played by the picture of nobody."—*Shakespeare, "Tempest,"* iii. 2.

No'thosaur (Greek, *not a true lizard*). An extinct saurian, found in the Triassic deposits of Germany, &c.

Notori'ety. *Depraved taste for notoriety:*—

Cleom'brotos, who leaped into the sea. (*See* CLEOMBROTOS.)

Emped'ocles, who leaped into Etna. (*See* EMPEDOCLES.)

Heros'tratos, who set fire to the temple of Diana. (*See* DIANA.)

William Lloyd, who broke in pieces the Portland vase (1845).

Jonathan Martin, who set fire to York Minster (1829).

Nottingham. (Saxon, *Snotingaham*, place of caves.) So called from the caverns in the soft sandstone rock. Montecute took king Edward III. through these subterranean passages to the hill castle, where he found the "gentle Mortimer" and Isabella, the dowager-queen. The former was slain, and the latter imprisoned. The passage is still called "Mortimer's Hole."

Nottingham Poet. Philip James Bailey, author of "Festus." Born at Basford near Nottingham. (1816.)

Nottingham Lambs. The roughs.

Nourmahal'. Sultana. The word means *Light of the Haram.* She was afterwards called Nourjehan (*Light of the World*). In "Lalla Rookh," the tale called "The Light of the Haram" is this: Nourmahal was estranged for a time from the love of Selim, son of Acbar'. By the advice of Namou'na, she prepares a love-spell, and appears as a lute-player at a banquet given by "the imperial Selim." At the close of the feast she tries the power of song, and the young sultan exclaims, "If Nourmahal had sung those strains I could forgive her all;" whereupon the sultana threw off her mask, Selim "caught her to his heart," and as Nourmahal rested her head on Selim's arm, "she whispers him, with laughing eyes, 'Remember, love, the Feast of Roses.'"—*Thomas Moore.*

Nous or *Nouse* (1 syl.). Genius, natural acumen, quick perception, ready wit. The Platonists used the word for *mind*, or the *first cause.* (Greek, *nous*, contraction of *noos.*)

Nova'tians. Followers of Novatia'nus, a presbyter of Rome in the third century, who would never allow any one who had lapsed to be re-admitted into the church.

November 17. (*See* QUEEN'S DAY.)

Novum Or'ganum. The great work of lord Bacon.

Now-a-days. A corruption of In-our-days, *I' nour days.* (*See* APRON, NICKNAME, NUGGET, &c.)

Now-now. *Old Anthony Now-now.* An itinerant fiddler, meant for Anthony Munday, the dramatist who wrote "City Pageants."—*Chettle, "Kindhart's Dream"* (1592).

No'wheres (2 syl.). (*See* MEDAMOTHI.)

Noyades (2 syl.). A means of execution adopted by Carrier at Nantes, in the first French Revolution, and called *Carrier's Vertical Deportation.* Some 150 persons being stowed in the hold of a vessel in the Loire, the vessel was scuttled, and the victims drowned. Nero, at the suggestion of Anice'tus, drowned his mother in this same manner. (French, *noyer*, to drown.)

Nubbles (*Kit*), in "The Old Curiosity Shop," by Dickens.

Nucky. Ursula, contracted from Mine Ursu, My N' ursy, N' ucky.

Nucta, or miraculous drop which falls in Egypt on St. John's day (June), is supposed to have the effect of stopping the plague. Thomas Moore refers to it in his "Paradise and the Peri."

Nude. Rabelais wittily says that a person without clothing is dressed in "grey and cold" of a comical cut, being "nothing before, nothing behind, and sleeves of the same." King Shrovetide, monarch of Sneak-island, was so arrayed. —*"Gargantua and Pantagruel,"* iv. 29.

The nude statues of Paris are said to be draped in "cerulean blue."

Nugget of gold. A corruption of *an ingot*, a ningot. A correspondent in *Notes and Queries* says the Bengalees use the term *nuggut pisa* for "hard cash," from the Persian *nugud* (ready money); and as Australia is the sanatorium of Indian officers, it is easy to see how Indian words have been imported. (*See* NOW-A-DAYS, NUCKY.)

Another correspondent in *Notes and Queries* suggests *nog* (a wooden ball) used in the game of shinney. *Nig* in Essex means a "piece;" a *noggin* of bread, a hunch.

In Scotland they still say a *nugget of sugar* (*i.e.*, a lump).

Nulla Linea. (*See* LINE.)

Nulli Secun'dus Club. The Coldstream Guards.

Nu'ma. The second king of Rome, who reduced the infant state to order by wise laws.

Numan'cia. A tragedy by Cervantes, author of "Don Quixote," but never published in his life-time.

Numba. A bachelor god of Oroungou, in Africa; a combination of Neptune and Mercury.

Numbers.

Army of soldiers. *Regiment*, &c.
Batch or *Caste* of bread.
Bevy of beeves, roes, quails, ladies, &c.
Brood of chickens, &c.
Catch of fish taken in nets, &c.
Clump of trees.
Cluster of grapes, nuts, stars, &c.
Collection of pictures, curiosities, &c.
Covey of birds.
Cowardice of curs. *Mute* of hounds.
Crew of sailors.
Drove of horses, ponies, beasts, &c.
Fleet of ships.
Flight of bees, birds, stairs, &c.
Flock of birds, sheep, geese, &c.
Gagle of women.
Galaxy of beauties.
Gang of slaves, prisoners, &c.
Haul of fish caught.
Herd of bucks, deer, harts, &c.
Hive of bees.
House of senators. *Kennel* of rachea.
Legion of "foul fiends.
Litter of pigs, whelps, &c.
Mob of roughs.
Nest of rabbits, ants, &c.; shelves, &c.
Pack of hounds, playing cards, &c.
Pencil of rays, &c.
Pile of books, wood stacked.
Pride of lions.
Rabble of men ill-bred and ill-clad.
Rouleau of money.
Set of china, or articles assorted.
Shoal of mackerel. *School* of whales, &c.
Shock of hair, corn, &c.
Skulk of foxes.
Stack of corn, hay, wood (piled together).
String of horses.
Stud of mares.
Suit of clothes.
Suite of rooms.
Swarm of bees, locusts, &c.
Take of fish.
Team of oxen, horses, &c.
Tribe of goats.
Assembly, congregation, crowd, host, &c., of men and women. (*See* MULTITUDE.)

Odd Numbers. "Numero Deus impărë gaudet" (Virg. *Ecl.*, viii. 75). This is a fact, not a superstition. Three indicates the "beginning, middle, and end." The Godhead has three persons; so in classic mythology Hecate had threefold power; Jove's symbol was a triple thunderbolt, Neptune's a sea-trident, Pluto's a three-headed dog; the Fates were three, the Furies three, the Graces three, the Horæ three; the Muses three-times-three There are seven notes, nine planets, nine orders of angels, seven days a week and 365 a year, &c.; five senses, five fingers on the hand and toes on the foot, five vowels, five continents, &c. &c. A volume might be filled with illustrations of the fact that "God delights in odd numbers." (*See* ODD, NINE.)

To consult the Book of Numbers is to call for a division of the House, or to put a question to the vote.—*Parliamentary wit.*

Number Nip. The gnome king of the Giant Mountains.—*Musæus, "Popular Tales."*

Number of the Beast. "It is the number of a man, and his number is Six hundred threescore and six" (Rev. xiii. 18). This number has been applied to divers persons previously assumed to be Antichrist: as Mahomet, the pope, Julian (the apostate), Trajan and Diocletian, Luther, Evanthas, Titan, Lampetis, Niketes, Napoleon I., and several others. Also to certain phrases supposed to be descriptive of "the man of sin," as Arnoume (*I renounce*), Kakos Ode'gos (*bad guide*), Abinu Kadescha Papa (*our holy father the pope*): *e.g.*—

M	a	o	m	e	t	i	s.	
40,	1,	70,	40,	5,	300,	10,	200	= 666.
L	a	t	e	i	n	o	s.	
30,	1,	300,	5,	10,	50,	70,	200	= 666.
L	u	th	r	a	n	o	s.	
30,	400,	9,	100,	1,	50,	70,	6	= 666.

The Nile is emblematic of the year:

N	e	i	l	o	s.	
50,	5,	10,	30,	7,	200	= 365.

Numero. *Homme de numero*—that is "un homme fin en affaires." M. Walckenaer says it is a shop phrase, meaning that he knows all the numbers of the different goods, or all the private marks indicative of price and quality.

Il n'étoit lors, de Paris jusqu'à Rome,
Galant qui sût si bien le numero.
La Fontaine, "Richard Minutolo."

Numid'icus. Quintus Cæcilius Metellus, commander against Jugurtha, about 100 B.C.

Nunation. Adding *N* to an initial vowel, as *Nol* for Ol[iver], *Nell* for Ell[en], *Ned* for Ed[ward].

Nunc Dimittis. The canticle of Simeon is so called, from the first two words in the Latin version (Luke ii. 29-32).

Nuncu'pative Will. A will or testament made by word of mouth. As a general rule, no will is valid unless reduced to writing and signed; but soldiers and sailors may simply declare their wish by word of mouth. (Latin, *nuncupo*, to declare).

Nurr and Spell or *Knor* and *Spill*. A game resembling trapball, and played with a wooden ball called a *nurr* or *knor*. The ball is released by means of a spring from a little brass cup at the end of a tongue of steel called a *spell* or *spill*. After the player has touched the spring, the ball flies into the air, and is struck with a bat. In *scoring*, the distances are reckoned by the score feet, previously marked off by a Gunter's chain. The game is played frequently in the West Riding of Yorkshire.

Nurse. *To nurse an omnibus*, is to try and run it off the road. This is done by sending a rival omnibus close at its heels, or if necessary, one before and one behind it, to pick up the passengers. As a nurse follows a child about regardless of its caprices, so these four-wheel nurses follow their rival.

Nursery Tales. "Jack and the Bean-stalk," "Jack the Giant Killer," with some others, are Scandinavian nursery tales; "Tom Thumb" is of Anglo-Saxon origin; "Prince Marcassin," "Fortunatus," "Puss in Boots," are by Straparola (the Italian), translated into French (1585); "Blue Beard," "Sleeping Beauty," "Puss in Boots," "Riquet with the Tuft," "Little Red Riding-Hood," are by Charles Perrault (a Frenchman); "Beauty and the Beast" is by Madame Villeneuve; "Goody Two-Shoes," by Oliver Goldsmith; "Gulliver's Travels," by Dean Swift; "The Devil on Two Sticks," by Lesage; "The Castle of Otranto," by Horace Walpole; "The Old English Baron," by Clara Reeve; "The Mysteries of Udulpho," and "The Romance of the Forest," by Mrs. Radcliffe; &c. &c.

Nut. *That's nuts to him.* A great pleasure, a fine treat. Nuts among the Romans made a standing dish at dessert; they were also common toys for children; hence to put away childish things is, in Latin, to put your nuts away.

It is time to lay our nuts aside (Latin, *relin'quere nucës*). To leave off our follies, to relinquish boyish pursuits. The allusion is to an old Roman marriage ceremony, in which the bridegroom, as he led his bride home, scattered nuts to the crowd, as if to symbolise to them that he gave up his boyish sports.

Nut-brown Maid. Henry lord Clifford, first earl of Cumberland, and lady Margaret Percy his wife, are the originals of this ballad. Lord Clifford had a miserly father and ill-natured stepmother, so he left home and became the head of a band of robbers. The ballad was written in 1502, and says that the "Not-browne Mayd" was wooed and won by a knight who gave out that he was a banished man. After describing the hardships she would have to undergo if she married him, and finding her love true to the test, he revealed himself to be an earl's son, with large hereditary estates in Westmoreland.—*Percy, "Reliques"* (series ii.).

Nutcrack Night. All Hallows' Eve, when it is customary in some places to crack nuts in large quantities.

Nutcrackers. The 3rd Foot; so called because at Albuera they cracked the heads of the Polish Lancers, then opened and retreated, but in a few minutes came again into the field, and did most excellent service.

Nutshell. *Iliad in a nutshell.* Pliny tells us that Cicero asserts that the whole Iliad was written on a piece of parchment, which might be put into a nutshell. Lalanne describes, in his "Curiosités Bibliographiques," an edition of Rochefoucault's "Maxims," published by Didot in 1829, on pages one inch square, each page containing 26 lines, and each line 44 letters. Charles Toppan, of New York, engraved on a plate one-eighth of an inch square 12,000 letters. The Iliad contains 501,930 letters, and would therefore occupy 42 such plates engraved on both sides. Huet has proved by experiment, that a parchment 27 by 21 centimètres would contain the entire

Iliad, and such a parchment would go into a common-sized nut; but Mr. Top-'pan's engraving would get the whole Iliad into half that size. George P. Marsh says, in his "Lectures," he has seen the entire Arabic Koran in a parchment roll four inches wide and half an inch in diameter.

Nyctan'thes begins to spread its rich odour after sunset.

Nym (*Corporal*). One of Falstaff's followers, and an arrant rogue. Nim is to steal.—"*Merry Wives of Windsor.*"

Ny'se (2 syl). One of the Nereids (*q.v.*).

> The lovely Nysë and Neri'në spring,
> With all the vehemence and speed of wing.
> *Camoens, "Lusiad," bk. ii.*

O

O. This letter represents an eye, and is called in Hebrew *ain* (an eye).

O. *The fifteen O's* are fifteen prayers beginning with the letter O. (*See* "Horæ Beatissimæ Virginis Mariæ.")

O'. An Irish patronymic. (Gaelic *ogha*, Irish *oa*, grandson.)

O.H.M.S. On Her Majesty's Service.

O K. A telegraphic symbol for "All right" (*orl korrect*, a Sir William Curtis's or Artemus Ward's way of spelling "all correct").

O. P. Riot (*Old Price Riot*). When the new Covent Garden theatre was opened in 1809, the charges of admission were increased; but night after night for three months a throng crowded the pit shouting O.P. (*old prices*), much damage was done, and the manager was obliged at last to give way.

Oaf. A corruption of *ouph* (elf). A foolish child or dolt is so called, from the notion that all idiots are changelings, left by the fairies in the place of the stolen ones.

Oak. *Worn on the 29th May.* The 29th May was the birthday of Charles II. It was in the month of September that he concealed himself in an oak at Boscobel. The battle of Worcester was fought on Wednesday, September 3, 1651, and Charles arrived at Whiteladies, about three-quarters of a mile from Boscobel House, early the next morning. He returned to England on his birthday, when the Royalists displayed a branch of oak in allusion to his concealment in an oak tree.

To sport one's oak. To be "not at home" to visitors. At the universities the "chambers" have two doors, the usual room-door and another made of oak, outside it; when the oak is shut or "sported" it indicates either that the occupant of the room is out, or that he does not wish to be disturbed by visitors.

Oak and Ash. The tradition is, if the oak gets into leaf before the ash we may expect a fine and productive year; if the ash precedes the oak in foliage, we may anticipate a cold summer and unproductive autumn. In the years 1816, 1817, 1821, 1823, 1828, 1829, 1830, 1838, 1840, 1845, 1850, and 1859, the ash was in leaf a full month before the oak, and the autumns were unfavourable. In 1831, 1833, 1839, 1853, 1860, the two species of trees came into leaf about the same time, and the years were not remarkable either for plenty or the reverse; whereas in 1818, 1819, 1820, 1822, 1824, 1825, 1826, 1827, 1833, 1834, 1835, 1836, 1837, 1842, 1846, 1854, 1863, and 1869, the oak displayed its foliage several weeks before the ash, and the summers of those years were dry and warm, and the harvests abundant.

Oaks.

(1) *Owen Glendower's Oak*, at Shelton, near Shrewsbury, was in full growth in 1403, for in this tree Owen Glendower witnessed the great battle between Henry IV. and Henry Percy. Six or eight persons can stand in the hollow of its trunk. Its girth is 40½ feet.

(2) *Cowthorpe Oak*, near Wetherby, in Yorkshire, will hold seventy persons in its hollow. Professor Burnet states its age to be 1,600 years.

(3) *Fairlop Oak*, in Hainault Forest, was thirty-six feet in circumference a yard from the ground. It was blown down in 1820.

(4) The *Oak of the Partisans*, in Parcy forest, St. Ouen, in the department of the Vosges, is 107 feet in height. It is 650 years old.

(5) The *Bull Oak*, Wedgenock Park, was growing at the time of the Conquest.

(6) The *Winfarthing Oak* was 700 years old at the time of the Conquest.

(7) *William the Conqueror's Oak*, in Windsor Great Park, is thirty-eight feet in girth.

(8) *Queen's Oak*, Huntingfield, Suffolk, is so named because from this tree queen Elizabeth shot a buck.

(9) *Sir Philip Sidney's Oak*, near Penshurst, was planted at his birth in 1554, and has been memorialised by Ben Jonson and Waller.

(10) The *Ellerslie Oak*, near Paisley, is reported to have sheltered Sir William Wallace and 300 of his men.

(11) The *Swilcar Oak*, in Needwood Forest, Staffordshire, is between 600 and 700 years old.

(12) The *Abbot's Oak*, near Woburn Abbey, is so called because the Woburn abbot was hanged on one of its branches, in 1537, by order of Henry VIII.

Oaks consecrated to the god of thunder. Because they are more liable to be struck by lightning than other trees.

The Oaks. The stakes at Epsom races so called receive their name from Lambert's Oaks, in the parish of Woodmansterne, formerly an inn. The house was erected on lease by the "Hunter's Club," and was rented from the Lambert family. It afterwards became the residence of general Burgoyne, from whom it passed to the eleventh earl of Derby. It was Edward Smith Stanley, twelfth earl of Derby, who originated the Oaks stakes, May 14, 1779. On the death of the earl of Derby in 1834, the Oaks estate was sold to Sir Charles Grey, and is now held by Joseph Smith.

Oan'nës. The Chaldean sea-god. It had a fish's head and body, and also a human head; a fish's tail, and also feet under the tail and fish's head. In the day-time he lived with men to instruct them in the arts and sciences, but at night retired to the ocean. Anedotës or Idotion was a similar deity, so was the Dagon [*dag-On*, fish On] of the Philistines.

O'asis. *A perfect o'asis.* A fertile spot in the midst of a desert country, a little charmed plot of land. The reference is to those spots in the desert of Africa where wells of water or small lakes are to be found, and vegetation is pretty abundant. (Coptic word, called by Herodotos *auasis*, inhabited.)

Oats. *He has sown his wild oats.* He has left off his gay habits and is become steady. The thick vapours which rise on the earth's surface just before the lands in the North burst into vegetation, are called in Denmark *Lok kens havre* (Loki's wild oats). When the fine weather succeeds, the Danes say *Loki has sown his wild oats.*

Oath. The sacred oath of the Persians is *By the Holy Grave—i.e.*, the Tomb of Shah Besa'de, who is buried in Casbin.—*Strut.*

Oaths. Rhadamanthus imposed on the Cretans the law that men should not swear by the gods, but by the dog, ram, goose, and plane-tree. Hence Socrates would not swear by the gods, but by the dog and goose.

Ob. and Sol. Objection and solution. Contractions used by controversial students.

Obadi'ah. A slang name for a Quaker.

Obadiah. One of the servants of Mr. Shandy.—*Sterne*, "*Tristram Shandy.*"

Obam'bou. The devil of the Camma tribes of Africa; it is exorcised by noise like bees in flight.

O'beism. Serpent-worship. From Egyptian *Ob* (the sacred serpent). The African sorceress is still called *Obi*. The Greek *ophis* is of the same family. Moses forbade the Israelites to inquire of Ob, which we translate wizard.

Ob'elisk. (*See* DAGGER.)

O'bermann. The impersonation of high moral worth without talent, and the tortures endured by the consciousness of this defect.—*Etienne Pivert de Se'nancour*, "*Obermann.*"

O'beron. King of the Fairies, whose wife was Titan'ia. Shakespeare introduces both O'beron and Titan'ia in his "Midsummer Night's Dream." (*Auberon*, anciently *Alberon*, German *Alberich*, king of the elves.)

O'beron the Fay. A humpty dwarf only three feet high, but of angelic face, lord and king of Mommur. He told Sir Huon his pedigree, which certainly is very romantic. The lady of the Hidden Isle (Cephalo'nia) married Neptane'bus king of Egypt, by whom she had a son called Alexander the Great. Seven hundred years later Julius Cæsar, on his way to Thessaly, stopped in Cephalonia, and the same lady falling in love with him had in time another son, and that

son was Oberon. At his birth the fairies bestowed their gifts—one was insight into men's thoughts, and another was the power of transporting himself to any place instantaneously. He became a friend to Huon (*q.v.*), whom he made his successor in the kingdom of Mommur. In the fulness of time, falling asleep in death, legions of angels conveyed his soul to Paradise.—"*Huon de Bordeaux*" (*a romance*).

Oberthal (*Count*). Lord of Dordrecht, near the Meuse. When Bertha, one of his vassals, asked permission to marry John of Leyden, the count refused, resolving to make her his mistress. This drove John into rebellion, and he joined the Anabaptists. The count was taken prisoner by Gio'na, a discarded servant, but liberated by John. When John was crowned Prophet-king, the count entered his banquet hall to arrest him, and perished with John in the flames of the burning palace.—*Meyerbeer*, "*Le Prophète*" (*an opera*).

Obi'dah. An allegory in the *Rambler*, designed to be a picture of human life. It is the adventures and misfortunes which a young man named Obi'dah met with in a day's journey.

Obid'icut. The fiend of lust, and one of the five that possessed "poor Tom."—*Shakespeare*, "*King Lear*," iv. 1.

Object means forecast, or that on which you employ forecast. (Latin, *ob jacio.*)

Ob'olus. *Give an ob'olus to old Belisa'rius.* Tzetzes, a writer of the twelfth century, says that Belisarius, stripped of all his wealth and honours, was reduced to beggary in his grey old age; that he lived in a mud hut, from the window of which he hung an alms-bag, and that he used to cry to the passers-by "Give an ob'olus to poor old Belisa'rius, who rose by his merits and was cast down by envy."

Obsequies are the funeral honours, or those which follow a person deceased. (Latin, *ob-sequor.*)

Obstinate. An inhabitant of the city of Destruction who advised Christian to return to his family, and not run on fools' errands.—*Bunyan*, "*Pilgrim's Progress*," pt. i.

O'by. A river in Russia. The word means *Great River.* Thomson the poet says it is the *ultima thulë* of the habitable globe.

Occam (*William*), surnamed *Doctor Singula'ris et Invincibilis.* He was the great advocate of Nominalism. (1270-1347.)

Occam's Razor. *Entia non sunt multiplicanda* (entities are not to be multiplied). With this axiom Occam dissected every question as with a razor. An entity is something which is; perhaps the nearest "synonym" is an *element.*

Occasion. A famous old hag, quite bald behind. Sir Guyon seized her by the forelock and threw her to the ground; still she railed and reviled, till Sir Guyon gagged her with an iron lock; she then began to use her hands, but Sir Guyon bound them behind her.—*Spenser*, "*Faëry Queen*," bk. ii.

Occult Sciences. Magic, alchemy, and astrology; so called because they were occult or mysteries (secrets).

Oce'ana. An ideal republic by James Harrington, on the plan of Plato's *Atlantis.*

Oc'hiltree (*Edie*). A gaberlunzie man or blue-coat beggar in Sir Walter Scott's "Antiquary."

Ocoucou. An evil spirit in the mythology of several African tribes.

Octa'vian. Chief character of *The Mountaineers*, a drama by George Colman. He goes mad out of love for donna Floranthë, whom he suspects of loving another; but Roque, a blunt yet feeling old man, finds him out, tells him Floranthë is true to him, and induces him to return home.

Octa'vo. A book where each sheet of paper is folded into eight leaves; contracted thus—8vo. (Italian, *un' ottavo;* French, *in octavo;* Latin, *octo*, eight.)

Oc'ypus, son of Podalir'ius and Asta'sia, was eminent for his strength, agility, and beauty; but used to deride those afflicted with the gout. This provoked the anger of the goddess who presided over that distemper, and she sent it to plague the scoffer.—*Lucian.*

Od. (*See* ODYLE.)

Odd Numbers. *Luck in odd numbers.* A major chord consists of a funda-

mental or tonic, its major third, and its just fifth. Seven notes complete the octave, and nine is deity. According to the Pythagore'an system "all nature is a harmony;" man is a full chord; and all beyond is deity, so that *nine* represents deity. As the odd numbers are the fundamental notes of nature, the last being deity, it will be easy to see how they came to be considered the great or lucky numbers. In China, odd numbers belong to heaven, and v. v. (*v.* DIAPASON; NUMBER.)

> Good luck lies in odd numbers . . . they say, there is divinity in odd numbers, either in nativity, chance, or death.—*Shakespeare*, "*Merry Wives of Windsor*," v. 1.

Odd's or *Od's*, used in oaths, as—

Odd's bodikins! or *Odsbody*! means "God's body," of course referring to incarnate Deity.

Od's heart! God's heart.

Od's pittikins! God's pity.

Od's plessed will.—"Merry Wives of Windsor," i. 1.

Ode. *Prince of The Ode.* Pierre de Ronsard, a French lyrist. (1524-1585.)

Odin. Chief god of the Scandinavians.

His *real name* was Siggë, son of Fridulph, but he assumed the name of Odin when he left the Tanaïs, because he had been priest of Odin, supreme god of the Scythians. He became the All-wise by drinking from Mimir's fountain, but purchased the distinction at the cost of one eye.

His *brothers* are Vilë and Vë.

His *wife* is Frigga.

His *sons*, Thor and Balder.

His *seat*, Valaskjalf; his *court* as wargod, Valhalla; his *hall*, Einherian.

His *two black ravens*, Huginn (thought) and Muninn (memory).

His *steed*, Sleipner (*q.v.*).

His *ships*, Skidbladnir and Naglfar.

His *spear*, Gungner, which never fails to hit the mark aimed at.

His *ring*, Draupner, which every ninth night drops eight other rings of equal value.

His *wolves*, Geri and Freki.

He will be ultimately swallowed up by the wolf Fenris.—*Scandinavian mythology.*

The Vow of Odin. A matrimonial or other vow made before the "Stone of Odin," in the Orkneys. This is an oval stone, with a hole in it large enough to admit a man's hand. Any one who violated a vow made before this stone was held infamous.

O'dium Theologʻicum. The bitter hatred of rival religionists. No wars so sanguinary as holy wars; no persecutions so relentless as religious persecutions; no hatred so bitter as theological hatred.

O'Doherty (*Sir Morgan*). Papers contributed to *Blackwood's Magazine* by William Maginn', LL.D., full of wit, fun, irony, and eloquence (1819-1842).

Odoriʻco (in "Orlando Furioso"). A Biscayan, to whom Zerbi'no commits Isabella. He proves a traitor and tries to ravish her, but being interrupted by a pirate crew, flies for safety to Alphonzo's court. Here Almo'nio defies him and overcomes him in single combat. King Alphonzo gives the traitor to the conqueror, and he is delivered bound to Zerbino, who awards him as a punishment to attend Gabri'na for one year as her champion, and to defend her against every foe. He accepts the charge, but hangs Gabri'na to an elm. Almonio in turn hangs Odorico to an elm.

Odrysʻium Carmen. The poetry of Orpheus, a native of Thrace, called Odrysia tellus, because the Od'rysës were its chief inhabitants.

O'dur. Husband of Freya, whom he deserted.—*Scandinavian mythology.*

Od'yle (2 syl.). That which emanates from a medium to produce the several phenomena connected with mesmerism, spirit-rapping, table-turning, and so on. The production of these "manifestations" is sometimes called *od'ylism.* Baron Reichenbach called it Od force, a force which becomes manifest wherever chemical action is going on.

Od'yssey. The poem of Homer which records the adventures of *Odusseus* (Ulysses) in his home-voyage from Troy. The word is an adjective formed out of the hero's name, and means the *things* or *adventures* of Ulysses.

Œ'dipus. *I am no Œdipus.* I cannot guess what you mean. Œdipos guessed the riddle of the Sphynx, and saved Thebes from her ravages.

Œil. *A l'œil.* On credit, for nothing. Corruption of the Italian *a uffo* (gratis).

In the French translation of "Don Quixote" is this passage:—

Ma femme, disait Sancho Pança, ne m'a jamais dit oui que quand il fallait dire non. Or elles sont toutes de même . . . Elles sont toutes bonnes à pendre . . . passé cela, elles ne valent pas ce que j'ai dans l'œil.

Œil de Bœuf. *Les Fastes de l'Œil de Bœuf.* The annals of the courtiers of the Grand Monarque; anecdotes of courtiers generally. The œil de bœuf is the round window seen in entresols in the roofs of houses, like those at Trinity Hall, Cambridge, on the ground-floor. The anteroom where courtiers waited at the royal chamber of Versailles had these ox-eye windows, and hence they were called by this name.

Off with his Head! so much for Buckingham!—*Colley Cibber, "The Tragical History of Richard III."* (altered from Shakespeare).

Offa's Dyke, which runs from Beachley to Flintshire, was not the work of Offa, king of Mercia, but was repaired by him. It existed when the Romans were in England, for five Roman roads cross it. Offa availed himself of it as a line of demarcation sufficiently serviceable, though by no means tallying with his territory either in extent or position.

Og, in the satire of "Absalom and Achitophel" by Dryden and Tate, is Thomas Shadwell, who succeeded Dryden as poet laureate. Dryden called him Mac Flecnoe, and says "he never deviates into sense." He is called Og because he was a very large and fat man. (Pt. ii.)

Og'hams. The secret alphabet long in use among the ancient Irish and some other Celtic nations.

Oghris. The lion that followed prince Murad like a dog. The word in the Saracen tongue means *throat of brass.* At the death of Murad the lion was given to Aude as the price of conquest, when Roland overthrew in single combat the giant Angoulaffre.—*"Croquemitaine."*

O'gier the Dane (2 syllables). One of the paladins of king Charlemagne. Various fairies attended at his birth and bestowed upon him divers gifts. Among them was Morgue, who when the knight was a hundred years old embarked him for the isle and castle of Av'alon, "hard by the terrestrial paradise." The vessel in which he sailed was wrecked, and Ogier was in despair, till he heard a voice that bade him "fear nothing, but enter the castle which I will show thee." So he got to the island and entered the castle, where he found a horse sitting at a banquet table. The horse, whose name was Papillon, and who had been once a mighty prince, conducted him to Morgue the Fay, who gave him (1) a ring which removed all infirmities and restored him to ripe manhood; (2) a Lethean crown which made him forget his country and past life; and (3) introduced him to king Arthur. Two hundred years rolled on, and France was invaded by the Paynims. Morgue now removed the crown from Ogier's head and sent him to defend "le bon pays de France." Having routed the invaders, Morgue took him back to Avalon, and he has never reappeared in this earth of ours.—*"Ogier le Danois" (a romance).*

O'gier the Dane. Represented as the Knave of Spades in the French pack. He is introduced by Ariosto in his "Orlando Furioso."

The swords of Ogier the Dane. Curta'na (*the cutter*), and Sauvagine. *See* Morris, "Earthly Paradise" (August).

Ogleby (*Lord*). A superannuated nobleman who affects the gaiety and graces of a young man.—*"Clandestine Marriage," by Garrick and Colman the elder.*

Og'mion or *Ogmios.* The Hercules of the ancient Gauls, represented as an old man.

O'gres of nursery mythology are giants of very malignant dispositions, who live on human flesh. It is an Eastern invention, and the word is derived from the Ogurs, a desperately savage horde of Asia, who overran part of Europe in the fifth century. Others derive it from Orcus, the ugly cruel man-eating monster so familiar to readers of Bojardo and Ariosto. The female is *Ogress.*

O'Groat. (*See* JOHN.)

Ogyg'ian Deluge. A flood which overran a part of Greece while Og'ygës was king of Attica. There were two floods so called—one in Bœotia, when the lake Copa'is overflowed its banks; and another in Attica, when the whole

territory was laid waste for two hundred years (B.C. 1764).

"Oh Nanny, wilt thou gang wi' me?" By Thomas Percy, bishop of Dromore. Nanny was afterwards his wife. Nanny Isted of Ecton, near Northampton.

Oi Polloi (*Greek*). The commonalty, the many. In university slang the "poll men," or those who take degrees without "honours." Properly *Hoi Polloi.*

Oignement de Bretaigne (*French*). A sound drubbing. Oignement is a noun corruptly formed from *hogner.* In Lyons boys called the little cuffs which they gave each other *hognes.*

> Frère Eleuthere a trenchoisons,
> Et j'ay orgement de Bretaigne ;
> Qui garist de roigne et de taigne.
> "*Le Martyre de S. Denis,*" &c., p. 129.

Oignons *d'Egypte.* The flesh-pots of Egypt. Hence "regretter les oignons d'Égypte," to sigh for the flesh-pots of Egypt, to long for luxuries lost and gone.

Je plume oignons. I scold or grumble. Also *peler des oignons* in the same sense. A corruption of *hogner*, to scold or grumble.

> *Grifon.*—Que fais-tu là?
> *Brayhault.*—Je plume ongnons.
> "*La Quarte Journée du Mistère de la Passion.*"
>
> Pas ne savoit ongnons peler.
> *Villon, Ballade* ii.

Oil. *To oil the knocker.* To fee the porter. The expression is from Racine, *On n'entre point chez lui sans graisser le marteau* (No one enters *his* house without oiling the knocker).—"*Les Plaideurs.*"

To pour oil on troubled waters. "A soft answer turneth away wrath." Professor Horsford, by emptying a vial of oil upon the sea in a stiff breeze, stilled its surface; and commodore Wilkes, of the United States, saw the same effect produced in a violent storm off the Cape of Good Hope, by oil leaking from a whale-ship.

Oil of Palms. Money. *Huile* is French slang for "money," as will appear from the following quotation:—"Il faudra que vostre bourse fasse les frais de vostre curiosité; il faut de la pecune, il faut de l'huile."—"*La Fausse Coquette,*" act. ii., s. 7 (1694).

Ointment. Money. From the fable "De la Vieille qui Oint la Palme au Chevalier (thirteenth century).

> Vole'bant autem præfa'ti clerici al'iquem habe're lega'tum natio'nē Roma'num, qui unguentis Anglicis, auro scilicet et argento solent ad cuælibet inclina're.—*Gervais de Canterbury,* "*Chronicles*" (Scriptores decem ii., 1533).

St. Olaf or *Olave.* The first Christian king of Norway, slain in battle by his pagan subjects in 1030. He is usually represented in royal attire, bearing the sword or halbert of his martyrdom, and sometimes carrying a loaf of bread, as a rebus on his name, which in Latin is *Holofius* or *Whole-loaf.* (Born 995.)

Olaf Tryggva-Sonar or *Triggvason.* A legend of historical foudnation in the Sagas.

Old Bags. John Scott, lord Eldon; so called from his carrying home with him in different bags the cases still pending his judgment. (1751-1838.)

Old Bonâ Fide. Louis XIV. (1638, 1643-1715.)

Old Dominion. Virginia. Every Act of Parliament to the Declaration of Independence designated Virginia "The Colony and Dominion of Virginia." Captain John Smith, in his "History of Virginia" (1629), calls this "colony and dominion" *Ould Virginia,* in contradistinction to *New England* and other British settlements.

Old England. This term was first used in 1641, twenty-one years after our American colony of New Virginia received the name of New England.

Old Faith Men. (*See* PHILIPPINES.)

Old Fogs. The 87th Foot; so called from the war-cry *Fag-an-Bealach* (Clear the way), pronounced *Faug-a-bollagh.*

Old Fox. Marshal Soult; so called by the soldiers because of his strategic abilities and never-failing resources. (1769-1851.) (*See* Fox.)

Old Glory. The United States' Flag. Sir Francis Burdett. (1770-1844.)

Old Grog. Admiral Edward Vernon; so called by British sailors from his wearing a grogram cloak in foul weather. (1684-1757.)

Old Harry. The devil. (*See* HARRY.)

Old Humphrey. The *nom de plume* of George Mogridge, of London, author of several interesting books for children. (Died 1854.)

Old Lady of Threadneedle Street. The Bank of England, situated in Threadneedle Street.

Old Man Eloquent. Isoc'ratës; so called by Milton. When he heard of the result of the battle of Chærone'a, which was fatal to Grecian liberty, he died of grief.

> That dishonest victory
> At Chærone'a, fatal to liberty,
> Killed with report that Old Man Eloquent.
> *Milton, "Sonnets."*

Old Man of the Mountain. Hassan-ben-Sabah, the sheik Al Jebal, and founder of the sect called Assassins (*q.v.*).

Old Man of the Sea, in the story of "Sinbad the Sailor," hoisted on his shoulders, clung there and refused to dismount. Sinbad released himself from his burden by making the Old Man drunk. —*"Arabian Nights."*

Old Mortality. The itinerant antiquary in Sir Walter Scott's novel of that name. It is said to be a photograph of Robert Patterson, a Scotchman, who busied himself in clearing the moss from the tombstones of the Covenanters.

Old Nicka (in Runic). A spirit that came to strange people who fell into the water.—*Sir William Temple.* (*See* NICK.)

Old Noll. Oliver Cromwell; so called by the Cavaliers. (1599-1658.)

Old Noll's Fiddler. Sir Roger L'Estrange; so called because he played the bass viol at the musical parties held at John Hingston's house, which parties Cromwell attended.

Old Port School. Old-fashioned clergymen, who stick to church and state, old port and "orthodoxy."

Old Rowley. Charles II. was so called from his favourite racehorse. A portion of the Newmarket race-course is still called Rowley mile, from the same horse.

Old Scratch. The devil; so called from *Schratz* or *Skratti*, a demon of Scandinavian mythology. (*See* NICK.)

Old Stone. Henry Stone, statuary and painter. (Died 1653.)

Old Tom. Cordial gin. Thomas Norris, one of the men employed in Messrs. Hodges' distillery, opened a gin palace in Great Russell Street, Covent Garden, and called the gin concocted by Thomas Chamberlain, one of the firm of Hodges, "Old Tom," in compliment to his former master.

Old World. So Europe, Asia, and Africa are called when compared with North and South America (the New World).

Oldbuck. An antiquary; from the character of Jonathan Oldbuck, a whimsical virtuoso in Sir Walter Scott's "Antiquary."

Oldcastle (*Sir John*), called *The Good Lord Cobham*, the first Christian martyr among the English nobility. (December 14, 1417.)

Old'enburg Horn. A horn long in the possession of the reigning princes of the house of Oldenburg, but now in the collection of the king of Denmark. According to tradition, count Otto of Oldenburg, in 967, was offered drink in this silver-gilt horn by a "wild woman," at the Osenberg. As he did not like the look of the liquor, he threw it away, and rode off with the horn.

O'leum Adde Cami'no. To pour oil on fire; to aggravate a wound under pretence of healing it.—*Horace, "Satires,"* ii. 3, 321.

Olib'rius (*An*). The wrong man in the wrong place. Olib'rius was a Roman senator, proclaimed emperor by surprise in 472, but he was wholly unsuited for the office.

Ol'ifaunt. *Lord Nigel Olifaunt of Glenvarloch*, on going to court to present a petition to king James I., aroused the dislike of the duke of Buckingham; lord Dalgarno gave him the cut direct, when Nigel struck him, and was obliged to seek refuge in Alsatia. After various adventures he married Margaret Ramsay, the watchmaker's daughter.—*Sir Walter Scott, "Fortunes of Nigel."*

Oligar'chy (*olly-gar'-ky*). A government in which the supreme power is vested in a class. (Greek, *oligos archë*, the few bear rule.)

Olin'do. The Mahometan king of Jerusalem, at the advice of his magician, stole an image of the Virgin, and set it up as a palladium in the chief mosque. The image was stolen during the night, and the king, unable to discover the perpetrator, ordered all his Christian subjects to be put to the sword. Sofronia, to prevent this wholesale massacre, accused herself of the deed, and was con-

demned to be burnt alive. Olindo, her lover, hearing of this, went to the king and took on himself the blame; whereupon both were condemned to death, but were saved by the intercession of Clorinda.—"*Jerusalem Delivered.*"

O'lio or *Oglio.* A mixture or medley of any sort. (Spanish, *olla*, a pot for boiling similar to what the French call their *pot au feu.* The olio is the mixture of bread, vegetables, spices, meat, &c., boiled in this pot.)

Ol'ive (2 syl.). The olive, sacred to Pallas Athe'nē, was regarded by the Greeks as an emblem of chastity. A crown of olive-twigs was given to a citizen who had merited well of his country, and was the highest prize of the Olympian games. An olive branch was the symbol of peace, and those who begged for peace carried one in their hands. This use of the olive branch is based on the account of Noah's dove (Gen. viii. 11). (*See* CROWN.)

Ol'ive Branches. Children of a parent. It is a Scripture term: "Thy wife shall be as a fruitful vine . . . thy children like olive plants round about thy table" (Psalm cxxviii. 3).

Olive Tree. Emblem of prosperity. David says, "I am like a green olive tree in the house of God" (Psalm lii. 8).

Oliver. Son and heir of Sir Rowland de Boys, who hated his youngest brother Orlando, and persuaded him to try a wrestling match with a professed wrestler, hoping thus to kill his brother; but when Orlando proved victorious, Oliver swore to set fire to his chamber when he was asleep. Orlando fled to the forest of Arden, and Oliver pursued him; but one day, as he slept in the forest, a snake and a lioness lurked near to make him their prey: Orlando happened to be passing, and slew the two monsters. When Oliver discovered this heroic deed he repented of his ill-conduct, and his sorrow so interested the princess Celia that she fell in love with him, and they were married. —*Shakespeare, "As You Like It."*

Ol'iver or *Oliv'ier.* Charlemagne's favourite paladin, who, with Roland, rode by his side. He was count of Genes, and brother of the beautiful Aude. His sword was called "Haute-claire," and his horse "Ferrant d'Espagne."

A Rowland for an Oliver. Tit for tat, quid pro quo. Dr. J. N. Scott says that this proverb is modern, and owes its rise to the Cavaliers in the time of the civil wars in England. These Cavaliers, by way of rebuff, gave the anti-monarchial party a general Monk for their Oliver Cromwell. As Monk's Christian name was *George*, it is hard to believe that the doctor is correct. (*See* ROLAND.)

Olive'tans. Brethren of "Our Lady of Mount Olivet," an offshoot of the Benedictine order.

Oliv'ia. Niece of Sir Toby Belch. Malvo'lio is her steward, Maria her woman, Fabian and a clown her male servants.—*Shakespeare, "Twelfth Night."*

Olivia. A female Tartuffe (*q.v.*) in Wycherly's "Plain Dealer." A consummate hypocrite, of most unblushing effrontery.

Olla Podri'da. Odds and ends, a mixture of scraps. In Spain it takes the place of the French *pot au feu*, into which every sort of eatable is thrown and stewed. It is called podri'da or putrid, because amongst the poor the bits are so often re-cooked that they become putrid.

Ol'lapod. An apothecary, always trying to say a witty thing, and looking for wit in the conversation of others. When he finds anything which he can construe into "point" he says, "Thank you, good sir; I owe you one." He had a military taste, and was appointed "cornet in the volunteer association of cavalry" of his own town.—*G. Colman, "The Poor Gentleman."*

Olombo. The spirit which favours the hunt, according to the mythology of the Camma tribes in Africa.

Olym'pia (in "Orlando Furioso"), Countess of Holland, and wife of Bire'no Cymosco of Friza wanted to force her to marry his son Arbantës, but Arbantës was slain. This aroused the fury of Cymosco, who seized Bireno, and would have put him to death if Orlando had not slain Cymosco. Bireno having deserted Olympia, she was bound naked to a rock by pirates; but Orlando delivered her and took her to Ireland. Here king Oberto espoused her cause, slew Bireno, and married the young widow. (*Bks.* iv., v.)

Olym'piad, among the ancient Greeks, was a period of four years, being the interval between the celebrations of their *Olympic Games.*

Olympic Games. Games held by the Greeks at Olym'pia in Elis, every fourth year, in the month of July.

Olympus. On the confines of Macedonia and Thessaly, where the fabulous court of Jupiter was supposed to be held. It is used for any pantheon, as "Odin, Thor, Baldur, and the rest of the Northern Olympus." The word means *All bright* or clear. In Greek the word is Olumpos.

Om. A Sanskrit word, somewhat similar to *Amen.* When the gods are asked to rejoice in a sacrifice, the god Savitri cries out *Om* (Be it so). When Pravâhan is asked if his father has instructed him, he answers *Om* (Verily). Brahmans begin and end their lessons on the Veda with the word *Om,* for "unless *Om* precedes his lecture, it will be like water on a rock, which cannot be gathered up; and unless it concludes the lecture, it will bring forth no fruit."

Om mani padmë hûm. These are the first six syllables taught the children of Tibet and Mongolia, and the last words uttered by the dying in those lands. It is met with everywhere as a charm.

O'man's Sea. The Persian Gulf.

Ombre. A Spanish game of cards called "The Royal Game of Ombre." Prior has an epigram on the subject. He says he was playing ombre with two ladies, and though he wished to lose, won everything, for Fortune gave him "success in every suit but hearts."

O'mega. *The Alpha and Omega.* The first and the last, the beginning and the end. Alpha is the *first* and Omega the *last* letter of the Greek alphabet.

Omens. (*See* ILL OMENS.)

Omeyinger Saga. An historical tradition of Scandinavia.

Om'nibus. The French have a good slang term for these conveyances. They call an omnibus a "Four Banal" (parish oven).

Om'nium (Latin, *of all*). The particulars *of all* the items, or the assignment *of all* the securities, of a government loan.

Om'nium Gath'erum. Dog Latin for a *gathering* or collection *of all* sorts of persons and things; a miscellaneous gathering together without regard to suitability or order.

Omorca. The goddess who was sovereign of the universe when it was first created. It was covered with water and darkness, but contained some few animals of monster forms, representations of which may be seen in the temple of Bel.—*Berosius.*

Om'phale (3 syl.). The masculine but attractive queen of Lydia, to whom Herculës was bound a slave for three years. He fell in love with her, and led an effeminate life spinning wool, while Om'phale wore the lion's skin and was lady paramount.

On dit (*French*). A rumour, a report; as "There is an *on dit* on Exchange that Spain will pay up its back dividends."

Onion Pennies. Roman coins dug up at Silchester; so called from one Onion, a giant who, the country people say, inhabited the buried city. Silchester used to be called by the British *Ard-Oneon—i.e.,* Ardal Onion (the region of Einion or Onion).

Only (*The*). Jean Paul Friedrich Richter (1763-1825). Carlyle says, "In the whole circle of literature we look in vain for his parallel." (German, *Der Einzigë.*)

On'slow, invoked by Thomson in his "Autumn," was Arthur Onslow, the Speaker of the House of Commons, termed *clarum ac venera'bilë nomen.* It was said of him that "his knowledge of the Constitution was only equalled by his attachment to it."

Onu'phis. The ball consecrated to Osi'ris.—*Egyptian mythology.*

O'nus (*Latin*). The burden, the blame, the responsibility; as, "The whole *onus* must rest on your own shoulders."

O'nus Proban'di. The obligation of proof; as, "The onus probandi rests with the accuser."

Onu'va. The Venus of the ancient Gauls.—*Celtic mythology.*

Onyx is Greek for a finger-nail; so called because its colour resembles that of the finger-nail.

Opal. (*See* CERAUNIUM.)

Open Ses'amë. The charm by which the door of the robbers' dungeon flew open. The reference is to the tale of "The Forty Thieves," in the "Arabian Nights."

These words were the only "open sesamë" to their feelings and sympathies.—*E. Shelton.*

The spell loses its power, and he who should hope to conjure with it would find himself as much mistaken as Cassim when he stood crying "Open, Wheat;" "Open, Barley," to the door which obeyed no sound but "Open, Sesame."

Ophe'lia. Daughter of Polo'nius the chamberlain. Hamlet fell in love with her, but after his interview with the Ghost found it incompatible with his plans to marry her. Ophelia, thinking his "strange conduct" the effect of madness, becomes herself demented, and in her attempt to gather flowers is drowned. —*Shakespeare, "Hamlet."*

Opin'icus. A fabulous monster, composed of dragon, camel, and lion, used in heraldry. It forms the crest of the Barber Surgeons of London.

O'pium-eater (*The English*). Thomas de Quincey, author of "Confessions." (1785-1850.)

Oppidan of Eton. A student not on the foundation like a king's scholar.

Opportunity. The presence of a harbour. Timely as a port to a ship. (Latin, *ob portus*, near a harbour.)

Optimë (plural, *op-ti-mēs*), in Cambridge phraseology, is a graduate in honours below a wrangler. Of course the Latin *optimus* (a best-man) is the *fons et origo* of the term. Optimës are of two grades: a man of the higher group is termed a *senior* optimë, while one of the inferior class is called a *junior* optimë.

Op'timism, in moral philosophy, is the doctrine that "whatever is, is right;" that everything which happens is for the best.

O'pus Ma'jus. The great work of Roger Bacon.

Opus Op'eran'tis, in theology, means that the personal piety of the person who does the act, and not the act itself, causes it to be an instrument of grace. Thus, in the Eucharist, it is the faith of the recipient which makes it efficient for grace.

Opus Opera'tum, in theology, means that the act conveys grace irrespectively of the receiver. Thus baptism is said by many to convey regeneration to an infant in arms.

Or ever. Ere ever. (Saxon, *ær*, before.)

Oracle. The following are famous responses:—

(1) When Crœsus consulted the Delphic oracle respecting a projected war, he received for answer, "Crœsus Halyn penetrans magnam, pervertit opum vim" (When Crœsus passes over the river Halys, he overthrows the strength of an empire). Crœsus supposed the oracle meant he would overthrow the enemy's empire, but it was his own that he destroyed.

(2) Pyrrhus, being about to make war against Rome, was told by the oracle: "Aio te, Æacidë, Roma'nos vin'cerë possë" (I say, Pyrrhus, that you the Romans can conquer), which may mean either *You, Pyrrhus, can overthrow the Romans*, or *Pyrrhus, the Romans can overthrow you.*

(3) Another prince, consulting the oracle concerning a projected war, received for answer: "Ibis redi'bis nunquam per bella peribis" (You shall go shall return never you shall perish by the war). It will be seen that the whole gist of this response depends on the place of the omitted comma: it may be *You shall return, you shall never perish in the war*, or *You shall return never, you shall perish in the war*, which latter was the fact.

(4) Philip of Macedon sent to ask the oracle of Delphi if his Persian expedition would prove successful, and received for answer—

The ready victim crowned for death
Before the altar stands.

Philip took it for granted that the "ready victim" was the king of Persia, but it was Philip himself.

(5) When the Greeks sent to Delphi to know if they would succeed against the Persians, they were told—

Seed-time and harvest, weeping sires shall tell
How thousands fought at Salamis and fell.

But whether the Greeks or the Persians were to be "the weeping sires," deponent stateth not, nor whether the thousands "about to fall" were to be Greeks or Persians. (*See* PUNCTUATION.)

Oracle of the Holy Bottle, Bacbuc, near Cathay, in Upper India. Books iv. and v. of Rabelais are occupied by the search for this oracle. The ostensible object was to obtain an answer to a question which had been put to sibyl and poet, monk and fool, philosopher and witch, judge and "sort," viz., "Whether Panurge should marry or not?" The whole affair is a disguised satire on the church. The celibacy of the clergy was for a long time a moot point of great difficulty, and the "Holy Bottle" or cup to the laity was one of the moving causes of the "great schisms" from the Roman Catholic church. The crew setting sail for the Bottle refers to Anthony duke of Vendome, afterwards king of Navarre, setting out in search of religious truth. Bacbuc is the Hebrew for a bottle. The anthem sung before the fleet set sail was "When Israel went out of bondage," and all the emblems of the ships bore upon the proverb "In vino veritas." Bacbuc is both the bottle and the priestess of the bottle.

Oracle of Sieve and Shears. This method of divination is mentioned by Theoc'ritos. The *modus operandi* was as follows:—The points of the shears were stuck in the rim of a sieve, and two persons supported them with their fingertips. Then a verse of the Bible was read aloud, and St. Peter and St. Paul were asked if it was A, B, or C (naming the persons suspected). When the right person was named the sieve would suddenly turn round.

> Searching for things lost with a sieve and shears.
> —*Ben Jonson,* "*Alchemist,*" i. 1.

The Oracle of the Church. St. Bernard. (1091-1153.)

Sir Oracle. A dogmatical person, one not to be gainsaid. The ancient oracles professed to be the responses of the gods, from which there could be no appeal.

> I am Sir Oracle,
> And when I ope my lips let no dog bark.
> *Shakespeare,* "*Merchant of Venice,*" i. 1.

Orange Blossoms worn at Weddings. The Saracen brides used to wear orange blossoms as an emblem of fecundity; and occasionally the same emblem may have been worn by European brides ever since the time of the crusades; but the general adoption of wreaths of orange blossoms for brides is comparatively a modern practice, due especially to the recent taste for flower-language. The subject of bridal decorations being made a study, and the orange flower being found suitable, from the use made of it by the ancient Saracens, it was introduced by modistes as a fit ornament for brides. The notion once planted soon became a custom, now very general, adopted by all brides who study the conventions of society, and follow the accepted fashions.

The Orange Lilies. The 35th Foot; so called from their orange facings.

William of Orange. William III. of England. (1650, 1669-1702.)

Orangeman. A name given by Roman Catholics to the Protestants of Ireland, on account of their adhesion to William III. of the House of Orange; they had been previously called "Peep-of-Day Boys." The Roman party were Jac'obites.

Orange Peel. A nickname given to Sir Robert Peel when Chief Secretary for Ireland (1812-1818), on account of his strong anti-Catholic proclivities. (*See above.*)

Orange-tawny. The ancient colour appropriated to clerks and persons of inferior condition. It was also the colour worn by the Jews. Hence lord Bacon says, "Usurers should have orange-tawny bonnets, because they do Judaise" (Essay xli). Bottom the weaver asked Quince what coloured beard he was to wear for the character of Pyr'amus: "I will discharge it in either your straw-coloured beard, your orange-tawny beard, your purple-ingrain beard, or your French crown-colour, which is a perfect yellow" ("Midsummer Night's Dream," i. 2).

Oran'ia. The lady-love of Am'adis of Gaul.

Orator Henley. The Rev. John Henley, who for about thirty years delivered lectures on theological, political, and literary subjects. (1692-1756.)

Orbil'ian Stick (*The*). A cane or birch-rod.

Orbilius was the schoolmaster who taught Horace, and Horace calls him *Plago'sus* (the flogger).—*Ep.* ii. 71.

Orc (in "Orlando Furioso"). A sea-monster that devoured men and women. He haunted the seas near Ireland. Orlando threw an anchor into his open jaws, and then dragged the monster to the Irish coast, where he died.

Or'ca. The Orkney Islands, or Arcades.

Or'chard properly means a kitchen garden, a yard for herbs. (Saxon, *ort-geard—i.e.*, wort-yard). Wort enters into the names of numerous herbs, as mug-wort, liver-wort, spleen-wort, &c.

Or'cus. The abode of the dead; death.—*Roman mythology.*

Or'deal (Saxon, *great judgment*), instituted long before the Conquest, and not abolished till the reign of Henry III. Ordeals were of several kinds, but the most usual were by *wager of battle*, by *hot* or *cold water*, and by *fire*. This method of "trial" was introduced from the notion that God would defend the right, even by miracle if needful.

(1) *Wager of battle*, was when the accused person was obliged to fight any one who charged him with guilt. This ordeal was allowed only to persons of rank.

(2) *Of fire*, was another ordeal for persons of rank only. The accused had to hold in his hand a piece of red-hot iron, or had to walk blindfold and barefoot among nine red-hot plough-shares laid at unequal distances. If he escaped uninjured he was accounted innocent, *aliter non*. This might be performed by deputy.

(3) *Of hot water*, was an ordeal for the common people. The accused was required to plunge his arm up to the elbow in scalding hot water, and was pronounced guilty if the skin was injured in the experiment.

(4) *Of cold water*, was also for the common people. The accused, being bound, was tossed into a river: if he *sank* he was acquitted, but if he *floated* he was accounted guilty.

(5) *Of the bier*, when a perso· suspected of murder was required to touch the corpse, and if guilty the "blood of the dead body would start forth afresh."

(6) *Of the eucharist*. This was for clergymen suspected of crime. It was supposed that the elements would choke him, if taken by a guilty man.

(7) *Of the corsned*, or consecrated bread and cheese. Godwin earl of Kent is said to have been choked when he submitted to this ordeal, being accused of the murder of the king's brother.

(8) *Of lot*, two dice, one marked by a cross, being thrown.

It was a fiery ordeal. A severe test. (*See above, No.* 2.)

Order. When members of the House of Commons and other debaters call out *Order*, they mean that the person speaking is transgressing the rules of the House.

To move for the order of the day. A method of putting aside a disagreeable question. If the motion is carried, the "orders" must be read and proceeded with in regular course; but this routine may be set aside by a motion "to adjourn."

Order of the Cockle. Created by St. Louis in 1269, in memory of a disastrous expedition made by sea for the succour of Christians. Perrot says it scarcely survived its foundation.

Ordigale. The otter, in the tale of "Reynard the Fox," part iii.

Or'dinary (*An*). One who has an "ordinary or regular jurisdiction" in his own right, and not by deputation. Thus a judge who has authority to take cognisance of causes in his own right is an ordinary. A bishop is an ordinary in his own diocese, because he has authority to take cognisance of ecclesiastical matters therein; but an archbishop is the ordinary of his province, having authority in his own right to receive appeals therein from inferior jurisdictions. The chaplain of Newgate is also called the ordinary thereof.

Ore'lio. The steed of Don Roderick, the last of the Goths, noted for its speed and symmetry.

Orella'na. The river Amazon in America; so called from Orella'na, lieutenant of Pizarro.

Orfeo and **Heuro'dis.** The tale of Orpheus and Euryd'icë, with the Gothic machinery of elves or fairies.

Or'gies (2 syl.). Drunken revels, riotous feasts; so called from the nocturnal festivals in honour of Bacchus. (Greek, *orgë*, violent emotion.)

Orgoglio (pron. *Or-gole'-yo*. The word is Italian, and means "Arrogant

Pride," or *The Man of Sin*). A hideous giant as tall as three men; he was son of Earth and Wind. Finding the Red Cross Knight at the fountain of Idleness, he beats him with a club and makes him his slave. Una, hearing of these mischances, tells king Arthur, and Arthur liberates the knight and slays the giant. *Moral.*—The Man of Sin had power given him to "make war with the saints and to overcome them" for "forty and two months" (Rev. xiii. 5, 7), then the "Ancient of Days came," and overcame him (Dan. vii. 21, 22).—*Spenser, "Faëry Queen,"* bk. i.

*** Arthur first cut off Orgoglio's *left arm—i.e.*, Bohemia was first cut off from the Church of Rome. He then cut off the giant's *right leg—i.e.*, England; and this being cut off the giant fell to the earth, and was afterwards dispatched.

Or'gon. Brother-in-law of Tartuffe. His credulity is proverbial: he almost disbelieved his senses, and saw every one and every thing through the *couleur de rose* of his own honest heart.—*Molière, "Tartuffe."*

Oria'na. The beloved of Am'adis of Gaul, who called himself Beltene'bros when he retired to the Poor Rock.—*"Am'adis de Gaul,"* ii. 6.

Queen Elizabeth is sometimes called the "peerless Oriana," especially in the madrigals entitled the "Triumphs of Oria'na" (1601).

Oria'na. The nurseling of a lioness, with whom Esplandian, son of Oriana and Am'adis of Gaul, fell in love, and for whom he underwent all his perils and exploits. She is represented as the fairest, gentlest, and most faithful of womankind.

O'riande (*O'-re-ond*). A fay who lived at Roseflcur, and brought up Maugis d'Aygremont (*q.v.*). When her protégé grew up she loved him "d'un si grand amour, qu'elle doute fort qu'il ne se departe d'avecques elle."—*"Romance de Maugis d'Aygremont et de Vivian son Frère."*

O'riel. A fairy whose empire lay along the banks of the Thames, when king Oberon held his court in Kensington Gardens.—*Tickell, "Kensington Gardens."*

Oriflamme (3 syl.). First used in France as a national banner in 1119. It consisted of a crimson flag mounted on a gilt staff (un glaive tout doré où est attaché une bannière vermeille). The flag was cut into three "vandykes" to represent "tongues of fire," and between each was a silken tassel. This celebrated standard was the banner of St. Denis; but when the counts of Vexin became possessed of the abbey the banner passed into their hands. In 1082 Philippe I. united Vexin to the crown, and the sacred Oriflamme belonged to the king. It was carried to the field after the battle of Agincourt, in 1415. The romance writers say that "mescreans" (infidels) were blinded by merely looking on it. In the "Roman de Garin" the Saracens are represented as saying "If we only set eyes on it we are all dead men" (Se's attendons tuit sommes mors et pris). Froissart says it was no sooner unfurled at Rosbecq than the fog cleared off, leaving the French in light, while their enemies remained in misty darkness still. (*Or*, gold, referring to the staff; *flamme*, flame, referring to the tongues of fire.)

Origenists. An early Christian sect who drew their opinions from the writings of Origen. They maintained Christ to be the Son of God only by adoption, and denied the eternity of future punishments.

Original Sin. That corruption which is born with us, and is the inheritance of all the offspring of Adam. As Adam was the federal head of his race, when Adam fell the taint and penalty of his disobedience passed to all his posterity.

Oril'o or *Orillo* (in "Orlando Furioso," bk. viii.). A magician and robber who lived at the mouth of the Nile. He was the son of an imp and fairy. When any limb was lopped off he restored it by his magic power, and when his head was cut off he put it on his neck again. Astolpho encountered him, cut off his head, and fled with it. Orillo mounted his horse and gave chase. Meanwhile Astolpho with his sword cut the hair from the head. Life was in one particular hair, and as soon as that was severed the head died, and the magician's body fell lifeless.

Orin'da, called the "Incomparable," was Mrs. Katherine Philipps, who lived

in the reign of Charles II., and died of small-pox. Her praises were sung by Cowley, Dryden, and others. (*See* Dryden's ode "To the Memory of Mrs. Anne Killigrew.")

Ori'on. A giant hunter, noted for his beauty. He was blinded by Œnop'ion, but Vulcan sent Cedalion to be his guide, and his sight was restored by exposing his eyeballs to the sun. Being slain by Diana, he was made one of the constellations, and is supposed to be attended with stormy weather. "Assurgens fluctu nimbo'sus Orion."—*Virgil, "Æneid,"* i. 539.

As beautiful as Orion.—*Homer, "Iliad,"* xviii.

Wife of Orion. Sidê.

Dogs of Orion. Arctoph'onos and Ptoöph'agos.

Orkneys. Either the Teutonic *Orkn-eys* (the water or islands of the whirlpool), in allusion to the two famous whirlpools near the isle of Swinna; or else the Norwegian *Orkeyjar* (northern islands), the Hebridës being the *Sudreyjar*, or southern islands.

Orlando. The youngest son of Sir Rowland de Boys. Oliver, who hated him, persuaded him to wrestle with one Charles, a famous wrestler, hoping that Charles would kill him; but Orlando proved the victor. At the match the banished duke was present, with his daughter Rosalind, who took a lively interest in the young nobleman, and after the match gave him a chain, saying—"Gentleman, wear this for me." His brother Oliver now vowed to burn him in his chamber, and when Orlando was told of this vow he fled to the forest of Arden to join the party of the banished duke, his father's friend. Here he met Rosalind disguised as a country lad, seeking to join her father. In time they became acquainted with each other, and the duke assented to their union.—*Shakespeare, "As You Like It."*

Orlando, called Rotolando or Roland, and Rutlandus in the Latin chronicles of the middle ages, the paladin, was lord of Anglant, knight of Brava, son of Milo d'Anglesis and Bertha, sister of Charlemagne. Though married to Aldabella, he fell in love with Angel'ica, daughter of the infidel king of Cathay; but Angelica married Medo'ro, a Moor, with whom she fled to India. When Orlando heard thereof he turned mad, or rather his wits were taken from him for three months by way of punishment, and deposited in the moon. Astolpho went to the moon in Elijah's chariot, and St. John gave him an urn containing the lost wits of Orlando. On reaching earth again Astolpho first bound the madman, then holding the urn to his nose, the errant wits returned, and Orlando, cured of his madness and love, recovered from his temporary derangement.—"*Orlando Furioso.*" (*See* ANGELICA.)

Orlando or Roland was buried at Blayes, in the church of St. Raymond; but his body was removed afterwards to Roncesvallës, in Spain.

Orlando's Horn or *Roland's Horn.* An ivory horn called Olivant, mentioned a hundred times or more by Boiardo and Ariosto.

Peracto bello, Rolandus ascendit in montem, et rediit retro ad viam Runcivallis. Tunc insonuit tuba sua eburnea; et tantâ virtute insonuit, quod flatu omnis ejus tuba per medium scissa, et venæ colli ejus et nervi rupti fuisse feruntur.

Orlando's Sword. Durinda'na, which once belonged to Hector.

Orlando Furioso. An epic poem in forty-six cantos, by Ariosto (digested by Hoole into twenty-four books, but retained by Rose in the original form). The subject is the siege of Paris by Agramant the Moor, when the Saracens were overthrown. In the pagan army were two heroes—Rod'omont called the Mars of Africa, and Roge'ro. The latter became a Christian convert, and was baptised. The poem ends with a combat between these two, and the overthrow of Rodomont.

The anachronisms of this poem are most marvellous. We have Charlemagne and his paladins joined by king Edward of England, Richard earl of Warwick, Henry duke of Clarence, and the dukes of York and Gloucester (bk. vi.). We have cannons employed by Cymosco king of Friza (bk. iv.), and also in the siege of Paris (bk. vi.). We have the Moors established in Spain, whereas they were not invited over by the Saracens for nearly 300 years after Charlemagne's death. In Book xvii. we have Prester John, who died 1202; and in the last three, Constantine the Great, who died 337.

Orlando Innamora'to (Roland the paladin in love). A romantic epic in

three books, by the count Boiardo of Scandiano, in Italy (1495).

There is a burlesque in verse of the same title by Berni of Tuscany (1538), author of "Burlesque Rhymes."

Orleans. *Your explanation is like an Orleans comment—i.e.* Your comment or explanation makes the matter more obscure. The Orleans college was noted for its wordy commentaries, which darkened the text by overlading it with words.—*A French proverb.*

Or'mandine (3 syl.). The necromancer who by his magic arts threw St. David for seven years into an enchanted sleep, from which he was redeemed by St. George.—"*The Seven Champions of Christendom*," i. 9.

Or'mulum. A paraphrase of Scripture in Anglo-Saxon verse; so called from the name of the author, Orm or Ormin (13th cent.).

Ormusd or *Ormuzd.* The principle or angel of light and good, and creator of all things, according to the Magian system. (*See* AHRIMAN.)

Oromas'des (4 syl.). The first of the Zoroastrian trinity. The divine goodness of Plato; the deviser of creation (the father). The second person is Mithras, the eternal intellect, architect of the world; the third, Arim'anës (Psychë), the mundane soul.

O'roŏnda'tës. Only son of a Scythian king, whose love for Stati'ra (widow of Alexander the Great, and daughter of Dari'us) leads him into numerous dangers and difficulties, which he surmounts.—*La Calprenède*, "*Cassandra*" (*a romance*).

Oros. The Apollo of Egyptian mythology.

Oro'sius (*General History of*), from Creation to A.D. 417, in Latin, by a Spanish presbyter of the 5th century, was translated into Anglo-Saxon by Alfred the Great.

Orotalt, according to the Greek writers, was the Bacchus of the ancient Arabs. This, however, is a mistake, for the word is a corruption of *Allah Taala* (God the Most High).

Orpheus (2 syl.). A Thracian poet who could move even inanimate things by his music. When his wife Eurydicë died he went into the infernal regions, and so charmed king Pluto that Eurydice was released from death, on the condition that Orpheus would not look back till he reached the earth. He was just about to place his foot on the earth when he turned round, and Eurydice vanished from him in an instant. Pope introduces this tale in his "St. Cecilia's Ode."

The tale of Orpheus is thus explained: Aëdoneus, king of Thespro'tia, was for his cruelty called Pluto, and having seized Euryd'icë as she fled from Aristæos, detained her captive. Orpheus obtained her release on certain conditions, which he violated, and lost her a second time.

Orpheus of Highwaymen. So Gay has been called on account of his "Beggars' Opera." (1688-1732.)

Orrery. An astronomical toy to show the relative movements of the planets, &c., invented by George Graham, who sent his model to Rowley, an instrument maker, to make one for prince Eugène. Rowley made a copy of it for Charles Boyle, third earl of Orrery, and Sir Richard Steele named it an Orrery out of compliment to the earl. One of the best is Fulton's, in Kelvingrove Museum, West End Park, Glasgow.

Orsin. One of the leaders of the rabble that attacked Hudibras at a bear-baiting. He was "famous for wise conduct and success in war." Joshua Gosling, who kept the bears at "Paris Garden," in Southwark, was the academy figure of this character.

Orsi'ni (*Maffio*). A young Italian nobleman, whose life was saved by Genna'ro at the battle of Rim'ini. Orsini became the staunch friend of Genna'ro, but both were poisoned at a banquet given by the princess Neg'roni. —*Donizetti*, "*Lucrezia di Borgia*" (*an opera*).

Orson. Twin brother of Valentine, and son of Bellisant, sister of king Pepin and wife of Alexander, emperor of Constantinople. The twin brothers were born in a wood near Orleans, and Orson was carried off by a bear, which suckled him with her cubs. When he grew up he was the terror of France, and was called the *Wild Man of the Forest.* He was reclaimed by Valentine, overthrew the Green Knight, and married

Fezon, the daughter of duke Savary of Aquitaine. (French, *ourson*, a little bear.)—"*Valentine and Orson.*"

Orts. Crumbs, refuse. (Saxon, *orettan*, to make worthless; Gaelic, *ord*; Irish, *orda*, a fragment; our *ordure*.) Kilian, with more wit than truth, derives the word from *over-ate—i.e.*, what is left after eating.

I shall not eat your orts—i.e., your leavings.

> Let him have time a beggar's orts to crave.
> *Shakespeare*, "*Rape of Lucrece.*"

Ortus. *Ortus a quercu, non a sal'icĕ.* Latin for "sprung from an oak, and not from a willow"—*i.e.*, stubborn stuff; one that cannot bend to circumstances.

Ortwine (2 syl.). Knight of Metz, sister's son of Sir Hagan of Trony, a Burgundian in the "Nibelungen-Lied."

Orvie'tan (3 syl.) or *Venice treacle*, once believed to be a sovereign remedy against poison. (*See* Sir Walter Scott's "Kenilworth," ch. xiii.)

Orville (*Lord*). Hero of "Eveli'na," a novel by Miss Burney.

Os Sacrum (*See* Luz). A triangular bone situate at the lower part of the vertebral column, of which it is a continuation. Some say this bone was so called because it was in the part used in sacrifice, or the sacred part; Dr. Nash says it is so called "because it is much bigger than any of the vertebræ;" but the Jewish rabbins say the bone is called sacred because it resists decay, and will be the germ of the "new body" at the resurrection.—*Hudibras*, pt. iii. c. 2.

Osbaldistone. Nine of the characters in Sir Walter Scott's "Rob Roy" bear this name. There are (1) the London merchant and Sir Hildebrand, the heads of two families; (2) the son of the merchant is Francis, the *pretendu* of Diana Vernon; (3) the "distinguished" offspring of the brother are Percival *the sot*, Thorncliffe *the bully*, John *the gamekeeper*, Richard *the horse-jockey*, Wilfred *the fool*, and Rashleigh *the scholar*, by far the worst of all. This last worthy is slain by Rob Roy, and dies cursing his cousin Frank, whom he had injured in every way he could contrive.

Oseway (*Dame*). The ewe, in the tale of "Reynard the Fox."

Osi'ris (in Egyptian mythology). Judge of the dead, and potentate of the kingdom of the ghosts. This brother and husband of Isis was worshipped under the form of an ox. The word means *Many-eyed.*

Oslade or *Ouslade.* God of luxury and pleasure—*Slavonic mythology.*

Osmand. A necromancer, who by his enchantments raised up an army to resist the Christians. Six of the Champions of Christendom were enchanted by Osmand, but St. George restored them. Osmand tore off his hair in which lay his spirit of enchantment, bit his tongue in two, embowelled himself, cut off his arms, and then died.—"*The Seven Champions of Christendom*," i. 19.

Osnaburg. *The duke of York was bishop of Osnaburg.* Not prelate, but sovereign-bishop. By the treaty of Westphalia, in 1648, it was decreed that the ancient bishopric should be vested alternately in a Catholic bishop and a Protestant prince of the House of Luneburg. Frederick duke of York was the last sovereign-bishop of Osnaburg. In 1803 the district was attached to Hanover, and it now forms part of the kingdom of Prussia.

Os'pray or *Osprey* (the bone-breaker). So called because fragments of bones have been discovered in its stomach. Hanmer says that the ospray will bring up "foundling" birds with its own nestlings. (Latin, *os frango.*)

Ossa. *Heaping Ossa upon Pelion.* Adding difficulty to difficulty; fruitless efforts. The allusion is to the attempt of the giants to scale heaven by piling mount Ossa upon mount Pelion.

Osse'o. Son of the Evening Star. When "old and ugly, broken with age, and weak with coughing," he married Oweenee, youngest of the ten daughters of a North hunter. She loved him in spite of his ugliness and decrepitude, because "all was beautiful within him." One day as he was walking with his nine sisters-in-law and their husbands, he leaped into the hollow of an oak-tree, and came out "tall and straight and strong and handsome;" but Oweenee at the same moment was changed into a weak old woman, "wasted, wrinkled, old, and ugly:" but the love of Osse'o

was not weakened. The nine brothers and sisters-in-law were all transformed into birds for mocking Osseo and Oweenee when they were ugly, and Oweenee recovering her beauty had a son, whose delight as he grew up was to shoot at his aunts and uncles, the birds that mocked his father and mother.—*Longfellow, "Hiawatha,"* xii.

Os'sian. The son of Fingal, a Scottish warrior-bard who lived in the third century. The poems called "Ossian's Poems" were first published by James M'Pherson in 1760, and professed to be translations from Erse manuscripts collected in the Highlands. This is not true. M'Pherson no doubt based the poems on traditions, but not one of them is a translation of an Erse manuscript; and so far as they are Ossianic at all, they are Irish and not Scotch.

Ostend' Manifesto. A declaration made in 1857 by the ministers of the United States in England, France, and Spain, "that Cuba must belong to the United States."

Oster-Monath. Saxon name of April.

Ostler, wittily derived from *cattealer*, but actually from the French *ostelier*, an innkeeper.

Os'tracis'm. Oyster-shelling, blackballing, or expelling. Clis'thenēs gave the people of Attica the power of removing from the state, without making a definite charge, any leader of the people likely to subvert the government. Each citizen wrote his vote on an oyster-shell (*ostracon*), whence the term.

Os'trich. When hunted the ostrich will run a certain distance and then thrust its head into a bush, thinking because it cannot see that it cannot be seen by the hunters. (*See* CROCODILE.)

Ostrich Brains. It was Heliogab'alus who had battues of ostriches for the sake of their brains. Smollett says "he had 600 ostriches compounded in one mess."—*"Peregrine Pickle."*

Ostrich Stomachs. Strong stomachs which will digest anything. The ostrich swallows large stones to aid its gizzard, and when confined where it cannot obtain them will swallow pieces of iron or copper, bricks or glass.

Oswald's Well commemorates the death of Oswald, Christian king of Northumbria, who fell in battle before Penda, Pagan king of Mercia, in 642.

Otarid. The Mercury of the Asad tribe.—*Arabian mythology.*

Othello (in Shakespeare's tragedy so called). A Moor, commander of the Venetian army, who eloped with Desdemo'na. Brabantio accused him of necromancy, but Desdemona being sent for refuted the charge. The Moor being then sent to drive the Turks from Cyprus, won a signal victory. On his return Iago played upon his jealousy, and persuaded him that Desdemona intrigued with Cassio. He therefore murdered her, and then stabbed himself.

Othello the Moor. Shakespeare borrowed this tale from the seventh of Giovanni Giraldi Cinthio's third decade of stories. Cinthio died 1573.

Oth'man, *Os'man*, or *Oth'oman*, surnamed the *Conqueror*. Founder of the Turkish power, from whom the empire is called the *Ottoman*, and the Turks are called *Osmans*, *Othmans*, *Osmanli*, &c. Peter the Great being hemmed in by the Turks on the banks of the Pruth, was rescued by his wife Catharine, who negotiated a peace with the grand vizier.

O'tium cum Dig. (*dignita'te*). Retirement after a person has given up business and has saved enough to live upon in comfort. The words are Latin, and mean "retirement with honour." They are more frequently used in jest, familiarity, and ridicule.

Oton-ta'la. The Sea of Stars.

O'Trigger (*Sir Lucius*) in *"The Rivals,"* Sheridan.

Oui (French for "yes"). A contraction of "Hoc illud." Thus *hoc-ill', ho'-il, o' il, oïl, oï, oui.*

Ou'tis (Greek, *nobody*). A name assumed by Odusseus in the cave of Polyphēmos. When the monster roared with pain from the loss of his eye, his brother giants demanded from a distance who was hurting him: "Nobody," thundered out Polyphemos, and his companions went their way. Odusseus in Latin is Ulysses.

Outrigger. The leader of a unicorn team. The earl of Malmesbury, in 1867, so called the representative of the minority in the three-cornered constituency.

Ou'zel. The black-bird; sometimes the thrush is so called (French, *oisel*, a bird). Bottom speaks of the "ousel cock, so black of hue with orange-tawny bill."—"*Midsummer Night's Dream.*"

Ova'tion. A triumph; a triumphal reception or entry of the second order. So called from *ovis*, a sheep, because the Romans sacrificed a sheep to a victorious general to whom an ovation was accorded, but an ox to one who had obtained a "triumph."

Over. Greek, *huper;* Latin, *super;* German, *über;* Saxon, *ofer;* Dutch, *over.*

Overy. *St. Mary Overy* (Southwark). John Overie was a ferryman, who used to ferry passengers from Southwark to the City, and accumulated a hoard of wealth by penurious savings. His daughter Mary, at his decease, became a nun, and founded the church of St. Mary Overy on the site of her father's house.

O'verdo (*Justice*), in Ben Jonson's "Bartholomew Fair."

Overreach (*Sir Giles*). The photograph of Sir Giles Mompesson, a noted usurer outlawed for his misdeeds. He is an unscrupulous, grasping, proud, hard-hearted rascal in "A New Way to pay Old Debts," by Massinger.

Overture. A piece of music for the opening of a concert. To "make an overture to a person" is to be the first to make an advance either towards a reconciliation or an acquaintance. (French, *ouverture*, opening.)

Ovid. *The French Ovid.* Du Bellay, one of the Pleiad poets; also called the "father of grace and elegance." (1524-1560.)

Ow'ain (*Sir*). The Irish knight who passed through St. Patrick's purgatory by way of penance.—*Henry of Saltrey, "The Descent of Owain."*

Owen Meredith. Robert Bulwer Lytton.

Owl. Owls hoot in B♭ and G♭, or F♯ and A♭. (*See* ASCALAPHOS.)

Owl, the emblem of Athens, because owls abound there. As Athe'na (Minerva) and Athe'næ (Athens) are the same word, the owl was given to Minerva for her symbol also.

The owl was a baker's daughter. Our Saviour went into a baker's shop to ask for something to eat. The mistress of the shop instantly put a cake into the oven for him, but the daughter said it was too large, and reduced it half. The dough, however, swelled to an enormous size, and the daughter cried out "Heugh! heugh! heugh!" and was transformed into an owl. Ophelia alludes to this tradition in the line—

> Well, God 'ield you! They say the owl was a baker's daughter.—*Shakespeare, "Hamlet."*

Owl-glass (German, *Eulenspiegel*). Thyl, son of Klaus Eulenspiegel, prototype of all the knavish fools of modern times. He was a native of Brunswick, and wandered about the world playing all manner of tricks on the people he encountered. Hence *espiègle*, the French for waggish; and also the noun *espiègle*, a wag. (Died 1350.)

Ox. Emblematic of St. Luke. It is one of the four figures which made up Ezekiel's cherub (i. 10). The ox is the emblem of the priesthood, and has been awarded to St. Luke because he dwells more than any other of the Evangelists on the priestly character of Christ.

The ox is also the emblem of St. Frideswide, St. Leonard, St. Sylvester, St. Medard, St. Julietta, and St. Blandina.

He has an ox on his tongue. (Latin, *Bovem in lingua habe're*, to be bribed to silence). The Greeks had the same expression. The Athenian coin was stamped with the figure of an ox. The French say, *Il a un os dans la bouche*, referring to a dog which is bribed by a bone.

The black ox hath trampled on you ("The Antiquary"). Misfortune has come to your house. You are hen-pecked. A black ox was sacrificed to Pluto, the infernal god, as a white one was to Jupiter.

The black ox never trod upon his foot (common proverb). He never knew sorrow. He is not married. (*See above.*)

The dumb ox. St. Thomas Aqui'nas; so named by his fellow-students at Cologne, on account of his dullness and taciturnity. (1224-1274.)

Ox of the Deluge. The Irish name for a great black deer, probably the

Megace'ros Hiber'nicus, or Irish elk, now extinct

Ox-eye. A cloudy speck which indicates the approach of a storm. When Elijah heard that a speck no bigger than a "man's hand" might be seen in the sky, he told Ahab that a torrent of rain would overtake him before he could reach home (1 Kings xviii. 44, 45). Thomson alludes to this storm-signal in his "Summer."

Oxford. *The College Ribbons.*
Balliol, pink, white, blue, white, pink.
Brasenose, black, and gold edges.
Christ Church, blue, with red cardinal's hat.
Corpus, red and blue stripe.
Exeter, black, and red edges.
Jesus, green, and white edges.
Lincoln, blue, with mitre.
Magdalen, black and white.
Merton, blue, and white edges, with red cross.
New College, three pink and two white stripes.
Oriel, blue and white.
Pembroke, pink, white, pink.
Queen's, red, white, blue, white, blue, white, red.
St. John's, yellow, black, red.
Trinity, blue, with double dragon's head, yellow and green, or blue, with white edges.
University, blue, and yellow edges.
Wadham, light blue.
Worcester, blue, white, pink, white, blue.
HALLS.
St. Alban's, blue, with arrow-head.
St. Edmond's, red, and yellow edges.
St. Mary, white, black, white.
Magdalen, black, and blue edges.

Oxford Blues. The Royal Horse Guards. Oxford *Boat Crew*, dark blue.

Oxford Stroke (in rowing). A long, deep, high-feathered stroke, excellent in very heavy water. The Cambridge stroke is a clear, fine, deep sweep, with a very low feather, excellent in smooth water. The Cambridge pull is the best for smooth water and a short reach, but the Oxford for a "lumpy" river and a four-mile course.

O'yer and Ter'miner (*Courts of*) are general gaol deliveries, held twice a-year in every county. "Oyer" is French for *to hear—i.e.*, hear in court or try; and "terminer" is French for *to conclude*. The words mean that the commissioners appointed are to hear and bring to an end all the cases in the county.

O Yes! O Yes! O Yes! French *oyez* (hear ye).

Oyster. *No more sense than an oyster.* This is French, *Il raisonne comme une huitre.* Oysters have a mouth, but no head.
An oyster part. An actor who appears, speaks, or acts only once. Like an oyster he opens but once.
Who eats oysters on St. James's day will never want. St. James's day is the first day of the oyster season (August 5th), when oysters are an expensive luxury eaten only by the rich. By 6, 7 Vict. c. 79, the oyster season begins September 1, and closes April 30.

P

P. This letter is a rude outline of a man's mouth, the upright being the neck. In Hebrew it is called *pe* (the mouth).

P. *The five P's.* William Oxberry was so called, because he was Printer, Poet, Publisher, Publican, and Player. (1784-1824.)

P.C. (*patres conscripti.*) The Roman senate. The hundred senators appointed by Romulus were called simply *patres*; a second hundred added by Tatius, upon the union of the Sabines with the Romans, were called *patres mino'rum gentium*; a third hundred subsequently added by Tarquin'ius Priscus were termed *patres conscripti*, an expression applied to a fourth and fifth hundred *conscribed* to the original patres or senators. Latterly the term was applied to the whole body.

P.P. in music is not for *pianissimo*, but for *più piano* (more softly).

P.P.C. (*pour prendre congé*). For leave-taking; sometimes written on the address cards of persons about to leave a locality, when they pay their farewell visits. In English, *paid parting call.*

P.S. (*post-scriptum*). Written afterwards—*i.e.*, after the letter or book was finished. (*Latin.*)

P's and Q's. *Mind your P's and Q's.* Be very circumspect in your behaviour.

Several explanations have been suggested, but none seem to be wholly satisfactory. The following comes nearest to the point of the caution:—In the reign of Louis XIV., when wigs of unwieldy size were worn, and bows were made with very great formality, two things were especially required, a "step" with the feet, and a low bend of the body. In the latter the wig would be very apt to get deranged, and even to fall off. The constant caution therefore of the French dancing-master to his pupils was "Mind your P's (*i.e.*, *pieds*, feet) and Q's (*i.e.*, *queues*, wigs)."

Three other explanations are ingenious, but do not carry out the force of the expression. One is this:—Children are very apt to confound the *p* and *q*; this was especially the case when they were taught from a horn-book, and the old dame had to warn her child-scholar many and many a time to "mind his P's and Q's."

A third solution is as follows:—When scores were kept in public-houses with a tally, *p* was set down for "pints," and *q* for "quarts." Mine host would then say to the person sent out to make the score "Mind your P's and Q's," and not unfrequently would the customer also give the same caution, that he might not be charged for quarts instead of pints.

The next suggestion is somewhat similar:—Punch used to be sold in bowls of two sizes: the P size was a shilling, and the Q size sixpence. When two clubbed together, one might say "Mind your P's and Q's"—*i.e.*, Do not take a small, but the double measure.

Paba'na (*The*) or *Peacock Dance*. A grave and stately Spanish dance, so called from the manner in which the lady held up her skirt during the performance.

Pacha-Ca'mac. The creator of the universe, according to the Peruvian mythology; so called from the valley of Pacha-ca'ma, where the Incas had a splendid temple to his honour.

Pacific Ocean. So called by Magellan, because he enjoyed calm weather and a placid sea when he sailed across it, all the more striking after the stormy and tempestuous passage of the adjoining straits.

The Pacific.

Amadeus VIII., count of Savoy. (1383, 1391-1439, died 1451.)

Frederick III., emperor of Germany. (1415, 1440-1493.)

Olaus III. of Norway. (*, 1030-1093.)

Pac'olet. A dwarf in the service of lady Clerimond. He had a winged horse, which carried off Valentine, Orson, and Clerimond from the dungeon of Ferragus to the palace of king Pepin, and afterwards carried Valentine to the palace of Alexander, emperor of Constantinople, his father.—"*Valentine and Orson.*"

It is a horse of Pacolet (French). A very swift one, that will carry the rider anywhere; in allusion to the enchanted flying horse of wood, belonging to the dwarf Pac'olet. (*See above.*)

I fear neither shot nor arrow, nor any horse how swift soever he may be, not though he could outstrip the Pegasus of Perseus or of Pacolet, being assured that I can make good my escape.—*Rabelais*, bk ii. 24.

Pacto'lus. *The golden sands of the Pactolus.* The gold found in the Pacto'lian sands was from the mines of mount Tmo'lus; but the supply ceased at the commencement of the Christian era. (*See* MIDAS.) Now called Bagouly.

Pad'alon. The abode of departed spirits.—*Hindu mythology.*

Padding. The filling-up stuff of serials. The padding of coats and gowns is the wool, &c., put in to make the figure of the wearer more ship-shape. Figuratively, stuff in books or speeches to spin them out.

Paddington Fair. A public execution. Tyburn, where executions formerly took place, is in the parish of Paddington. Public executions were abolished in 1863.

Paddle your own Canoe. Mind your own business.

Paddock. *Cold as a paddock.* A paddock is a toad or frog; and we have the corresponding phrases "cold as a toad," and "cold as a frog." Both are cold-blooded. "Paddock calls."—*Macb.* i. 1.

Paddy. An Irishman. A corruption of St. Patrick, Irish *Padhrig*.

Paddi-whack means an Irish wag, wag being from the Saxon *wág-ian*.

Pad'ua was long supposed by the Scotch to be the chief school of necro-

mancy; hence Sir Walter Scott says of the earl of Gowrie—

> He learned the art that none may name
> In Padua, far beyond the sea.
> "*Lay of the Last Minstrel.*"

Paduasoy or *Padësoy.* A silk cloth (*Padua-soie*).

Pæan. The physician of the celestial gods; the deliverer from any evil or calamity. Also a song to Apollo, praying him to avert some dreaded evil; so called because it began with "Io Pæan." Homer applies it to a triumphal song in general.

Pagan properly means "belonging to a village" (Latin, *pagus*). The Christian church fixed itself first in cities, the centres of intelligence. Long after it had been established in towns, idolatrous practices continued to be observed in rural districts and villages, so pagan and villager meant the same thing. (*See* HEATHEN.)

Page (1 syl.). A boy attendant. Russian, *pay*, a boy; Greek, *pais;* Italian, *paggio;* Spanish, *page;* Welsh, *bachgen;* our *boy.*)

Mr. and Mrs. Page. Inhabitants of Windsor. The lady joins with Mrs. Ford to trick Sir John Falstaff.

Anne Page. Daughter of the above, in love with Fenton. Slender, the son of a country squire, shy, awkward, and a booby, greatly admires the lady, but has too faint a heart to urge his suit further than to sigh in audible whispers "Sweet Anne Page!"

William Page. A school-boy, the brother of Anne.—*Shakespeare, "The Merry Wives of Windsor."*

Pago'da. A temple in China, Hindustan, &c. (Hindustanee, *boot-khuda,* abode of God; Persian, *put-gada,* idol-house.)

Paint. The North-American Indians paint their faces only when they go to war; when hostilities are over they wash the paint off.

Painter. The rope which binds a ship's boat to the ship. (Irish, *painter,* a snare.)

I'll cut your painter for you. I'll send you to the right about in double quick time. If the painter is cut, of course the boat drifts away.

Characteristics of the painters. The brilliant truth of a Watteau, the dead reality of a Poussin, the touching grace of a Reynolds,

> The colouring of Titian, the expression of Rubens, the grace of Raphael, the purity of Domenichino, the correggioscity of Correggio, the learning of Poussin, the airs of Guido, the taste of the Carrachi, the grand contour of Angelo.—*Sterne.*

Prince of Painters. Parrhas'ios, the Greek painter, so called himself. (5th century B.C.)

Apelles of Cos. (4th century B.C.)

Painter of the Graces. Andrea Appia'ni is so called. (1754-1817.)

Painter of Nature. Remi Belleau, author of "Loves and Transformations of the Precious Stones." One of the Pleiad poets is so called, and well deserves the compliment. The "Shepherd's Calendar" of Spenser is largely borrowed from Belleau's "Song on April." (1528-1577.)

Painting. It was Apelles who, being at a loss to delineate the foam of Alexander's horse, dashed his brush at the picture in despair, and did by accident what he could not accomplish by art.

Pair Off. When two members of parliament, or two opposing electors, agree to absent themselves, and not to vote, so that one neutralises the vote of the other.

Paishdad'ian Dynasty. The Kai-Omurs dynasty of Persia was so called from the third of the line (Houshung), who was surnamed *Paishdad,* or the just law-giver (B.C. 910-870). (*See* KAI OMURS.)

Paix. *La Paix des Dames.* The treaty concluded at Cambray, in 1529, between François I. and Charles V. of Germany; so called because it was brought about by Louise of Savoy (mother to the French king) and Margaret, the emperor's aunt.

Palace originally meant a dwelling on the Pal'atine Hill of Rome. This hill was so called from Pa'lës, a pastoral deity, whose festival was celebrated on April 21st, the "birthday of Rome," to commemorate the day when the wolf-child Rom'ulus drew the first furrow at the foot of the hill, and thus laid the foundation of the "Roma Quadra'ta," the most ancient part of the city. On this hill Augustus built his mansion, and his example was followed by Tibe'rius and Nero. Under the last-named emperor, all private houses on the hill had

to be pulled down to make room for "The Golden House," called the Pala'tium, the palace of palaces. It continued to be the residence of the Roman emperors to the time of Alexander Seve'rus. (*See* PALLACE.)

Pal'adin. An officer of the Pala'tium or Byzantine palace, a high dignitary, a chieftain.

Paladins. The knights of king Charlemagne. The most noted are Allory de l'Estoc; Astolfo; Basin de Genevois; Fierambras or Ferumbras; Florismart; Ganelon, the traitor; Geoffroy, seigneur de Bordelois, and Geoffroy de Frises; Guerin, duc de Lorraine; Guillaume de l'Estoc, brother of Allory; Guy de Bourgogne; Hoël, comte de Nantes; Lambert, prince de Bruxelles; Malagi'gi; Nami or Nayme de Bavière; Ogier or Oger the Dane; Olivier, son of Regnier, comte de Gennes; Orlando (*see* Roland); Otuël; Richard, duc de Normandie; Rinaldo; Riol du Mans; Roland, comte de Cenouta, son of Millon and dame Berthe, Charlemagne's sister; Samson, duc de Bourgogne; and Thiry or Thiery d'Ardaine. Of these, twelve at a time seem to have formed the coterie of the king.

> Who bear the bows were knights in Arthur's reign.
> Twelve they, and twelve the peers of Charlemain.
> *Dryden, "The Flower and the Leaf."*

Palæ'mon, originally called Melicertës. Son of Ino; called Palæmon after he was made a sea-god. The Roman Portu'nus, the protecting god of harbours, is the same. (*See* PALEMON.)

Palæ'other (Greek, *ancient wild beast*). An extinct thick-skinned animal found in Eocene beds.

Palais des Thermes (*pallay da ta'erm*). Once the abode of the Roman government of Gaul, as well as of the kings of the first and second dynasties. Here Julius fixed his residence when he was Cæsar of Gaul. It is in Paris, but the only part now extant is a vast hall, formerly the chamber of cold baths (*frigida'rium*), restored by the present emperor.

Palame'dës (in "Jerusalem Delivered"), of Lombardy, joined the squadron of adventurers with his two brothers Achilles and Sforza, in the allied Christian army. He was shot by Clorinda with an arrow.—*Book* xi.

He is a Palamedes. A clever ingenious person. The allusion is to the son of Nauplios, who invented measures, scales, dice, &c. He also detected that the madness of Ulysses was only assumed.

Sir Palame'dës. A Saracen knight overcome in single combat by Sir Tristram. Both loved Isolde, the wife of king Mark; and after the lady was given up by the Saracen, Sir Tristram converted him to the Christian faith, and stood his godfather at the font.—*Thomas the Rhymer.*

Pal'amon and Arcite (2 syl.). Two young Theban knights, who fell into the hands of "duke Thescus," and were shut up in a donjon at Athens. Both fell in love with Emily, the duke's sister-in-law. In time they obtained their liberty, and the duke appointed a tournament, promising Emily to the victor. Arcite prayed to Mars to grant him victory, Pal'amon prayed to Venus to grant him Emily, and both obtained their petition. Arcite won the victory, but being thrown from his horse, died; Pal'amon therefore, though not the winner, won the prize for which he fought. The story is borrowed from "Le Teseide" of Boccaccio. "The Black Horse," a drama by John Fletcher, is the same tale; so called because it was a black horse from which Arcite was thrown. — *Chaucer, "The Knight's Tale."*

Palat'inate (4 syl.). The province of a palatine, as the Palatinate of the Rhine, in Germany. A palatine is an officer whose court is held in the royal palace, also called a palace-greave or pfalzgraf. There were three palatine counties in England—viz., Chester, Durham, and Lancaster, in which the count exercised a royal authority, just as supreme as though he had been the regal tenant of the palace itself.

Pala'ver is not a corruption of the French *parlez-vous*, but comes from the Portuguese *palavra* (talk), which is from *palaver*, a council of African chiefs. (Irish, *pi-labhradh*, fine or soft talking; Welsh, *llafar*, utterance; Spanish, *palabra.*)

Pale. *Within the pale of my observation, i.e.*, the scope thereof. The dominion of King John and his successors in Ireland was marked off, and the part belonging to the English crown was called the *pale*, or part paled off.

Pale Faces. So Indians call the European settlers.

Pale'mon. "The pride of swains" in Thomson's "Autumn:" a poetical representation of *Boaz*, while the "lovely young Lavin'ia" is *Ruth*.

Palemon in love with the captain's daughter, in Falconer's "Shipwreck."

Pa'lës. The god of shepherds and their flocks.—*Roman mythology.*

Palës'tra (3 syl.). Either the act of wrestling, &c., or the place in which the Grecian youths practised athletic exercises. (Greek, *palë*, wrestling.)

Palestri'na or *Pelestri'na*. An island nearly south of Venice, noted for its glass-houses.

Giovanni Pierluigi da Palestrina, called "the prince of music." (1529-1594.)

Pa'limpsest. A parchment on which the original writing has been effaced, and something else has been written. Greek, *palin* (again), *psao* (I rub or efface). When parchment was not supplied in sufficient quantities, the monks and others used to wash or rub out the writing in a parchment and use it again; as they did not wash or rub it out entirely, many works have been recovered by modern ingenuity. Thus Cicero's "De Republica" has been restored; it was partially erased to make room for a commentary of St. Augustine on the Psalms. Of course St. Augustine's commentary was first copied, then erased from the parchment, and the original MS. of Cicero made its appearance.

Central Asia is a palimpsest: everywhere actual barbarism overlays a bygone civilisation.—*The Times.*

Pal'indrome (3 syl.). A word or line which reads backwards and forwards alike, as *Madam*, also "Roma tibi subito motibus ibit amor." The salutation of the first man to the first woman: "Madam, I'm Adam." (Greek, *palin dromo*, to run back again.)—*See* SOTADIC.

Pal'inodè. (3 syl.). A song or discourse recanting a previous one. A good specimen of the palinode is "Horace," book i., ode 16, translated by Swift. Watts has a palinode in which he retracts the praise bestowed upon queen Anne. In the first part of her reign he wrote a laudatory poem to the queen, but he says that the latter part deluded his hopes and proved him a false prophet. Samuel Butler has also a palinode to recant what he said in a previous poem to the Hon. Edward Howard, who wrote a poem called "The British Princes." (Greek, *palin odë*, a song again.)

Pal'inu'rus. Any pilot; so called from Palinurus, the steersman of Æne'as.

Palissy Ware. Dishes and other similar articles covered with models from nature of fish, reptiles, shells, flowers, and leaves, most carefully coloured and in high relief, like the wares of Della Robbia. Bernard Palissy was born at Saintes. (1510-1590.)

Pall, the covering thrown over a coffin, is the Latin *pallium*, a square piece of cloth used by the Romans to throw over their shoulders, or to cover them in bed; hence a coverlet.

Pall, the long sweeping robe, is the Roman *palla*, worn only by princes and women of honest fame. This differed greatly from the *pallium*, which was worn by freemen and slaves, soldiers and philosophers.

Sometimes let gorgeous Tragedy
In sceptred pall come sweeping by.
Milton, "Il Penseroso."

Pall-bearers. The custom of appointing men of mark for pall-bearers has come to us from the Romans. Julius Cæsar had magistrates for his pall-bearers; Augustus Cæsar had senators; Germanicus had tribunes and centurions; Æmil'ius L. Paulus had the chief men of Macedonia who happened to be at Rome at the time; but the poor were carried on a plain bier on the shoulders of four men.

Pall Mall. A game in which a palle or iron ball is struck through an iron ring with a mall or mallet.

Pallace is by Phillips derived from *pallicia*, pales or paled fences. In Devonshire a *palace* means a "storehouse;" in Totness, "a landing-place enclosed but not roofed in."

All that cellar and the chambers over the same, and the little pallace and landing-place adjoining the river Dart.—*Lease granted by the Corporation of Totness in 1703.*

Out of the ivory palaces (Psalm xlv. 8)—i.e., storeplaces or cabinets made of ivory.

Palla'dium. Something that affords effectual protection and safety. The Palla'dium was a colossal wooden statue of Pallas in the city of Troy, said to have fallen from heaven. It was believed that so long as this statue remained

within the city Troy would be safe, but if removed the city would fall into the hands of the enemy. The statue was carried away by the Greeks, and the city burnt by them to the ground.

The Scotch had a similar tradition attached to the great stone of Scone, near Perth. Edward I. removed it to Westminister, and it is still framed in the coronation chair of England. (*See* SCONE.)

Palladium of Rome. Anci'le (*q.v.*).

Palladium of Meg'ara. A golden hair of king **Nisus.** (*See* SCYLLA, EDEN HALL.)

Pallas. A name of Minerva, sometimes called Pallas Minerva. The word simply means *virgin.* (Greek, *pallax.*)

Pallet. The painter in Smollett's "Peregrine Pickle." A man without one jot of reverence for ancient customs or modern etiquette.

Pal'liate (3 syl.) means simply to cloak. (Latin, *pallium,* a cloak.)

> That we should not dissemble nor cloke them (our sins)....but confess them with a humble, lowly, and obedient heart.—*Common Prayer Book.*

Palm. *An itching palm.* A hand ready to receive bribes. The old superstition is that if your palm itches you are going to receive money.

> Let me tell you, Cassius, you yourself
> Are much condemned to have an itching palm.
> *Shakespeare,* "*Julius Cæsar,*" iv.

To bear the palm. To be the best. The allusion is to the Roman custom of giving the victorious gladiator a branch of the palm tree.

To palm off wares, tricks, &c., upon the unwary. The allusion is to jugglers, who conceal in the palm of their hand what they pretend to dispose of in some other way. These jugglers were sometimes called *palmers.*

> You may palm upon us new for old.
> *Dryden.*

Palm Sunday. The Sunday next before Easter. So called in memory of Christ's triumphant entry into Jerusalem, when the multitude strewed the way with palm branches and leaves. (John xii.)

Palm Tree is said to grow faster for being weighed down. Hence it is the symbol of resolution overcoming calamity. It is believed by Orientals to have sprung from the residue of the clay of which Adam was formed.

Palmer. A pilgrim privileged to carry a palm-staff. In Fosbroke's "British Monachism" we read that "certain prayers and psalms being said over the pilgrims, as they lay prostrate before the altar, they were sprinkled with holy water, and received a consecrated palm-staff. Palmers differed from pilgrims in this respect: A pilgrim made his pilgrimage and returned to public or private life; but a palmer spent all his days in visiting holy shrines, and lived on charity.

> His sandals were with travel tore,
> Staff, budget, bottle, scrap he wore;
> The faded palm-branch in his hand
> Showed pilgrim from the Holy Land.
> *Sir Walter Scott,* "*Marmion,*" I. 27.

Pal'merin of England. A romance of chivalry, in which Palmerin is the hero. There is another romance called "Palmerin de Oliva." (*See* Southey's "Palmerin.")

Palmy Days. Prosperous or happy days, as those were to a victorious gladiator when he went to receive the palm-branch as the reward of his prowess.

Palsy. *The Gentleman's Palsy,* ruin from gambling. (*Elizabeth's reign.*)

Pam'ela. The title of the finest of Richardson's novels, which once enjoyed a popularity almost equal to that of the romances of Sir Walter Scott.

Pamela. Lady Edward Fitzgerald. (Died 1831.)

Pampas. Treeless plains, some 2,000 miles long and from 300 to 500 broad, in South America. They cover an area of 750,000 square miles. It is an Indian word meaning *flats* or *plains.*

Pamper, according to Junius, is from the Latin *pam'pinus,* French *pampre* (vine-tendril). A vineyard overgrown with leaves and fruitless branches is called *pampré* (pamprer dicitur vinea supervacuo pampino'rum ger'minë exu'berans, ac nim'ia crescendi luxu'ria quodammodo sylvescere). Hence Milton—

> Where any row
> Of fruit-trees, over-woody, reached too far
> Their pampered boughs, and needed hands to check
> Fruitless embraces. "*Paradise Lost,*" v.

The Italian *pambera'to* (well-fed) is a compound of *pane* (bread) and *bere* (drink).

Pamphlet, said to be from Pamphila, a Greek lady whose chief work is a com-

mon-place book of anecdotes, epitomês, notes, &c. Dr Johnson suggests *par-unfilet* (held "by a thread"), *i.e.*, stitched but not bound; another derivation is *pag'inæ fila'tæ* (pages tacked together). It was anciently written *panfletus, pamflete,* and by Caxton *paunflet.*

Pan. The personification of deity displayed in creation and pervading all things. As flocks and herds were the chief property of the pastoral age, Pan was called the god of flocks and herds. He is also called the god of *hylē,* not the "woods" only, but "all material substances." The lower part was that of a goat, because of the asperity of the earth; the upper part was that of a man, because ether is the "hegemonic of the world;" the lustful nature of the god symbolised the spermatic principle of the world; the libbard's skin was to indicate the immense variety of created things; and the character of "blameless Pan" symbolised that wisdom which governs the world. (Greek, *pan,* everything.)—*Phornutus, "De Natura Deorum,"* xxvii. 203.

> Universal Pan,
> Knit with the Graces and the Hours in dance,
> Led on the eternal spring.
> *Milton, "Paradise Lost,"* iv.

The Great Pan. François Marie Arouet de Voltaire, also called the *Dictator of Letters.* (1694-1778.)

Panace'a. A universal cure. Panacea was the daughter of Escula'pios (god of medicine). The name is evidently composed of two Greek words *pan-akeomai* (all I cure). Of course the medicine that cures is the daughter or child of the Healing art.

Panace'a. An Orkney proverb says the well of Kildinguie and the dulse (*seaweed*) of Guiodin will cure all maladies save Black Death.—*Sir Walter Scott, "The Pirate,"* ch. xxix. (*See* AZOTH.)

Pancake (2 syl.) is a pudding or "cake" made in a frying-pan. It was originally to be eaten after dinner, to stay the stomachs of those who went to be shriven. The Shrove-bell was called the Pancake Bell, and the day of shriving "Pancake Tuesday."

Pancaste (3 syl.), an Athenian hetæra, and her companion in sin, Phrynē, were the models of *Venus Rising from the Sea* by Apellēs. (*See* PHRYNE.)

Pancras (*St.*). Patron saint of children. He was a noble Roman youth, martyred by Diocle'tian at the age of fourteen (A.D. 304). (*See* NICHOLAS.)

St. Pancras, in Christian art, is represented as treading on a Saracen and bearing either a stone and sword, or a book and palm-branch. The allusions are to his hatred of infidelity, and the implements of his martyrdom.

Pan'darus. Leader of the Lycians in the Trojan war, but represented as a pimp in mediæval romances. (*See* PANDER.)

Pandects of Justin'ian, found at Amalphi (1137), gave a spur to the study of civil law which changed the whole literary and legal aspect of Europe. The word means much the same as "cyclopædia." (Greek, *pan,* everything; *dech'omai,* I receive.)

Pandemo'nium. *A perfect pandemonium.* A bear-garden for disorder and licentiousness. In allusion to the parliament of hell in Milton's "Paradise Lost," bk. i. (Greek, *pan dæmon,* every demon.)

Pander. *To pander to one's vices* is to act as an agent to them, and such an agent is termed a pander, from Pan'darus, who procures for Tro'ilus the love and good graces of Cressida. In "Much Ado about Nothing" it is said that Troilus was "the first employer of pandars" (v. 2).—*Shakespeare, "Troilus and Cressida;" Chaucer, "Troilus and Cresseide."*

> Let all pitiful goers-between be called to the world's end after my name, call them all "Pandars." Let all constant men be "Troiluses," all false women "Cressids," and all brokers-between "Pandars." Say Amen.—*"Troilus and Cressida,"* iii. 2.

Pando'ra's Box (*A*). A present which seems valuable, but which is in reality a curse; as when Midas was permitted, according to his request, to turn whatever he touched into gold, and found his very food became gold, and therefore uneatable. Prometheus made an image and stole fire from heaven to endow it with life. In revenge, Jupiter told Vulcan to make a female statue, and gave her a box which she was to present to the man who married her. Prometheus distrusted Jove and his gifts, but Epime'theus, his brother, married the beautiful Pando'ra, and received the box. Immediately the bridegroom opened the box,

all the evils that flesh is heir to flew forth, and have ever since continued to afflict the world. The last thing that flew from the box was Hope.

Panel means simply a piece of rag or skin. (Latin, *pannus;* Greek, *pénos.*) In law it means a piece of parchment containing the names of jurors. *To empanel a jury* is to enter their names on the panel or roll. The panels of a room are the framed wainscot which supplies the place of tapestry, and the panels of doors are the thin boards like wainscot.

Pangloss (*Dr.*). A learned pedant, very poor and very conceited, pluming himself on the titles of LL.D. and A.SS. (Greek, "All-tongue.")—*Colman, "Heir-at-Law."*

Pan'ic. On one occasion Bacchus, in his Indian expeditions, was encompassed with an army far superior to his own; one of his chief captains, named Pan, advised him to command all his men at the dead of night to raise a simultaneous shout. The shout was rolled from mountain to mountain by innumerable echoes, and the Indians, thinking they were surrounded on all sides, took to sudden flight. From this incident, all sudden fits of great terror have been termed *panics.* (*See* Judges vii. 18-21.)

Theon gives another derivation, and says that the god Pan struck terror into the hearts of the giants, when they warred against heaven, by blowing into a sea-shell.

Pantag'ruel: (Greek, *panta,* all; Hagarene, *gruel,* thirsty.) So called because he was born during the drought which lasted thirty and six months, three weeks, four days, thirteen hours, and a little more, in that year of grace noted for having "three Thursdays in one week." His father was Gargantua, the giant, who was four hundred fourscore and forty-four years old at the time; his mother Badëbec died in giving him birth; his grandfather was Grangousier (*q.v.*). He was so strong that he was chained in his cradle with four great iron chains, like those used in ships of the largest size; being angry at this, he stamped out the bottom of his bassanet, which was made of weavers' beams, and when loosed by the servants, broke his bonds into five hundred thousand pieces with one blow of his infant fist. When he grew to manhood he knew all languages, all sciences, and all knowledge of every sort, out-Solomoning Solomon in wisdom. Having defeated Anarchus, king of the Dipsodes, all submitted except the Almirods. Marching against these people, a heavy rain fell, and Pantagruel covered his whole army with his tongue. While so doing, Alcofri'bas crawled into his mouth, where he lived six months, taking toll of every morsel that his lord ate. His immortal achievement was his voyage from Uto'pia in quest of the "oracle of the Holy Bottle" (*q.v.*).

> Wouldst thou not issue forth . . .
> To see the third part in this earthy cell
> Of the brave acts of good Pantag'ruel'
> *Rabelais, "To the Spirit of the Queen of Navarre."*

Pantag'ruel' (meant for Henri II., son of François I.), in the satirical romance of Rabelais, entitled "History of Gargantua and Pantagruel."

The great Pantag'ruël case (lord Busqueue *v.* lord Suckfist). This case, having nonplussed all the judges of Paris, was referred to lord Pantagruel for decision. The writs, &c., were as much as four asses could carry, but the arbiter determined to hear the plaintiff and defendant state their own cases. Lord Busqueue spoke first, and pleaded such a rigmarole that no one on earth could unravel its meaning; lord Suckfist replied, and the bench declared "We have not understood one single circumstance of the defence." Then Pantagruel gave sentence, but his judgment was as obscure and unintelligible as the case itself. So as no one understood a single sentence of the whole affair, all were perfectly satisfied, "a thing unparalleled in the annals of the law."—*Rabelais, "Pantagruel,"* bk. ii.

Pantag'ruel'ion Herb. Hemp; so called "because Pantagruel was the inventor of a certain use which it serves for, exceeding hateful to felons, unto whom it is more hurtful than strangle-weed to flax."

> The figure and shape of the leaves are not much different from those of the ash-tree or the Agrimony, the herb itself being so like the Eupato'rio that many herballists have called it the "Domestic Eupatorio," and the Eupatorio the "Wild Pantagruelion."—*Rabelais, "Pantagruel,"* iii. 49.

Pantaloon. A feeble-minded old man, the cully of the clown, whom he aids and abets in all his knavery. The word is derived from the dress he used

to wear, *panu talon*, a loose suit down to the heels.

That Licentio that comes awooing is my man Tranio bearing my port, that we might beguile the old pantaloon.—*Shakespeare*, "*Taming of the Shrew*," iii. 1

Pantaloon. Lord Byron says the Venetians were called the *Planters of the Lion—i.e.*, the Lion of St. Mark, the standard of the republic; and further tells us that the character of "pantaloon," being Venetian, was called *Piantaleone* (Planter of the Lion).—"*Childe Harold*," bk. iv., stanza 14, note 9.

Playing Pantaloon. Playing second fiddle; being the cat's-paw of another; servilely imitating.

Panthe'a (*Greek*). Statues carrying symbols of several deities, as in the medal of Antoni'nus Pius, where Sera'pis is represented by a *modius*, Apollo by *rays*, Jupiter Ammon by *ram's horns*, Pluto by a *large beard*, and Escula'pios by a *wand* around which a serpent is twined.

Panthe'on. The finest is that erected in Rome by Agrippa (son-in-law of Augustus). It is circular, 150 feet in diameter, and the same in height. It is now a church, with statues of heathen gods, and is called the Rotunda In Paris the Pantheon was church of St. Geneviève, built by Louis XV., finished 1790. Next year the Convention called it the Pantheon, and set it apart as the shrine of those Frenchmen whom their country wished to honour *(aux grands hommes la patrie reconnaissante)*.

Panther. *The Spotted Panther* in Dryden's "Hind and Panther" means the Church of England full of the spots of error, whereas the Church of Rome is faultless as the milk-white hind.

The panther, sure the noblest next the hind,
And fairest creature of the spotted kind;
Oh, could her inborn stains be washed away,
She were too good to be a beast of prey.—(pt. i.)

Pan'thera. A hypothetical beast which lived in the east. Reynard affirmed that he had sent H.M. the Queen a comb made of panthera bone, "more lustrous than the rainbow, more odoriferous than any perfume, a charm against every ill, and a universal panacea."—*H. von Alkmar*, "*Reynard the Fox*."

Pantile. A hat. (*See* TILE.)

Pan'tomime (3 syl.), according to etymology, should be *all* dumb show, but in modern practice it is partly dumb show and partly grotesque speaking. Harlequin and Columbine never speak, but Clown and Pantaloon keep up a constant fire of fun. Dr. Clarke says that Harlequin is the god *Mercury*, with his short sword called "herpē;" he is supposed to be invisible, and to be able to transport himself to the ends of the earth as quick as thought. Columbine, he says, is *Psyche* (the soul); the old man is *Charon*; and the Clown, *Momus* (the buffoon of heaven), whose large gaping mouth is an imitation of the ancient masks.—"*Travels*," iv. 459.

The best Roman pantomimists were Bathylus (a freedman of Mæcēnas), Pylădēs, and Hylas.

Panton Gates. *Old as Panton Gates.* A corruption of Pandon Gates at Newcastle-on-Tyne.

Panurge (2 syl.). A companion of Pantag'ruel's, not unlike our Rochester and Buckingham in the reign of the mutton-eating king. He was a desperate rake, was always in debt, had a dodge for every scheme, knew everything and something more, was a boon companion of the mirthfullest temper and most licentious bias; but was timid of danger, and a coward. He enters upon ten thousand adventures for the solution of this knotty point: "Whether or not he ought to marry?" and although every response is in the negative, disputes the ostensible meaning, and stoutly maintains that no means yes. (Greek, *factotum.*)—*Rabelais.*

Panurge, probably meant for Calvin, though some think it is cardinal Lorrain. He is a licentious intemperate libertine, a coward and knave. Of course the satire points to the celibacy of the clergy.

Sam Slick is the thorough-bred Yankee, bold, cunning, and above all a merchant. In short, he is a sort of republican Panurge.—*Globe.*

As Panurge asked if he should marry. Asking advice merely to contradict the giver of it. Panurge asked Pantag'ruel' whether he advised him to marry. "Yes," said Pantagruel, when Panurge urged some strong objection. "Then don't marry," said Pantagruel, to which the favourite replied, "His whole heart was bent on so doing." "Marry then, by all means," said the prince, but again found some insuperable barrier; and so they went on: every time Pantagruel said "Yea," new reasons were found against this advice; and every time he said

"Nay," reasons no less cogent were discovered for the affirmative.—*Rabelais, "Garguantua and Pantagruel,"* bk. iii. 9.

Pan'yer's Alley (*London*). So called from a stone built into the wall of one of the houses. On the stone is rudely chiselled (1) a pannier surmounted by a boy, and (2) the following inscription:—

When you have sought the city round,
Yet still this is the highest ground.

Pap. *He gives pap with a hatchet.* He does or says a kind thing in a very brusque and ungracious manner. The Spartan children were fed by the point of a sword, and the Teuton children with hatchets, or instruments so called—probably of the doll type. "Ursus," in Victor Hugo's novel of "L'Homme qui Rit," gives "pap with a hatchet."

Papa, Father. The former is Norman-French, the latter Saxon. The former is still retained in aristocratic families, but the latter is usual with rustics and artisans. The Normans were the lords, the Saxons the serfs and rustics.

Paper. So called from the papy'rus or Egyptian reed used at one time for the manufacture of a writing material. Bryan Donkin, in 1803, perfected a machine for making a sheet of paper to any required length.

Paper House in theatrical language is one where the stall and box occupants have not paid cash for their places, but have come in with orders.

Paper King. John Law, the projector of the Mississippi Scheme. (1671-1729.)

Paper Marriages. Weddings of dons, who pay their fees in bank-notes.

Paph'ian. Relating to Venus, or rather to Paphos, a city of Cyprus where Venus was worshipped; a Cyprian; a prostitute.

Papimany. The country of the Papimans; the country subject to the pope, or any priest-ridden country, as Spain.—*Rabelais, "Gargantua and Pantagruel,"* iv. 45.

Papy'ra. The goddess of printing; so called from papy'rus, the Nile reed, from which at one time paper was made, and from which it borrows its name.

Till to astonished realms Papyra taught
To paint in mys'tic colours sound and thought,
With Wisdom's voice to print the page sublime,
And mark in adamant the steps of Time.
Darwin, "Loves of the Plants" canto ii.

Papy'ri. Written scrolls made of the Papy'rus, found in Egypt and Hercula'neum.

Paracel'sists. Disciples of Paracelsus in medicine, physics, and mystic sciences.

Paraclete. The advocate; one *called to* aid or support another. (The word paraclete is the Greek *para-kalĕo*, to call to; and advocate is the Latin *ad-voco*, the same thing.)

Paradise. The Greeks used this word to denote the extensive parks and pleasure-grounds of the Persian kings. (Persian, *pardis*; Arabic, *firdauz*; Sanskrit, *parade'sa*.) (*See* CALAYA.)

An old word "paradise," which the Hebrews had borrowed from the Persians, and which at first designated the "parks of the Achæmenidæ," summed up the general dream.—*Renan, "Life of Jesus,"* xi.

Upper and Lower Paradise. The rabbins say there is an earthly or lower paradise under the equator, divided into seven dwellings, and twelve times ten thousand miles square. A column reaches from this paradise to the upper or heavenly one, by which the souls mount upwards after a short sojourn on the earthly one.

The ten dumb animals admitted to the Moslem's paradise are—

(1) The dog Kratim, which accompanied the Seven Sleepers.
(2) Balaam's ass, which spoke with the voice of a man to reprove the disobedient prophet.
(3) Solomon's ant, of which he said "Go to the ant, thou sluggard . . ."
(4) Jonah's whale.
(5) The ram caught in the thicket, and offered in sacrifice in lieu of Isaac.
(6) The calf of Abraham.
(7) The camel of Saleb.
(8) The cuckoo of Belkis.
(9) The ox of Moses.
10) Mahomet's mare, called Borak.

Paradise Lost. Satan rouses the panic-stricken host of fallen angels to tell them about a rumour current in Heaven of a new world about to be created. He calls a counsel to deliberate what should be done, and they agree to send Satan to search out for the new world. Satan, passing the gulf between Hell and Heaven and the limbo of Vanity, enters the orb of the Sun (in the guise of an ordinary angel) to make inquiries

of the new planet's whereabouts; and having obtained the necessary information alights on mount Nipha'tës, and goes to Paradise in the form of a cormorant. Seating himself on the Tree of Life, he overhears Adam and Eve talking about the prohibition made by God, and at once resolves upon the nature of his attack. Gabriel sends two angels to watch over the bower of Paradise, and Satan flees. Raphael is sent to warn Adam of his danger, and tells him the story of Satan's revolt and expulsion out of Heaven, and why and how this world was made. After a time Satan returns to Paradise in the form of a mist, and entering the serpent, induces Eve to eat of the forbidden fruit. Adam eats "that he may perish with the woman whom he loved." Satan returns to Hell to tell his triumph, and Michael is sent to lead the guilty pair out of the garden.—*Milton.*

Paradise Regained, in four books. The subject is the Temptation. Eve, being tempted, fell, and lost Paradise: Jesus, being tempted, resisted, and regained Paradise.—*Milton.*

Paradise of Fools. The Hindus, Mahometans, Scandinavians, and Roman Catholics have devised a place between Paradise and "Purgatory," to get rid of a theological difficulty. If there is no sin without intention, then infants and idiots cannot commit sin, and if they die cannot be consigned to the purgatory of evil-doers; but not being believers or good-doers, they cannot be placed with the saints. The Roman Catholics place them in the Paradise of Infants and the Paradise of Fools.

Paradise and the Pe'ri. The second tale in Moore's poetical romance of "Lalla Rookh." The Peri laments her expulsion from Heaven, and is told she will be re-admitted if she will bring to the Gate of Heaven the "gift most dear to the Almighty." *First* she went to a battle-field, where the tyrant Mahmoud, having won a victory, promised life to a young warrior, but the warrior struck the tyrant with a dart. The wound, however, was not mortal, so "The tyrant lived, the hero fell." The Peri took to Heaven's Gate the last drop of the patriot's blood as her offering, but the gates would not open to her. *Next* she flew to Egypt, where the plague was raging, and saw a young man dying; presently his betrothed bride sought him out, caught the disease, and both died. The Peri took to Heaven's Gate the last sigh of that self-sacrificed damsel, but the offering was not good enough to open the gates to her. *Lastly,* she flew to Syria, and there saw an innocent child and guilty old man. The vesper call sounded, and the child knelt down to prayer. The old man wept with repentance, and knelt to pray beside the child. The Peri offered the *Repentant Tear,* and the gates flew open to receive her.

Paramatta. So called from a town in New South Wales, famous for the manufacture.

Paraphernalia means all that a woman can claim at the death of her husband beyond her jointure. In the Roman law her paraphernalia included the furniture of her chamber, her wearing-apparel, her jewels, &c. Hence personal attire, fittings generally, anything for show or decoration. (Greek, *paraphernë,* beyond dower.)

Par'asite (3 syl.) means the warder of a granary or *parasi'tion.* The priests appointed in Greece to garner the corn for the public sacrifices were called *parasites,* or warders of the "parasi'tion." In the Commonwealth the general public was relieved of the parasite tax, and the ministering priests were billeted on the wealthy citizens, where they made themselves agreeable for their own sakes. Hence a hanger-on or trencher companion is called a parasite. (Greek, *para siti.*)

Par'butta or *Devi.* Wife of Siva, and goddess of war, murder, and bloodshed, in Hindu mythology. The idols of the goddess are most frightful.

Parc aux Cerfs (*Deer Park*). A mansion fitted up in a remote corner of Versailles, whither girls were inveigled for the licentious pleasure of Louis XV. The rank of the person who visited them was scrupulously kept concealed; but one girl, more bold than the rest, rifled the pockets of M. le Comte, and found that he was no other than the king. Madame de Pompadour did not shrink from superintending the labours of the royal valets to procure victims for this infamous establishment. The term is

now used for an Alsa'tia, or haven of shipwrecked characters.

Boulogne may be proud of being the "parc aux cerfs" to those whom remorseless greed drives from their island home.—*Saturday Review.*

Parcæ. The Fates. The three were Clotho, Lach'esis, and At'ropos (*Latin mythology*). Parcæ is from *pars*, a lot; and the corresponding Moiræ is from *meros*, a lot. The Fates were so called because they decided the lot of every man.

Parchment. So called from Per'gamos in Lesser Asia, where it was used for purposes of writing when Ptol'emy prohibited the exportation of paper from Egypt.

Pardalo. The demon-steed given to Iniguez Guerra by his gobelin mother, that he might ride to Tole'do and liberate his father, don Diego Lopez, lord of Biscay, who had fallen into the hands of the Moors.—*Spanish story.*

Pardon Bell or *Avë Bell.* The bell tolled after full service, to call those who wish to stay to the invocation of the Virgin for pardon.

Par'dounerës Tale, in Chaucer, is "Death and the Rioters." Three rioters in a tavern agreed to hunt down Death and kill him. As they went their way they met an old man, who told them that he had just left him sitting under a tree in the lane close by. Off posted the three rioters, but when they came to the tree they found a great treasure which they agreed to divide equally. They cast lots which was to carry it home, and the lot fell to the youngest, who was sent to the village to buy food and wine. While he was gone the two who were left agreed to kill him, and so increase their share; but the third bought poison to put into the wine, in order to kill his two confreres. On his return with his stores, the two set upon him and slew him, then sat down to drink and be merry together; but the wine being poisoned, all the three rioters found Death under the tree as the old man had said.

Pari Passu. At the same time; two or more schemes carried on at once, and driven forward with equal energy, are said to be carried on pari passu, which is Latin for *equal strides* or the equally measured pace of persons marching together.

Pa'rian Chronicle. A chronological register of the chief events in the mythology and history of ancient Greece during a series of 1,318 years, beginning with the reign of Cecrops, and ending with the archonship of Diogne'tos. It is engraved on marble, and was found in the island of Paros. It is one of the Arunde'lian Marbles (*q.v.*).

Pa'rian Verse. Ill-natured satire; so called from Archil'ochos, a native of Paros.

Pa'rias or *Par'iah.* The lowest class of the Hindu population, below the four castes.

The lodgers overhead may perhaps be able to take a more comprehensive view of public questions; but they are political Helots, they are the Parias of our constitutional Brahminism.—*The Times* (March 20, 1867).

Par'idel. A young gentleman that travels about and seeks adventure, because he is young, rich, and at leisure. (*See below.*)

Thee too, my Paridel, she marked thee there,
Stretched on the rack of a too-easy chair,
And heard thy everlasting yawn confess
The pains and penalties of idleness.
"*Dunciad,*" iv. 341.

Sir Paridel. A male coquette, whose delight was to win women's hearts, and then desert them. The model was the earl of Westmoreland.—*Spenser,* "*Faëry Queen,*" bk. iii. cant. 10; bk. iv. c. 1.

Paris or *Alexander.* Son of Priam, and cause of the siege of Troy. He was hospitably entertained by Menela'os, king of Sparta, and eloped with Helen, his host's wife. This brought about the siege. Post-Homeric tradition says that Paris slew Achilles, and was himself slain either by Pyrrhos or Philocte'tës. —*Homer,* "*Iliad.*"

Paris. Kinsman to the prince of Ve ro'na, the unsuccessful suitor of Juliet.—*Shakespeare,* "*Romeo and Juliet.*"

Paris. Rabelais says that Gargantua played on the Parisians who came to stare at him a practical joke, and the men said it was a sport "par ris" (to be laughed at); wherefore the city was called Par-'is. It was called before Leuco'tia, from the "white skin of the ladies" (Greek, *leukŏtës,* whiteness).—"*Gargantua and Pantagruel,*" bk. i. 17.

Paris, called by the Romans "Lute'tia Parisio'rum" (the mud-city of the Parisii). The Parisii were the Gallic tribe which dwelt in the "Ile du Palais" when the Romans invaded Gaul. (*See* Isis.)

Mons. de Paris. The public executioner of Paris.

Little Paris.

The "Galleria Vittorio Emanuele" of Milan is so called on account of its brilliant shops, its numerous cafés, and its general gay appearance.

Brussels, the capital of Belgium, situate on the Senne.

Paris-Garden. A bear-garden; a noisy, disorderly place. In allusion to the bear-garden so called on the Thames bank-side, kept by Robert de Paris in the reign of Richard II.

Paris'ian. Made at Paris; after the mode of Paris; a native of Paris; like a native of Paris.

Parisienne (*La*). A celebrated song by Casimir Delavigne, called the Marsellaise of 1830.

> Paris n'a plus qu'un cri de gloire:
> En avant marchons,
> Contre leurs canons,
> A travers le fer, le feu des battaillons,
> Courons à la victoire!

Parisi'na, the beautiful young wife of Azo, falls in love with Hugo, her stepson, and betrays herself to her husband in a dream. Azo condemns his son to be executed, but the fate of Parisina, says Byron, is unknown.—"*Parisina.*"

Frizzi, in his "History of Ferrara," tells us that Parisi'na Malatesta was the second wife of Niccolo, marquis of Estë; that she fell in love with Ogo, her stepson, and that the infidelity of Parisina was revealed by a servant named Zoe'së. He says that both Ogo and Parisina were beheaded, and that the marquis commanded all the faithless wives he knew to be beheaded to the moloch of his passion.

Parish Registers. Bills of mortality. George Crabbe, author of "The Borough," has a poem in three parts, in ten-syllable verse with rhymes, entitled "The Parish Register."

Pariza'de (4 syl.). A lady whose adventures in search of the Talking Bird, Singing Tree, and Yellow Water, are related in the "Story of the Sisters who Envied their Younger Sister," in the "Arabian Nights." This tale has been closely imitated in "Chery and Fairstar" (*q.v.*).

Parkership. The office of pound-keeper; from *parcus* (a pound).

Parks. There are in England 334 parks stocked with deer; red deer are kept in 31 of them. The oldest is Eridge park, in Sussex, called in Domesday Book *Reredfelle* (Rotherfield). The largest private deer park is lord Egerton's, Tatton, in Cheshire, which contains 2,500 acres. Blenheim park contains 2,800 acres, but only 1,150 acres of it are open to deer. Almost as extensive as Tatton park are Richmond park, in Surrey; Eastwell park, in Kent; Grimsthorpe park, in Lincolnshire; Thoresby park, in Notts; and Knowesley park, in Lancashire.—*E. P. Shirley*, "*English Deer Parks.*" Woburn park is 3,500 acres.

Parlance. *In common parlance.* In the usual or vulgar phraseology. An English-French word; the French have *parler, parlant, parlage*, &c.—to speak, speaking, talk—but not parlance.

Parlement (*French*). A crown court where, in the old régime, councillors were allowed to plead, and where justice was administered in the king's name. The Paris Parlement received appeals from all inferior tribunals, but its own judgments were final. It took cognizance of all offences against the crown, the peers, the bishops, the corporations, and all high officers of state; and though it had no legislative power, had to *register* the royal edicts before they could become law. Abolished by the Constituent Assembly in 1790.

Parliament.

> My lord Coke tells us *Parliament* is derived from "parler le ment" (to speak one's mind). He might as honestly have taught us that *firmament* is "firma mentis" (a farm for the mind); or "fundament" the bottom of the mind.—*Rymer*, "*On Parliaments.*"

The Addled Parliament. Between April 5th, 1614, and June 7th, 1615; so called because it remonstrated with the king on his levying "benevolences," but passed no acts.

Barebone's Parliament. The Parliament convened July 4th, 1653; overridden by Praise-God Barebone.

The Black Parliament, held by Henry VIII. in Bridewell.

The Devil's Parliament. The Parliament convened at Coventry by Henry VI. in 1459; which passed attainders on the duke of York and his supporters.

The Drunken Parliament. The Parliament assembled at Edinburgh, January 1st, 1661, of which Burnet says the members "were almost perpetually drunk."

The Good Parliament, in the reign of Edward III., while the Black Prince was still alive; so called from the severity with which it pursued the unpopular party of the duke of Lancaster.

The Long Parliament. Same as the "Pensioner Parliament" (*q.v.*). Convened November 3rd, 1640; dissolved by Cromwell, April 20th, 1653. This Parliament voted the House of Lords as useless.

Historian of the Long Parliament. Thomas May, buried in Westminster Abbey. (1595-1650.)

The Mad Parliament, in the reign of Henry III. (1258), and so called for its opposition to the king. It insisted on his confirming the Magna Charta, and even appointed twenty-four of its own members, with Simon de Montfort as president, to administer the government.

The Pensioner Parliament, in the reign of Charles I.; so called because it sat for eighteen years without dissolution, and the members seemed to have a pension or right of membership.

The Rump Parliament, in the Protectorate; so called because it contained the rump or fag-end of the Long Parliament (1659). It was this Parliament that voted the trial of Charles I.

The Running Parliament. A Scotch Parliament; so called from its constantly being shifted from place to place.

The Unmerciful Parliament, in the reign of Richard II.; so called by the people from its tyrannical proceedings.

The Useless Parliament. The Parliament convened by Charles I., on June 18th, 1625; adjourned to Oxford, August 1st; and dissolved August 12th; having done nothing but offend the king.

The Wondermaking Parliament. The same as "The Unmerciful Parliament;" convened February 3rd, 1388. By playing into the hands of the duke of Gloucester it checkmated the king.

Parliament of Dunces; convened by Henry IV. at Coventry, in 1404, and so called because all lawyers were excluded from it.

Parliamenta'rian. One who favoured the Parliament in opposition to Charles I.

Parlour. The room in a nunnery where the ladies went to see their friends and chat with them (French, *parler*).

Parlous. Plausible, evident; also wordy, &c. (French, *parler*).

Parme'nianists. A name given to the Don'atists; so called from Parmenia'nus, bishop of Carthage, the great antagonist of Augustine.

Par'mesan'. A cheese made at Parma, in Italy.

Parnassos (*Greek;* PARNASSUS, *Latin*). A mountain near Delphi, in Greece. It has two summits, one of which was consecrated to Apollo and the Muses, the other to Bacchus. It was anciently called Larnassos, from *larnax*, an ark, because Deucalion's ark stranded there after the flood. After the oracle of Delphi was built at its foot it received the name of Parnassos, which Peucerus says is a corruption of *Har Nahas*, hill of divination. The Turks call it "Liakura."

Parnassus. The region of poetry. Properly a mountain of Phocis, in Greece, sacred to Apollo and the Muses. "Where lies your vein? Are you inclined to soar to the higher regions of Parnassus or to flutter round the base of the hill?" ("The Antiquary")—*i.e.*, Are you going to attempt the higher walks of poetry, such as epic and dramatic, or some more modest kind, as simple song?

To climb Parnassus. To write poetry.

Parody. *Father of Parody.* Hippo'nax of Ephesus. The word parody means an ode which perverts the meaning of another ode. (Greek, *para odë.*)

Parole (*French*). A verbal promise given by a soldier or prisoner of war, that he will not abuse the leave of absence granted to him; the watchword of the day.

Parolles (3 syl.). A man of vain words, who dubs himself "captain," pretends to knowledge which he has not, and to sentiments he never feels. (French, *paroles*, a creature of empty words.)—*Shakespeare, "All's Well that Ends Well."*

> I know him a notorious liar,
> Think him a great way fool, solely a coward;
> Yet these fixed evils sit so fit on him
> That they take place . . . .—(Act i. 1.)

He was a mere Parollës in a pedagogue's wig. A pretender, a man of words, and a pedant. The allusion is to the bragging, faithless, slandering villain mentioned above.

> Rust, sword; cool, blushes; and, Parollës, live
> Safest in shame; being fooled, by fooling thrive;
> There's place and means for every man alive.
> "*All's Well that Ends Well*," iv. 3

Parr. *Old Parr.* Thomas Parr lived in the reigns of ten sovereigns; married a second wife when he was 120 years old, and had a child by her. He was a husbandman, born at Salop in 1483, and died 1635, aged 152 years.

Par'ricide (3 syl.). *La Belle Parricide.* Beatrice Cenci (* -1599.)

Parsees or *Ghebers.* Fire-worshippers. We use the word for Persian refugees driven out of their country by the persecutions of the Mussulmans. They now inhabit various parts of India. (The word means *People of Pars* or *Fars* —*i.e.*, Persia.)

Parson, says Blackstone, is "*perso'na ecclesiæ*, one that hath full rights of the parochial church." With all due deference to so great an authority, it is far more likely to be connected with the German *pfarre*, a benefice; *pfarrer*, a clergyman; *pfarr-haus*, a clergyman's house, &c. (*See* CLERICAL TITLES.)

Among wyves and wodewes ich am ywoned sute (*wont to set*),
Yparroked (*impaled*) in puwes. The person hit knoweth.
Robert Langland, "Piers Plowmes Vision."

God give you good morrow, master person (*i.e.*, Sir Nathaniel, a parson).—*Shakespeare, "Love's Labour's Lost,"* iv. 2.

Parson Adams. A simple-minded country clergyman of the eighteenth century, in Fielding's "Joseph Andrews."

Fielding says that Parson Adams at the age of fifty was provided with a handsome income of £23 a-year (1740). Timothy Burrell, Esq., in 1715, bequeathed to his nephew Timothy the sum of £20 a-year, to be paid during his residence at the University, and to be continued to him till he obtained some preferment with at least £30 a-year.—"*Sussex Archæological Collections,*" vol. iii., p. 172.

*** When Goldsmith says that his country clergyman with "forty pounds a year" was "passing [exceedingly] rich," it is no covert satire. In Norway and Sweden to the present hour the clergy are paid from twenty to forty pounds a-year. Even in Paris the working clergy receive about the same stipends.

Parson Bate. A stalwart, choleric, sporting parson, editor of the *Morning Post* in the latter half of the eighteenth century. He was afterwards Sir Henry Bate Dudley, Bart.

When Sir Henry Bate Dudley was appointed an Irish dean, a young lady of Dublin said, "Oh, how I long to see our dane. They say he is a very handsome man, and that he fights like an angel.—*Cassell's Magazine,* "*London Legends,*" iii.

Parsons (*Walter*), the giant porter of king James, died in 1622.—"*Fuller's Worthies.*"

Partant pour la Syrie. The national air of the French empire. The words were composed by M. de Laborde in 1809; the music by queen Hortense, mother of Napoleon III. It is a ballad, the subject of which is as follows:—Young Dunois followed the count his lord to Syria, and prayed the Virgin "that he might prove the bravest warrior, and love the fairest maiden." After the battle, the count said to Dunois, "To thee we owe the victory, and my daughter I give to thee." *Moral:* "Amour à la plus belle; honneur au plus vaillant."

Parthe'nia. Mistress of Ar'galus, in the "Arcadia" of Sir Philip Sidney.

Parthen'opë (4 syl.). Naples; so called from Parthenopë, the siren, who threw herself into the sea out of love for Ulysses, and was cast up on the bay of Naples.

Parthenope'an Republic. That of Naples, from January 22, 1799, to the June following.

Particular Baptists. That branch of the Baptist Dissenters who limit the Sacrament of the Lord's Supper to those who have been recipients of adult baptism. Open Baptists admit any baptised person to receive it.

Particularists. Those who hold the doctrine of particular election and reprobation.

Parting.

Parting is such sweet sorrow,
That I shall say "Good Night" till it be morrow.
Shakespeare, "Romeo and Juliet," act ii., s. 2.

Partington. A Mrs. Malaprop, or Tabitha Bramble, famous for her misuse of hard words.—*B. P. Shillaber* (an American author).

Dame Partington and her Mop. A taunt against those who try to withstand progress. The newspapers say that a Mrs. Partington had a cottage at Sidmouth, in Devonshire. In November, 1824, a heavy gale drove the sea-waves into her house, and the old lady laboured with a mop to sop the wet up, till she was obliged to take refuge in the upper

part of the house. The Rev. Sydney Smith, speaking on the Lords' rejection of the Reform Bill, October, 1831, compares them to Dame Partington with her mop, trying to push back the Atlantic. "She was excellent," he says, "at a slop or puddle, but should never have meddled with a tempest."

Part'let. The hen in Chaucer's "Nun's Priest's Tale, and in the tale of "Reynard the Fox" (14th century). So called from the partlet or loose collar of "the doublet," referring to the frill-like feathers round the neck of certain hens.

> In the barn the tenant cock
> Close to partlet perched on high.
> *Cuningham.*

Sister Partlet with her hooded head, allegorises the cloistered community of nuns in Dryden's "Hind and Panther," where the Roman Catholic clergy are likened to barn-yard fowls.

Partridge. The attendant of Jones, half barber and half schoolmaster; shrewd, but simple as a child. His simplicity, and his strong excitement at the play-house, when he went to see Garrick in "Hamlet," are admirably portrayed.—*Fielding, "Tom Jones."*

Par'tula, according to Tertullian, was the goddess of pregnancy, who determined the time of gestation.—*Aulus Gellius,* iii., c. 16.

Party. Person or persons under consideration. "This is the next party, your worship"—*i.e.,* the next case to be examined. "This is the party that stole the things"—the person or persons accused. (French, *partie,* a person.)

> If an evil spirit trouble any, one must make a smoke.....and the party shall be no more vexed (Tobit vi. 7).

Party Spirit. The animus or feeling of a party man.

Par'venu' (*French*). An upstart; one who has risen from the ranks.

Parvis (*London*). The "place" or court before the main entrance of a cathedral. In the parvis of St. Paul's lawyers used to meet for consultation, as brokers do in exchange. The word is now applied to the room above the church-porch. (A corruption of the Latin *pervius,* open to passengers, whence the low Latin *parvisium.*)

> A sergeant of lawe, war and wys,
> That often haddè ben atè parvys.
> *Chaucer, "Canterbury Tales" (Introduction).*

Parviz' (*Victorious*). Surname of Khosru or Chosroes II., the grandson of Khosru *the Magnificent.* The reigns of Khosru I. and II. were the golden period of Persian history. Parviz' kept 15,000 female musicians, 6,000 household officers, 20,500 saddle-mules, 960 elephants, 200 slaves to scatter perfumes when he went abroad, 1,000 sekabers to water the roads before him, and sat on a pillared throne of almost inconceivable splendour.

The horse of Chosroes Parviz. Shibdiz, the Persian Buceph'alos.

Parys'atis. Wife of Darius Nothos. A corruption of *Peri'Zadchēr* (fairy bird-of-Paradise), sometimes called *Azad'chēr* (bird-of-Paradise).

Par'zival of Wolfram (*Eschenback*). An Arthurian romance of the twelfth century.

Pasha of Three Tails. There are three grades of pashas distinguished by the number of horse-tails on their standard. In war the horse-tail standard is carried before the pasha, and planted in front of his tent. The highest rank of pashas are those of three tails; the grand vizier is always *ex officio* such a pasha. Pashas of two tails are governors of provinces; it is one of these officers that we mean when we speak of a pasha in a general way. A pasha of one tail is a sanjak or lowest of provincial governors. (The word pasha is the Persian *pa,* support of *Shah,* the ruler.)

Pasque Eggs (*See* EASTER EGGS.)

Pasquina'de (3 syl.). A lampoon or political squib, having ridicule for its object; so called from Pasqui'no, an Italian tailor of the 15th century, noted for his caustic wit. Some time after his death a mutilated statue was dug up, representing either Ajax supporting Menela'os, or Menela'os carrying the dead body of Patroc'los, or else a gladiator, and was placed at the end of the Braschi Palace near the Piazza Navo'ni. As it was not clear what the statue represented, and as it stood opposite Pasquin's house, the Italians called it "Pasquin." The Romans made this torso the depository of their political, religious, and personal satires, which were therefore called *Pasquin-songs* or Pasquinades. In the Capitol is a rival statue called Marforio, to which are affixed replies to the Pasquinades.

Pass. *A pass* or *A common pass.* An ordinary degree, without honours. Where a person is allowed to pass up the senate-house to his degree without being "plucked." (*See* PLUCK.)

Well to pass. Well to do. Here "pass" is the synonym of *fare*, Saxon *faran*, to go or pass. Shakespeare has the expression "How *goes* it?"—*i.e.*, How fares it, how passes it?

Passe-partout. A sort of picture-frame. The middle is cut out to the size of the picture, and the border or edge is embossed, so as to present a raised margin. The passe-partout and picture, being backed and faced with a glass, are held together by an edging of paper which shows on the glass face. The word means something to "pass over all."

A master-key is also called a passe-partout (a pass through all the rooms).

Passelourdin (3 syl.). A great rock near Poitiers, where there is a very narrow hole on the edge of a precipice, through which the university freshmen are made to pass, to "matriculate" them. The same is done at Mantua, where the freshmen are made to pass under the arch of St. Longi'nus. Passe-lourdan means "lubber-pass."

Pass'elyon. A young foundling brought up by Morgane la Fée. He was detected in an intrigue with Morgane's daughter, and the adventures of this amorous youth are related in the romance called "Perceforest," vol. iii.

Passe Brewell. Sir Tristram's horse. Sir Tristram was one of the round-table knights.—*Hist. of Pr. Arthur*, ii. 68.

Passing. (*See* BELL.)

Passing fair. Admirably fair. The Dutch *passen*, to admire.

> A man he was to all the country dear,
> And passing rich with forty pounds a year.
> *Goldsmith*, "*Deserted Village.*"

Passion Flower.

The *leaf* symbolizes the spear.
The five *anthers*, the five wounds.
The *tendrils*, the cords or whips.
The column of the *ovary*, the pillar of the cross.
The *stamens*, the hammers.
The three *styles*, the three nails.
The *fleshy threads* within the flowers the crown of thorns.
The *calyx*, the glory or nimbus.
The *white* tint, purity.
The *blue* tint, heaven.
It keeps open three days,—*Matt.* xii. 40, and the three years' ministry.

Passionists. Certain priests of the Roman Catholic Church, who mutually agreed to preach "Jesus Christ, and him crucified." The founder of this "congregation" was Paul Francis, surnamed *Paul of the Cross.* (1694-1775.)

Pass'over. A Jewish festival to commemorate the deliverance of the Israelites, when the angel of death (that slew the first-born of the Egyptians) *passed over* their houses, and spared all who did as Moses commanded them.

Passy-measure or *Passing-measure.* A slow stately dance; a corruption of the Italian *passamezzo* (a middle pace or step). It is called a cinque-measure, because it consists of five measures—"two singles and a double forward, with two singles side."—*Collier.*

Passy-measure Pavin. A pavin is a stately dance (*see* PAVAN); a passy-measure pavin is a reeling dance or motion like that of a drunken man from side to side. Sir Toby Belch says of "Dick Surgeon"—

> He's a rogue and a passy-measure pavin. I hate a drunken rogue.—*Shakespeare*, "*Twelfth Night*," v. i.

Pasteboard. A visiting card; so called from the material of which it is made.

Paston Letters. The first two volumes appeared in 1787, entitled "Original Letters written during the reigns of Henry VI., Edward IV., and Richard III., by various persons of rank;" edited by Mr., afterwards Sir John Fenn. They are called Paston because chiefly written by or to members of the Paston family in Norfolk. They passed from the earl of Yarmouth to Peter le Neve, antiquary; then to Mr. Martin, of Palgrave, Suffolk; were then bought by Mr. Worth, of Diss; then passed to the editor. Charles Knight calls them "an invaluable record of the social customs of the fifteenth century" (the time of the War of the Roses), but of late some doubt has been raised respecting their authenticity. Three extra volumes were subsequently added.

Pastorale of Pope Gregory, by Alfred the Great.

Patavin'ity. A provincial idiom in speech or writing; so called from Patavium (*Padua*), the birth-place of Livy. (*See* PATOIS.)

Patch. A fool; so called from the motley or patched dress worn by licensed fools.

> What a pied ninny's this! thou scurvy patch!
> *Shakespeare, "The Tempest," iii. 2.*

Cross-patch. An ill-tempered person. (*See above.*)

Patches. The Whig belles wore patches of court plaister on the *right*, and the Tories on the *left* side of their faces or foreheads. (*See* COURT PLAISTER.)

Pat'elin. The artful dodger. The French say *Savoir son Patelin* (to know how to bamboozle you). Patelin is the name of an artful cheat in a farce of the fifteenth century so called. On one occasion he wanted William Josseaume to sell him cloth on credit, and artfully fell on praising the father of the merchant, winding up his laudation with this *ne plus ultra*: "He did sell on credit, or even lend to those who wished to borrow." This farce was reproduced in 1706 by Brueys, under the name of "L'Avocat Patelin."

> Consider, sir, I pray you, how the noble Patelin, having a mind to extol to the third heaven the father of William Josseaume, said no more than this: "And he did lend to those who were desirous to borrow of him."—*Rabelais, "Pantagruel," iii. 4.*

Patelinage. Foolery, buffoonery; acting like Patelin in the French farce.

> I never in my life laughed so much as at the acting of that Patelinage.—*Rabelais, "Pantagruel," iii. 34.*

Patent Rolls. Letters patent collected together on parchment rolls. Each roll is a year, though in some cases the roll is subdivided into two or more parts. Each sheet of parchment is numbered, and called a membrane: for example, the 8th or any other sheet, say of the 10th year of Henry III., is cited thus: "Pat. 10, Hen. III., m. 8. If the document is on the back of the roll it is called dorso, and "d" is added to the citation.

Pat'er Nos'ter. The Lord's Prayer; so called from the first two words in the Latin version. Every tenth bead of a rosary is so called, because at that bead the Lord's Prayer is repeated. Loosely, the rosary itself is so called.

Paternoster Row (*London*) was so named from the rosary or paternoster makers. We read of "one Robert Nikke, a paternoster maker and citizen, in the reign of Henry IV." Some say it was so called because funeral processions on their way to St Paul's began their *pater noster* at the beginning of the Row, and went on repeating it till they reached the church-gate.

Pater Patrum. St. Gregory of Nyssa was so entitled by the Nicæan Council. (332-395.)

Pathfinder. Major-General John Charles Fremont, who conducted four expeditions across the Rocky Mountains. (1842.)

Pathfinder, in Fenimore Cooper's five novels, is Natty Bumppo, called the Pathfinder, the Deer-slayer, the Hawk-eye, and the Trapper. (*See* NATTY BUMPPO.)

Patient (*The*). Albert IV., duke of Austria. (1377–1404.) (*See* HELENA.)

Patient Gris'el, *Grisil'des, Grisild, Grisildë,* or *Grisildis*, according to Chaucer, was the wife of Wautier, marquis of Sal'uces ("Clerkes Tale"). According to Boccaccio, Griselda, a poor country lass, became the wife of Gualtie're, marquis of Saluzzo ("Tenth Day," novel x.). She is put upon by her husband in the most wanton and gratuitous manner, but bears it all not only without a murmur, but even without loss of temper. She is the model of patience under injuries. The allegory means that God takes away our children and goods, afflicts us in sundry ways, and tries us "so as with fire;" but we should always say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

Patin. Brother of the emperor of Rome, who fights with Am'adis of Gaul, and has his horse killed under him.

Pat'ina. A beautiful surface deposit or fine rust with which, in time, buried coins and bronzes become covered. It is at once preservative and ornamental, and may be seen to advantage in the ancient bronzes of Pompeii. (Greek, *patanë*, a patin.)

Patois (2 syl.). Dialectic peculiarity, provincialism. Asinius Pollio noticed something of the kind in Livy, which he called *patavinitas*, from Patavium, Livy's birth-town.

Patri-Passians. One of the most ancient sectaries of the Christian Church, who maintained the oneness of the Godhead. The founder was Praxeas, of Phrygia, in the second century. The

appellation was given to them by their opponents, who affirmed that according to their theory the Father must have suffered on the cross.

Patrician, properly speaking, is one of the *patres* or fathers of Rome. These patres were the senators, and their descendants were the patricians. As they held for many years all the honours of the state, the word came to signify the magnates or nobility of a nation.

N.B.—In Rome the patrician class was twice augmented: first by Tatius, after the Sabine war, who added a whole "century;" and again by Tarquinius Priscus, who added another. The Sabine century went by the name of patricians of the senior races (*majo'rum gentium*), and the Tarquinian patricians were termed of the junior creation (*mino'rum gentium*).

Pat'rick. Chambers says, "We can trace the footsteps of St. Patrick almost from his cradle to his grave, by the names of places called after him. Thus, assuming the Scottish origin, he was born at *Kilpatrick* (the cell of Patrick), in Dumbartonshire; he resided for some time at *Dal-patrick* (the district of Patrick), in Lanarkshire; and visited *Crag-phadrig* (the rock of Patrick), near Inverness. He founded two churches, *Kirk-patrick* in Kircudbright, and *Kirk-patrick* in Dumfries; and ultimately sailed from *Port-patrick*, leaving behind him such an odour of sanctity, that among the most distinguished families of the Scottish aristocracy Patrick has been a favourite name down to the present day.

Arriving in England he preached at *Patter-dale* (Patrick's valley), in Westmoreland; and founded the church of *Kirk-patrick*, in Durham. Visiting Wales he walked over *Sarn-badrig* (causeway of Patrick), which now forms a dangerous shoal in Carnarvon Bay; and departing for the Continent sailed from *Llan-badrig* (church of Patrick), in the isle of Anglesea. Undertaking his mission to convert the Irish, he first landed at *Innis-patrick* (island of Patrick), and next at *Holm-patrick*, on the opposite shore of the mainland, in the county of Dublin. Sailing northwards he touched at the Isle of Man, called *Innis-patrick*, where he founded another church of *Kirk-patrick*, near the town of Peel. Again landing on the coast of Ireland, in the county of Down, he converted and baptised the chieftain Dichu on his own threshing-floor, an event perpetuated in the word *Saul*—i.e., *Sabbal-patrick* (barn of Patrick). He then proceeded to *Temple-patrick*, in Antrim; and from thence to a lofty mountain in Mayo, ever since called *Croagh-patrick*. In East Meath he founded the abbey of *Domnach-Padraig* (house of Patrick), and built a church in Dublin on the spot where *St. Patrick's Cathedral* now stands. In an island of Lough Derg, in Donegal, there is *St. Patrick's Purgatory*; in Leinster, *St. Patrick's Wood*; at Cashel, *St. Patrick's Rock*. There are scores of *St. Patrick's Wells* from which he drank; and he died at *Saul*, March 17th, 493. —*"Book of Days."*

St. Patrick's Cave, through which was a descent to purgatory, for the behoof of the living who wished to expiate their evil deeds before death.

St. Patrick's Cross. The same shape as St. Andrew's cross (X), only different in colour, viz., red on a white field. (*See* ANDREW.)

St. Patrick's Purgatory, Ireland, described in the Italian romance called "Guerino Meschino." Here gourmands are tantalised with delicious banquets which elude their grasp, and are at the same time troubled with colic.

St. Patrick and the Serpent. According to tradition, St. Patrick cleared Ireland of its vermin; one old serpent resisted, but St. Patrick overcame it by cunning. He made a box, and invited the serpent to enter it. The serpent objected, saying it was too small; but St. Patrick insisted it was quite large enough to be comfortable. After a long contention, the serpent got in to prove its case, when St. Patrick slammed down the lid, and threw the box into the sea. To complete this wonderful tale, the legend says the waves of the sea are made by the writhings of this serpent, and the noise of the sea is that of the serpent imploring the saint to release it.

Pat'rico. An Abram-man (*q.v.*).

Patroc'los. The gentle and amiable friend of Achilles in Homer's "Iliad." When Achilles refused to fight in order to annoy Agamem'non, he sent Patroc'los to battle, and he was slain by Euphorbos.

Patten. Martha or Patty, says Gay, was the daughter of a Lincolnshire

farmer, with whom the village blacksmith fell in love. To save her from wet feet when she went to milk the cows, the village Mulciber invented a clog, mounted on iron, which he called *patty*, after his mistress. This pretty fable is of no literary value, as the word is the French *patin* (a high-heeled shoe or skate), from the Greek *patein* (to walk).

> The patten now supports each frugal dame,
> Which from the blue-eyed Patty takes its name.
> *Gay, "Trivia," i.*

Pattens-Money (*Chapins de la Reina*). A subsidy levied in Spain on all crown-tenants at the time of a royal marriage.

Patter. To chatter, to clack. Dr. Pusey thinks it is derived from *Pater-noster* (the Lord's Prayer). The priest gabbled it in a low, mumbling voice till he came to the words, "and lead us not into temptation," which he spoke aloud, and the choir responded, "but deliver us from evil." In our reformed Prayer-Book, the priest is directed to say the whole prayer "with a *loud* voice." Probably the "pattering of rain"—*i.e.*, the rain coming with its pat-pat, is after all the better derivation. (Welsh, *ffat*, a blow.)

Pattern. A corruption of patron. As a patron is a guide, and ought to be an example, so the word has come to signify an artistic model.

Pattieson (*Mr. Peter*). Introduced by Sir Walter Scott in the Introductions of the "Heart of Midlothian" and "Bride of Lammermoor." He is represented as "assistant" at Gandercleugh, and author of the "Tales of My Landlord," published posthumously by Jedidiah Cleishbotham.

Paul (*St.*). Patron saint of preachers and tentmakers.

His symbols are a sword and open book, the former the instrument of his martyrdom, and the latter indicative of the new law propagated by him as the apostle of the Gentiles. He is represented of short stature, with bald head and grey, bushy beard.

St. Paul the Hermit is represented as an old man, clothed with palm-leaves, and seated under a palm-tree, near which are a river and loaf of bread.

Paul's Pigeons. The boys of St. Paul's school, London.

Paul of the Cross. Paul Francis, founder of the Passionists. (1694-1775.)

Paul and Virginia. A tale by Bernardin de St. Pierre. At one time this little romance was as popular as "Uncle Tom's Cabin."

Paul Pry. An idle, meddlesome fellow, who has no occupation of his own, and is always interfering with other folk's business.—*John Poole, "Paul Pry" (a comedy).* The original was Thomas Hill.

Paul'ianists. A sect of heretics so called from Paulia'nus Samosa'tanus (Paul of Samosa'ta), elected bishop of Antioch in 262. He may be considered the father of the Socinians.

Paulicians. A religious sect of the Eastern empire, an offshoot of the Manichæ'ans. It originated in an Armenian named Paul, who lived under Justinian II. Neander says they were the followers of Constantine of Mananalis, and were called Paulicians because the apostle Paul was their guide. He says they rejected the worship of the Virgin and of saints, denied the doctrine of transubstantiation, and maintained the right of every one to read the Scriptures freely.

Pauli'na, wife of Antig'onus, a Sicilian nobleman, takes charge of queen Hermi'one, when unjustly sent to prison by her jealous husband, and after a time presents her again to Leontes as a statue "by that rare Italian master, Julio Romano."—*Shakespeare, "Winter's Tale."*

Paulo. The cardinal, brother of count Guido Franceschi'ni, who advised his scape grace bankrupt brother to marry an heiress, in order to repair his fortune. —*Robert Browning, "The Ring and the Book."*

Paul's Walkers. Loungers who frequented the middle of St. Paul's, which was the Bond Street of London up to the time of the Commonwealth. (*See* Ben Jonson's "Every Man out of his Humour," where are a variety of scenes given in the interior of St. Paul's. Harrison Ainsworth describes these "walkers" in his novel entitled "Old Saint Paul's.")

> The young gallants .... used to meet at the central point, St. Paul's; and from this circumstance obtained the appellation of *Paul's Walkers*, as we now say *Bond Street Loungers.*—*Moser, "European Magazine,"* July, 1807.

Pa'van or *Pavin. Every pavan has its galliard* (*Spanish*). Every sage has his moments of folly. Every white must have its black, and every sweet its sour. The pavan was a stately Spanish dance, in which the ladies and gentlemen stalked like peacocks (Latin, *pavo'nes*), the gentlemen with their long robes of office, and the ladies with trains like peacocks' tails. The pavan, like the minuet, ended with a quick movement called the *galliard*, a sort of gavot'.

Pawnbroker. *The three golden balls.* The Lombards were the first moneylenders in England, and those who borrowed money of them deposited some security or pawn. The Medici family, whose arms were *three gilded pills*, in allusion to their profession of medicine, were the richest merchants of Florence, and greatest money-lenders. (*See* BALLS.)

Pawnee. *Brandy pawnee.* Brandy grog. (Hindu, *pa'ni*, water.)

Pax. The "Kiss of Peace." Also a sacred utensil used when mass is celebrated by a high dignitary. It is sometimes a crucifix, sometimes a tablet, and sometimes a reliquary. The pax is omitted on Maundy Thursday, from horror at the kiss of Judas.

Pay (sea term). To cover with pitch. *I'll pay him out.* I'll be a match for him, I'll punish him. (French, *peiner*, *peine*, punishment; Latin, *pœna*.)

> They with a foxe tale him soundly did paye.
> "*The King and Northerne Man*" (1640).

Who's to pay the piper? Who is to stand Sam? who is to pay the score? The phrase comes from the tradition about the Pied Piper of Hamelin, who agreed to cure the town of rats and mice; when he had done so, the people of Hamelin refused to pay him, whereupon he piped again, and led all the children to Koppelberg Hill, which opened upon them.

Payn'ising. A process of preserving and hardening wood invented by Mr. Payne. (*See* KYANISE.)

Peace. *The Perpetual Peace.* The peace concluded January 24th, 1502, between England and Scotland. A few years after, the battle of Flodden Field was fought between the contracting parties.

Peace of Antal'cidas, between Artaxerxes and the states of Greece. It was brought about by Antal'cidas, the Spartan (B.C. 387).

Peace of God. In 1035 the clergy interfered to prevent the constant feuds between baron and baron; they commanded all men to lay down their arms on pain of excommunication. The command and malediction were read daily from the pulpits by the officiating priests after the proper gospel:—"May they who refuse to obey be accursed, and have their portion with Cain, the first murderer; with Judas, the arch traitor; and with Dathan and Abi'ram, who went down alive into the pit. May they be accursed in the life that now is; and in that which is to come may their light be put out as a candle." So saying, all the candles were instantly extinguished, and the congregation had to make its way out of church as it best could.

Peaceful (*The*). Kang-wâng, third of the Thow dynasty of China, in whose reign no one was either put to death or imprisoned. (1098-1152.)

Peach. Inform, "split;" a contraction of *impeach*.

Peach'um. A receiver of stolen goods, whose house is the resort of pickpockets and thieves.—*Gay*, "*Beggars' Opera.*"

Mrs. Peachum. His wife.

Peacock. *Let him keep peacock to himself.* Let him keep to himself his eccentricities. When George III. had partly recovered from one of his attacks, his ministers got him to read the King's Speech, but he ended every sentence with the word "peacock." The minister who drilled him said that peacock was an excellent word for ending a sentence, only kings should not let subjects hear it, but should whisper it softly. The result was a perfect success: the pause at the close of each sentence had an excellent effect.

By the Peacock! A common oath which at one time was thought sacred. The fabled incorruptibility of the peacock's flesh, caused the bird to be adopted as a type of the resurrection.

Peak (*Derbyshire*). "The Queen of Scots' Pillar" is a column in the cave of the peak as clear as alabaster, and so called because Mary Queen of Scots proceeded thus far, and then returned.

Peal. *To ring a peal* is to ring 5,040 changes; any number of changes less than that is technically called a *touch* or *flourish*. Bells are first *raised*, and then *pealed*—*i.e.*, knocked with their hammers. (The Latin *pello*, to knock.)

> This society rung.....a true and complete peal of 5,040 grandsire triples in three hours and fourteen minutes.—*Inscription in Windsor Curfew Tower.*

Pearls. Dioscoridës and Pliny mention the belief that pearls are formed by drops of rain falling into the oyster-shells while open, and the rain-drops thus received are hardened into pearls by some secretions of the animal.

According to Richardson, the Persians say when drops of spring-rain fall into the pearl-oyster they produce pearls.

> Precious the tear as that rain from the sky
> Which turns into pearls as it falls on the sea.
> *Thomas Moore.*

N.B.—Dr. Darwin thinks that pearls are formed like those calcareous productions of crabs known by the name of *crabs'-eyes*, which are always near the stomach of the creature; and adds that in both cases the substance is probably a natural provision either for the reparation or enlargement of the shell.—"*Economy of Vegetation*," i. 3.

Pearls. Cardan says that pearls are polished by being pecked and played with by doves.—"*De Rerum Varietate*," vii. 34.

Peasant Bard. Robert Burns, the lyric poet of Scotland. (1759-1796.)

Peasants' War, between 1500 and 1525. It was a frequent rising of the peasantry of Swabia, Franconia, Saxony, and other German states, in consequence of the tyranny and oppression of the nobles. In 1502 was the rebellion called the *Laced Shoe*, from its cognisance; in 1514, the *League of Poor Conrad;* in 1523, the *Latin War*. The insurgents were put down, and whereas they had been whipped before with scourges, they were now chastised with scorpions.

Peascod. Father of Peas-blossom, if Bottom's pedigree may be accepted.

> I pray you commend me to Mistress Squash your mother, and to Master Peascod your father, good Master Peasblossom.—*Shakespeare*, "*Midsummer Night's Dream*," iii. 1.

Winter for shoeing, peascod for wooing. The allusion in the latter clause is to the custom of placing a peascod with nine peas in it on the door-lintel, under the notion that the first man who entered through the door would be the husband of the person who did so. Another custom is alluded to by Browne—

> The peascod greene oft with no little toyle
> Hee'd seeke for in the fattest, fertil'st soile,
> And rend it from the stalke to bring it to her,
> And in her bosome for acceptance woo her.
> "*British Pastorals.*"

Pec. Eton slang for money. A contraction of the Latin *pecu'nia*.

Pecca'vi. *To cry pecca'vi.* To acknowledge oneself in the wrong. It is said that Sir Charles Napier, after the battle of Hyderabad, in 1843, used this word as a pun upon his victory—"I have Sinde" (*sinned*). (*Pecca'vi* is the Latin for "I have done wrong.")

Peckham. *All holiday at Peckham*—*i.e.*, no appetite, not peckish; a pun on the word peck, as going to Bedfordshire is a pun on the word bed.

Going to Peckham. Going to dinner.

Peck'sniff. A canting hypocrite, who speaks homilies of morality, does the most heartless things "as a duty to society," and forgives wrong-doing in nobody but himself.—*Dickens*, "*Martin Chuzzlewit.*"

Pecu'lium. *My own peculium.* Private and individual property or possession. The Roman slaves were allowed to acquire property, over which their masters had no right or control; this was called their pecu'lium.

Pecuniary. From *pecus*, cattle, especially sheep. Varo says that sheep were the ancient medium of barter and standard of value. Ancient coin was marked with the image of an ox or sheep. We have the Gold Sheep (*mouton d'or*) and Gold Lamb (*agnel d'or*) of ancient France, so called from the figure struck on them, and worth about a shilling.

Ped'agogue (3 syl.) means a boy-leader. It was a slave whose duty it was to attend the boy whenever he left home. As these slaves influenced the education of the child, the word came to be applied to schoolmasters. (Greek, *pais ago'gë*.)

Pedlar is not a tramp who goes on his feet, as if from the Latin *pedes* (feet), but a man who carries a *ped*, or hamper without a lid, in which are stored fish or other articles to hawk about the streets. In Norwich there is a place called the Ped-market, where women expose eggs, butter, cheese, &c., in open hampers.

Pedlars Acre (*Lambeth*). According to tradition a pedlar of this parish left a sum of money, on condition that his picture, with a dog, should be preserved for ever in glass in one of the church-windows. In the south window of the middle aisle, sure enough, such a picture exists; but probably it is a rebus on *Chapman*, the name of some benefactor. In Swaffham church there is a portrait of one John Chapman, a great benefactor, who is represented as a pedlar with his pack; and in that town a similar tradition exists.

Peebles. *Poor Peter Peebles.* The pauper litigant in "Redgauntlet," by Sir Walter Scott.

Peel. *A Peel District.* A clerical district (not a parish) devised by Sir Robert Peel.

Peeler (*A*). Slang for a policeman. So called from Sir Robert Peel, who established the Irish constabulary. *Bobby* being the nickname of Robert is applied to the same force. (*See* BOBBY.)

Peeler. It is an extraordinary circumstance that this word, now applied to a policeman or thief-catcher, was in the sixteenth century applied to robbers. Hollinshed, in his *Scottish Chronicle* (1570), refers to Patrick Dunbar, who "delivered the countrie of these peelers." Thomas Mortimer, in his "British Plutarch;" Milton, in his "Paradise Regained" (book iv.); and Dryden, all use the word "peeler" as a plunderer or robber. The old Border towers were called "peels."

Peep. As a specimen of the ingenuity of certain etymologists in tracing our language to Latin and Greek sources, may be mentioned Mr. Casaubon's derivation of *peep* from the Greek *opipteuo* (to stare at).

Playing peep-bo. Hiding or sculking from creditors; in allusion to the infant nursery game.

Peep-o'-Day Boys. The Irish insurgents of 1784; so called because they used to visit the houses of their opponents (called *defenders*) at peep of day, searching for arms or plunder.

Peeping Tom of Coventry. Leofric, earl of Mercia and lord of Coventry, imposed some very severe imposts on the people of Coventry, which his countess, Godi'va, tried to get mitigated. The earl, thinking to silence her importunity, said he would comply when she had ridden naked from one end of the town to the other. Godi'va took him at his word, actually rode through the town naked, and Leofric remitted the imposts. Before Godi'va started, all the inhabitants voluntarily confined themselves to their houses, and resolved that any one who stirred abroad should be put to death. A tailor thought to have a peep, but was rewarded by the loss of his eyes, and has ever since been called Peeping Tom of Coventry.

Peers of the Realm. The five orders of duke, marquis, earl, viscount, and baron. The word peer is the Latin *parēs* (equals), and in feudal times all great vassals were held equal in rank. The following is well fitted to a dictionary of Phrase and Fable:—

> It is well known that although the English aristocracy recruits itself from the sons of *barbers*, as lord Tenterden; merchant *tailors*, as count Craven; *mercers*, as the counts of Coventry, &c., it will never tolerate poverty within its ranks. The male representative of Simon de Montfort is now a saddler in Tooley Street; the great-grandson of Oliver Cromwell, a porter in Cork market; and Stephen James Penny, verger of St. George's Church, Hanover Square, is a direct descendant of the fifth son of Edward III.—*The Gaulois.*

Peg or *Peggy*, for Margaret, corrupted into Meg or Meggy. Thus, *Pat* or *Patty* for Martha; *Pol* or *Polly*, for Mary, corrupted into Mol or Molly; &c.

A peg too low. Low-spirited, moody. Our Saxon ancestors were accustomed to use peg-tankards, or tankards with a peg inserted at equal intervals, that when two or more drank from the same bowl no one might exceed his fair proportion. We are told that St. Dunstan introduced the fashion to prevent brawling. *I am a peg too low* means, I want another draught to cheer me up.

> Come, old fellow, drink down to your peg!
> But do not drink any further, I beg.
> *Longfellow, "Golden Legend," iv.*

To take one down a peg. To take the conceit out of a braggart or pretentious person. The allusion here is not to pegtankards, but to a ship's colours, which used to be raised and lowered by pegs; the higher the colours are raised the greater the honour, and to take them down a peg would be to award less honour.

> Trepanned your party with intrigue,
> And took your grandees down a peg.
> *Butler, "Hudibras," ii. 2.*

There are always more round pegs than round holes. Always more candidates for office than places to dispose of. The

allusion is to Military Tactics and other similar games.

Peg'asos (*Greek;* Pegasus, *Latin*). The inspiration of poetry, or, according to Boiardo ("Orlando Inamorato"), the horse of the Muses. A poet speaks of his Peg'asus, as "My Pegasus will not go this morning," meaning his brain will not work. "I am mounting Pegasus"—*i.e.*, going to write poetry. "I am on my Pegasus," engaged in writing verses.

Peg'asus or Peg'asos, according to classic mythology, was the winged horse on which Beller'ophon rode against the Chimæra. When the Muses contended with the daughters of Pi'eros, Hel'icon rose heavenward with delight; but Peg'asos gave it a kick, stopped its ascent, and brought out of the mountain the soul-inspiring waters of Hippocrene (*Hip'-po-creen*).

Pegg (*Katharine*). One of the mistresses of Charles II., daughter of Thomas Pegg, of Yeldersey, in Derbyshire, Esquire.

Peine Forte et Dure. A species of torture applied to contumacious felons. In the reign of Henry IV. the accused was pressed to death by weights; in later reigns the practice prevailed of tying the thumbs tightly together with whipcord, to induce the accused to plead. The following persons were pressed to death by weights: Juliana Quick, in 1442; Anthony Arrowsmith, in 1593; Walter Calverly, in 1605; Major Strangways, in 1657; and even in 1741 a person was pressed to death at the Cambridge assizes. Abolished 1772.

Pela'gianism. The system or doctrines taught by Pela'gius (*q.v.*). He denied what is termed birth-sin or the taint of Adam, and he maintained that we have power of ourselves to receive or reject the Gospel.

Pela'gius. A Latinised Greek form of the name Morgan—the Welsh *môr*, like the Greek *pel'agos*, meaning the sea.

Pel'ago-saur (*Greek*, sea-lizard). An extinct saurian of the Upper Jurassic formation.

Pelf. *Filthy pelf.* Money. The word was anciently used for refuse or rubbish. "Who steals my purse steals *trash*." Filthy means ungodly; the Scripture expression is "unrighteous mammon."

(Latin *pelvis*, or Greek *pellis*, the basin used by priests for the intestines and refuse of animals sacrificed; our *pail*; *peel*, meaning refuse; and *pell*, refuse hair, as in *pell-wool*, &c.) It is certainly not connected with *pilfer*, as it is usually given.

Pel'ias. The huge spear of Achilles, which none but the hero could wield; so called because it was cut from an ash growing on mount Pel'ion, in Thessaly.

Pel'ican, in Christian art, is a symbol of charity. It is also an emblem of Jesus Christ, by "whose blood we are healed" (Eucherius and Jerome). (*See below.*)

Pelican. A mystic emblem of Christ, called by Dante *nostro Pelicano*. St. Hieronymus gives the story of the pelican restoring its young ones destroyed by serpents, and his salvation by the blood of Christ. The "Bestia'rium" says that Physiol'ogus tells us that the pelican is very fond of its brood, but when the young ones begin to grow they rebel against the male bird and provoke his anger, so that he kills them; the mother returns to the nest in three days, sits on the dead birds, pours her blood over them, revives them, and they feed on the blood.—*Bibl. Nat. Belg.*, No. 10,074.

> Than sayd the Pellycane,
> When my byrdts be slayne
> With my bloude I them reuyue [revive].
> Scrypture doth record,
> The same dyd our Lord,
> And rose from deth to lyue.
> *Skelton, "Armoury of Birdis."*

Pelicans. The notion that pelicans feed their young with their blood arose from the following habit:—They have a large bag attached to their under bill. When the parent bird is about to feed its brood, it macerates small fish in this bag or pouch, then pressing the bag against its breast, transfers the macerated food to the mouths of the young ones.

A pelican in her piety is the representation of a pelican feeding her young with her blood. The Romans called filial love piety, hence Virgil's hero is called *pius* Æne'as, because he rescued his father from the flames of Troy.

Peli'des. Son of Peleus—that is, Achilles, the hero of Homer's "Iliad," and chief of the Greek warriors that besieged Troy.

> When, like Peli'des, bold beyond control,
> Homer raised high to heaven the loud impetuous song.
> *Beattie, "Minstrel."*

Pel'ion. *Heaping Ossa upon Pelion.* Adding difficulty to difficulty, embarrassment to embarrassment, &c. When the giants tried to scale heaven, they placed mount Ossa upon mount Pelion for a scaling ladder.

Pell-mell. Headlong; in reckless confusion. From the players of pall-mall, who rush heedlessly to strike the ball. The "pall" is the ball (Italian, *palla*), and the "mall" is the mallet or bat (Italian, *maglia*; French, *mail*). The bat is sometimes called the pall-mall; sometimes the game is so called, and sometimes the ground set apart for the game, as Pall-Mall, London.

Pelle'an Conqueror. Alexander the Great, born at Pella, in Macedo'nia.

> Remember that Pellean conqueror.
> *Milton, "Paradise Regained," ii.*

Pell'ëas (*Sir*). One of the knights of the Round Table. In the "Faëry Queen," he goes after the "blatant beast," when it breaks the chain with which it had been bound by Sir Calidore.

Pell'enore (*King*). A noted character in the "Morte d'Arthur."

Pells. *Clerk of the Pells.* An officer of the Exchequer, whose duty it was to make entries on the *pells* or parchment rolls. Abolished in 1834.

Pel'ops. Son of Tan'talos, cut to pieces and served as food to the gods. The More'a was called Peloponne'sos or the "island of Pelops," from this mythical king.

The ivory shoulder of the sons of Pelops. The distinguishing or distinctive mark of any one. The tale is that Deme'ter ate the shoulder of Pelops when it was served up by Tan'talos, and when the gods put the body back into the cauldron to restore it to life, he came forth lacking a shoulder. Demeter supplied an ivory shoulder, and all his descendants carried this mark in their bodies. (*See* PYTHAGORAS.)

Pelo'rus. Cape di Faro, a promontory of Sicily.—*Virgil, "Æneid,"* iii. 6, 7.

> As when the force
> Of subterranean wind transports a hill
> Torn from Pelorus.
> *Milton, "Paradise Lost,"* bk. i.

Pelos (*mud*). Father of Physigna'thos, king of the Frogs.—*"Battle of the Frogs and Mice."*

Pelt, in printing. Untanned sheepskins used for printing-balls. (French, *pelte*; Latin, *pellis*, a skin).

Pen and Feather are varieties of the same word, the root being the Sanskrit *pat*, to fly. (We have the Sanskrit *pattra*, a wing or instrument for flying; Latin, *petna* or *penna*, pen; Greek, *pteron*; Teutonic, *phathra*: Saxon, *fether*; our "feather.")

Penang Lawyers. Clubs. Penang sticks come from Malay and Borneo.

Pena'tes. The household gods of the Romans.

Pencil of Rays. All the rays that issue from one point, or that can be focussed at one point (Latin, *penicillus*, little tail, whence *penicillum*, a painter's brush made of the hair of a cow's tail); so called because they are like the hairs of a paint-brush, except at the point where they aggregate.

Pendennis (*Arthur*). The hero of Thackeray's novel, entitled "The History of Pendennis," &c.

Major Pendennis. A tuft-hunter, similar in character to Macklin's celebrated Sir Pertinax M'Sycophant.

Penden'të Li'të (*Latin*). Pending the suit; while the suit is going on.

Pendrag'on. A title conferred on several British chiefs in times of great danger, when they were invested with dictatorial power: thus Uter and Arthur were each appointed to the office to repel the Saxon invaders. Cassibelaun was pendragon when Julius Cæsar invaded the island; and so on. The word *pen* is British for head, and *dragon* for leader, ruler, or chief. The word therefore means *summus rex* (chief of the kings).

So much for fact, and now for the fable: Geoffrey of Monmouth says, when Auro'lius, the British king, was poisoned by Ambron, during the invasion of Pascentius, son of Vortigern, there "appeared a star at Winchester of wonderful magnitude and brightness, darting forth a ray, at the end of which was a globe of fire in form of a dragon, out of whose mouth issued forth two rays, one of which extended to Gaul and the other to Ireland." Uter ordered two golden dragons to be made, one of which he

presented to Winchester, and the other he carried with him as his royal standard, whence he received the name of Uter Pendragon.—(Bks. viii., xiv., xvii.)

Penel'ope (4 syl.). *The Web* or *Shroud of Penelopë.* A work "never ending, still beginning;" never done but ever in hand. Penelopë, according to Homer, was pestered by suitors while her husband, Ulysses, was absent at the siege of Troy. To relieve herself of their importunities, she promised to make her choice of one as soon as she had finished weaving a shroud for her father-in-law. Every night she unravelled what she had done in the day, and so deferred making any choice till Ulysses returned, when the suitors were sent to the right-about without ceremony.

Penel'ophon. The beggar loved by king Cophetua. (*See* COPHETUA.)

Penel'va. A knight whose adventures and exploits form a supplemental part of the Spanish romance entitled "Am'adis of Gaul." The first four books of the romance and the part above referred to were by Portuguese authors—the former by Vasco de Lobeira, of Oporto, who died 1403, the latter by an unknown author.

Penetra'lia. The private rooms of a house; the secrets of a family. That part of a Roman temple into which the priest alone had access; here were the sacred images, here the responses of the oracles were made, and here the sacred mysteries were performed. The Jewish Holy of Holies was the penetralia of their Temple.

Penfeather (*Lady Penelope*). The lady patroness of the Spa.—*Sir Walter Scott, "St. Ronan's Well."*

Peninsular War. The war carried on, under the duke of Wellington, against the French in Portugal and Spain, between 1808 and 1812.

Penitential Psalms are seven psalms expressive of contrition. They are—vi., xxxii., xxxviii., li., cii., cxxx., cxliii., of the "Authorised Version," or vi., xxxi., xxxvii., l., ci., cxxix., clxii. of the Vulgate.

Penmanship.

The "Good King Réné," titular king of Naples in the middle of the fifteenth century, was noted for his initial letters.

St. Thecla of Isauria wrote the entire Scriptures out without a blot or mistake.

St. Theodosius wrote the Gospels in letters of gold without a single mistake or blur. (*See* Longfellow's "Golden Legend," iv.) (*See* ANGEL.)

Pennals (*pen-cases*). So the freshmen of the Protestant universities of Germany were called.

Pen'nalism. The same as "fagging." The pennals or freshmen of the Protestant universities were the fags of the elder students, called *schorists.* Abolished at the close of the seventeenth century. (*See above.*)

Pennant. The common legend is, that when Tromp, the Dutch admiral, appeared on our coast, he hoisted a broom on his ship, to signify his intention of sweeping the ships of England from the sea; and that the English admiral hoisted a horse-whip, to indicate his intention of drubbing the Dutch. According to this legend, the pennant symbolises a horsewhip, and it is not unfrequently called "The Whip."

Penniless (*The*). The Italians called Maximilian I. of Germany *Pochi Danari.* (1459, 1493-1519.)

Penny, in the sense of pound. Sixpenny, eightpenny, and tenpenny nails are nails of three sizes. A thousand of the first will weigh six pounds; of the second, eight pounds; of the third, ten pounds.

Penny sometimes expresses the duodecimal part, as tenpenny and elevenpenny silver—meaning silver 10-12ths and 11-12ths fine.

One was to be tenpenny, another eleven, another sterling silver.—*Weidenfeld, "Secrets of the Adepts."*

My penny of observation ("Love's Labour's Lost," iii. 1). My pennyworth of wit; my natural observation or mother-wit. Probably there is some pun or confusion between *penetration* and "penny of observation" or "penn'orth of wit."

A penny for your thoughts. See Heywood's *Dialogue,* Pt. ii. 4. (*See* PENNYWORTH.)

Penny-a-liner. A contributor to the local newspapers, but not on the staff. At one time these collectors of news used to be paid a penny a line, and it was to their interest to spin out their report as much as possible. The word remains, but is now a misnomer.

Penny-father. A miser, a penurious person, who "husbands" his pence.

> Good old penny-father was glad of his liquor,
> *Pasquil*, "*Jests*" (1629).

Penny Gaff. A theatre, the admission to which is one penny. Properly a gaff is a ring for cock-fighting, a sensational amusement which has been made to yield to sensational dramas of the Richardson type. (Irish, *gaf*, a hook.)

Penny Readings. Parochial entertainments consisting of readings, music, &c., for which 1d admission is charged.

Penny Weddings. Wedding banquets in Scotland, to which a number of persons were invited, each of whom paid a small sum of money not exceeding a shilling. After defraying the expenses of the feast, the residue went to the newly-married pair, to aid in furnishing their house. Abolished in 1645.

> Vera true, vera true. We'll have a' to pay . . . a sort of penny-wedding it will prove, where all men contribute to the young folk's maintenance.—*Sir Walter Scott*, "*Fortunes of Nigel*," ch. xxvii.

Penny-weight. So called from being the weight of a silver penny in the reign of Edward I. Dwt is d ⇒ penny, wt.

Penny Wise. Unwise thrift. The whole proverb is *penny wise and pound foolish*, like the man who lost his horse from his penny wisdom in saving the expense of shoeing it afresh when one of its shoes was loose.

Pennyworth, or *Pen'oth.* A small quantity, as much as can be bought for a penny. Butler says, "This was the pen'oth of his thought" ("Hudibras," ii. 3), meaning that its scope or amount was extremely small. (*See* p. 670, col. 2).

He has got his pennyworth. He has got value for his money.

Pen'sion is something *weighed out.* Originally money was weighed, hence our *pound.* When the Gauls were bribed to leave Rome the ransom money was weighed in scales, and then Brennus threw his sword into the weight-pan. (Latin, *pendo*, to weigh money.)

Pen'sioners at the Universities and Inns of Court; so called from the French *pension* (board), *pensionnaire* (a boarder, one who pays a sum of money to dine and lodge with some one else).

Pen'tacle. A five-sided head-dress fine linen, meant to represent the five ses, and worn as a defence against demons in the act of conjuration. It is also called Solomon's Seal (*signum Salamo'nis*). A pentacle consisting of three triangles was extended by the magician towards the spirits when they proved contumacious.

> And on her head, lest spirits should invade,
> A pentacle, for more assurance, laid.
> *Rose*, "*Orlando Furioso*," iii. 21.

Pentap'olin. An imaginary chieftain, but in reality the drover of a flock of sheep. Don Quixote conceived him to be the Christian king of the Garamantians, surnamed the *Naked Arm*, because he always entered the field with his right arm bare. The driver of a flock from the opposite direction was dubbed by the worthy Don the emperor Alifanfaron of the isle of Taproba'na, a pagan.—*Cervantes*, "*Don Quixote*," Pt. i. bk. iii. 4.

Pentap'olis.

(1) The five cities of the plain: Sodom, Gomorrah, Admah, Zebo'im, and Zoar; four of which were consumed with fire, and their site covered with the lake Asphalti'tes, or the Dead Sea.

(2) The five cities of Cyrena'ica, in Egypt: Bereni'cē, Arsin'oe, Ptolema'is, Cyre'nē, and Apollo'nia.

(3) The five cities of the Philistines: Gaza, Gath, As'calon, Ash'dod, and Ekron.

(4) The five cities of Italy in the exarchate of Ravenna: Rim'ini, Pesaro, Fano, Sinigaglia, and Anco'na. These were given by Pepin to the pope.

(5) The Dorian pentapolis: Cni'dos, Cos, Lindos, Ial'ysos, and Cami'ros.

Pentateuch. The first five books of the Old Testament, supposed to be written by Moses. (Greek, *pentē*, five; *teuchos*, a book.)

The Chinese Pentateuch. The five books of Confucius:—(1) The "Shoo-King," or Book of History; (2) The "Lee-King," or Book of Rites; (3) The Book of Odes, or Chinese Homer; (4) The "Yih-King," or Book of Changes; and (5) The "Chun-Ts'eu," or Spring and Autumn Annals.

Pen'tecost. (Greek, *fiftieth.*) The festival held by the Jews on the fiftieth day after the Passover; our Whitsunday.

Penthesile'a. Queen of the Amazons, slain by Achilles. Sir Toby Belch says to Maria, in the service of Olivia—

> Good night, Penthesilea [my fine woman].—*Shakespeare*, "*Twelfth Night*," ii. 3.

Pent'house (2 syl.). A hat with a broad brim. The allusion is to the hood of a door, or coping of a roof. (Welsh, *penty;* Spanish, *pentice;* French, *appentis,* also *pente,* a slope.)

Pentreath (*Dolly*). The last person who spoke Cornish. She was visited by Sir Joseph Banks.

Pe'olphan. The great hunter of the North.

People. *The People's Friend.* Dr. William Gordon, the philanthropist. (1801-1849.)

Pepe. *Ali Pépé.* Mine host of the Crocodile Inn. He was hanged for murder.—"*Croquemitaine,*" iii. 6.

Pepper Gate. *When your daughter is stolen close Pepper Gate.* Pepper Gate used to be on the east side of the city of Chester. It is said that the daughter of the mayor eloped, and the mayor ordered the gate to be closed up. "Lock the stable-door when the steed is stolen."—*Albert Smith,* "*Christopher Tadpole,*" ch. i.

Peppy Bap. A large erratic boulder, east of Leith. Bap or Bap'homet was an imaginary idol which the Templars were said to employ in their mysterious rites. Peppy is a contraction of *Pepë-nuth,* a Saxon idol.

Per Saltum. (Latin, *by a leap.*) A promotion or degree given without going over the ground usually prescribed. Thus, a clergyman on being made a bishop has the degree of D.D. given him *per saltum*—*i.e.,* without taking the B.D. degree, and waiting the usual five years.

Perce'forest (*King*). A prose romance, printed at Paris in 1528, and said to have been discovered in a cabinet hid in the massive wall of an ancient tower on the banks of the Humber, named Burtimer from a king of that name who built it. The MS. was said to be in Greek, and was translated through the Latin into French.

It is also used for *Perceval,* an Arthurian knight, in many of the ancient romances.

Perceval (*Sir*), of Wales. Knight of the Round Table, son of Sir Pellinore, and brother of Sir Lamerock. He went in quest of the St. Graal (*q.v.*). Chrétien de Troyes wrote the "Roman de Perceval." (1541-1596). Menessier in verse.

Per'cinet. A fairy prince, who thwarts the malicious designs of Grognon, the cruel step-mother of Gracieuse. —*Fairy tales.*

Percy (*pierce-eye*). When Malcolm III. of Scotland invaded England, and reduced the castle of Alnwick, Robert de Mowbray brought to him the keys of the castle suspended on his lance; and, handing them from the wall, thrust his lance into the king's eye; from which circumstance, the tradition says, he received the name of "Pierce-eye," which has ever since been borne by the dukes of Northumberland.

This is all a fable. The Percies are descended from a great Norman baron, who came over with William, and who took his name from his castle and estate in Normandy.—*Sir Walter Scott,* "*Tales of a Grandfather,*" iv.

Per'dita. Daughter of Leontës and Hermi'onë of Sicily. She was born when her mother was imprisoned by Leontes out of causeless jealousy. Paulina, a noble lady, hoping to soften the king's heart, took the infant and laid it at its father's feet; but Leontes ordered it to be put to sea, under the expectation that it would drift to some desert island. The vessel drifted to Bohemia, where the infant was discovered by a shepherd, who brought it up as his own daughter. In time Florizel, the son and heir of the Bohemian king Polixenës, fell in love with the supposed shepherdess. The match was forbidden by Polixenes, and the young lovers fled, under the charge of Camillo, to Sicily. Here the story is cleared up, Polixines and Leontes become reconciled, and the young lovers are married.—*Shakespeare,* "*Winter's Tale.*"

Père Duchêne. Jacques Réné Hébert, one of the most profligate characters of the French Revolution. He was editor of a vile newspaper so called, containing the grossest insinuations against Marie Antoinette. (1755-1794.)

Peregrine (3 syl.) ran away from home and obtained a loan of £10 from Job Thornbury, with which he went abroad and traded; he returned a wealthy man, and arrived in London on the very day Job Thornbury was made a bankrupt. Having paid the creditors out of the proceeds made from the hardware-man's loan, he married his daughter.—*George Colman the younger,* "*John Bu*

Pescec'ola. The famous swimmer drowned in the pool of Charibdis. The tale says he dived once into the pool, and was quite satisfied with its horrors and wonders; but the king Frederick then tossed in a golden cup, which Pescecola dived for, and was never seen again. (*See* Schiller's "Diver.")

Pess'imist. One who fancies every thing is as bad as possible. (Latin, *pess'imus*, the worst.)

Petard'. *Hoist on his own petard.* Caught in his own trap, involved in the danger he meant for others. The petard was an instrument of war in the form of a high-crowned hat, chiefly employed for blowing open gates with gunpowder. The engineers used to carry the petard to the place they intended to blow up, and having nicely adjusted the plank of the petard to the gate, fire it by a fusee. Shakespeare spells the word *petar:* "'Tis the sport to have the engineer hoist with his own petar."—"*Hamlet*," iii. 4.

> Turning the muzzles of the guns Magdala-wards, and getting a piece of lighted rope, [the party] blazed away as vigorously as possible.....and tried to hoist Theodore on his own petard.—*Daily paper.*

Petaud. *'Tis the court of king Petaud, where every one is master.* There is no order or discipline at all. This is a French proverb. Petaud is a corruption of *peto* (I beg), and king Petaud means king of the beggars, in whose court all are masters, for no one acknowledges his authority or fears his laws. (*See* Alsatia.)

Peter. (*See* Blue Peter.)

Great Peter. A bell in York Minster, weighing 10¾ tons, and hung in 1845.

Lord Peter. The pope in Swift's "Tale of a Tub."

Rob Peter to pay Paul. (*See* Robbing.)

St. Peter. Patron saint of fishers and fishmongers, being himself a fisherman.

St. Peter, in Christian art, is represented as an old man, bald, but with a flowing beard; he is usually dressed in a white mantle and blue tunic, and holds in his hand a book or scroll. His peculiar symbols are the keys, and a sword the instrument of his martyrdom.

He has got St. Peter's fingers—i.e., the fingers of a thief. The allusion is to the fish caught by St. Peter with a piece of money in its mouth. They say that a thief has a fish-hook on every finger.

Peter the Great of Russia built St. Petersburg, and gave Russia a place among the nations of Europe. He laid aside his crown and sceptre, came to England, and worked as a common labourer in our dockyards, that he might teach his subjects how to build ships.

Peter the Hermit (in Tasso), "the holy author of the crusade" (bk. i.). It is said that six millions of persons assumed the cross at his preaching.

Peter the Wild Boy, found 1725 in a wood near Hameln, in Hanover, at the supposed age of 13. (Died 1785.)

Peter-boat. A boat made to go either way, the stem and stern being both alike. A corruption of *pethur*, to run, to hurry. (Latin, *peto*, to go straight to a place, as *Cyzicum petebamus*—Cicero.)

Peter Botte Mountain, in the island of Mauritius; so called from a Dutchman who scaled its summit, but lost his life in coming down. It is a rugged cone, more than 2,800 feet in height.

Peter Parley. The *nom de plume* of Samuel G. Goodrich, an American. (1793-1860.)

Peter Peebles. *Peter Peebles' Lawsuit.* In Sir Walter Scott's novel of "Redgauntlet." Peter is a litigious hard-hearted drunkard, poor as a churchmouse, and a liar to the backbone. His "ganging plea" is Hogarthian comic, as Carlyle says.

Peter-pence. An annual tribute of one penny paid at the feast of St. Peter to the see of Rome. At one time it was collected from every family, but afterwards it was restricted to those "who had the value of thirty pence in quick or live stock." This tax was collected in England from 740 till it was abolished by Henry VIII.

Peter Pindar. The *nom de plume* of Dr. John Wolcot (*Wool-cut*), of Dodbrooke, Devonshire. (1738-1819.)

Peter Por'cupine. William Cobbett, when he was a Tory. We have "Peter Porcupine's Gazette," and the "Porcupine Papers," in twelve volumes (1762-1835.)

Peter Wilkins was written by Robert Pultock, of Clifford's Inn, and sold to Dodsley the publisher for £20.

Peter of Provence came into possession of Merlin's wooden horse. There is a French romance called "Peter of Provence and the Fair Magalo'na," the chief incidents of which are connected with this flying charger.

Pe'terborough (*Northamptonshire*). So called from the monastery of St. Peter, founded in 655. Tracts relating to this monastery are published in Sparke's collection.

Pe'terloo. The dispersal of a large meeting in St. Peter's Field, Manchester, by an armed force, July 16th, 1819. The assemblage consisted of operatives, and the question was parliamentary reform. The word is a parody upon Waterloo.

Petit-Maitre. A fop; a lad who assumes the manners, dress, and affectations of a man. The term arose before the Revolution, when a great dignitary was styled a *grand-maître*, and a pretentious one a *petit-maître*.

Petitio Princip'ii. A begging of the question, or assuming in the premises the question you undertake to prove. Thus, if a person undertook to prove the infallibility of the pope, and were to take for his premises—(1) Jesus Christ promised to keep the apostles and their successors in all the truth; (2) the popes are the regular successors of the apostles, and therefore the popes are infallible—it would be a vicious syllogism from a *petitio principii*.

Petitioners and Abhorrers. Two political parties in the reign of Charles II. When that monarch was first restored he used to grant everything he was asked for; but after a time this became a great evil, and Charles enjoined his loving subjects to discontinue their practice of "petitioning." Those who agreed with the king, and disapproved of petitioning, were called *Abhorrers*: those who were favourable to the objectionable practice were nicknamed *Petitioners*.

Petrarch. *The English Petrarch.* Sir Philip Sidney; so called by Sir Walter Raleigh. Cowper styles him "the warbler of poetic prose." (1554-1586.)

Pet'rel. *The Stormy Petrel.* So named, according to tradition, from the Italian Petrello (little Peter), in allusion to St. Peter, who walked on the sea. Our sailors call them "Mother Carey's Chickens." They are called *stormy* because in a gale they surround a ship to catch small animals which rise to the surface of the rough sea; when the gale ceases they are no longer seen. Thomson thinks the bird is called "Pewetrel from its cry."

Pet'rified (3 syl.). *The Petrified City.* Ishmonie, in Upper Egypt, is so called from the number of petrified bodies of men, women, and children to be seen there.

Petrobrus'sians or *Petrobrus'ians.* A religious sect, founded in 1110, and so called from Peter Bruys, a Provençal. He declaimed against churches, asserting that a stable was as good as a cathedral for worship, and a manger equal to an altar. He also declaimed against the use of crucifixes.

Pet'ronel. *Sir Petronel Flash.* A braggadocio, a tongue-doughty warrior.

> Give your scholler degrees, and your lawyer his fees,
> And some dice for Sir Petronell Flash.
> *Brit. Bibl.*

Petru'chio. A gentleman of Vero'na who undertakes to tame the haughty Katharine, called *the Shrew*. He marries her, and without the least personal chastisement brings her to lamb-like submission. — *Shakespeare, "Taming of the Shrew."*

Petticoat and Gown. The dress. When the gown was looped up, the petticoat formed an important item in dress.

The poppy is said to have a red petticoat and a green gown; the daffodil, a yellow petticoat and green gown; a candle, a white petticoat; and so on in our common nursery rhymes—

> 1 The king's daughter is coming to town,
> With a red petticoat and a green gown.
> 2 Daffadown-dilly is now come to town,
> In a yellow petticoat and a green gown.

Pettifogger. *A pettifogging lawyer* is not one who mystifies his client, or keeps him always in a little fog, but a corruption of the French *petit voguer*, "voguer" being the Norman-French for an ad-vocate (Latin, *voco*); so that petit voguer is an inferior advocate.

Petto. *In petto.* In secrecy, in reserve (Italian, *in the breast*). The pope creates cardinals *in petto*—*i.e.*, in his own mind—and keeps the appointment to himself till he thinks proper to announce it.

> Belgium, a department of France *in petto*—(*i.e.* in the intention of the people).—*The Herald*, 1837.

Petty Cu'ry (*Cambridge*) means "The Street of Cooks." It is called *Parva Coke'ria* in a deed dated 13 Edward III. Probably at one time it was part of the Market Hall. It is a mistake to derive Cury from *Ecurie*. Dr. Pegge derives it from the verb *cura're*, to cure or dress food.

Peutinge'rian Map. A map of the roads of the ancient Roman world, constructed in the time of Alexander Seve'rus (A.D. 226), and made known to moderns by Conrad Peutinger of Augsberg.

Pev'eril of the Peak. Sir Geoffrey the Cavalier, and lady Margaret his wife; Julian Peveril, their son, in love with Alice Bridgenorth, daughter of Major Bridgenorth, a Roundhead; and William Peveril, natural son of William the Conqueror, ancestor of Sir Geoffrey.—*Sir Walter Scott, "Peveril of the Peak."*

Pewter. *To scour the pewter.* To do one's work, the allusion being to the slavie whose office it is in beer-houses to keep the pots clean.

> But if she neatly scour her pewter,
> Give her the money that is due t'her.
> *King, "Orpheus and Eurydicë."*

Pexë Nicholas. A corruption of Pescecola (*q.v.*).

Phædria (*wantonness*). Handmaid of Acrasia the enchantress. She sails about Idle Lake in a gondola. Seeing Sir Guyon she ferries him across the lake to the floating island, where Cymoch'les attacks him. Phædria interposes, the combatants desist, and the little wanton ferries the knight Temperance over the lake again.—*Spenser, "Faëry Queen,"* ii.

Pha'ëton. The son of Phœbus, who undertook to drive the chariot of the sun, was upset, and caused great mischief: Libya was parched into barren sands, and all Africa was more or less injured, the inhabitants blackened, and vegetation nearly destroyed.

> Gallop apace, you fiery-footed steeds,
> Towards Phœbus' mansion; such a waggoner
> As Phaëton would whip you to the west,
> And bring in cloudy night immediately.
> *Shakespeare, "Romeo and Juliet," iii. 2.*

Pha'ëton. A sort of carriage; so called from the sun-car driven by Phaëton. (*See above.*)

Phal'aris. *The brazen bull of Phal'aris.* Perillos, a brass-founder of Athens, proposed to Phal'aris, tyrant of Agrigentum, to invent for him a new species of punishment; accordingly, he cast a brazen bull, with a door in the side. The victim was shut up in the bull and roasted to death, but the throat of the engine was so contrived that the groans of the sufferer resembled the bellowings of a mad bull. Phal'aris commended the invention, and ordered its merits to be tested by Perillos himself.

The epistles of Phal'aris. Certain letters said to have been written by Phal'aris, tyrant of Agrigen'tum, in Sicily. Boyle maintained them to be genuine, and Bentley affirmed that they were forgeries. No doubt Bentley is right.

Phaleg, in the satire of "Absalom and Achitophel," by Dryden and Tate, is Mr. Forbes, a Scotchman.

Phallas. The horse of Heraclius. (Greek, *phal'ios*, a grey horse.)

> On the memorable day which decided the fate of Persia, Heraclius, on his horse Phallas, surpassed the bravest of his warriors. His lip was pierced with a spear, the steed was wounded in the thigh, but he carried his master safe and victorious through the triple phalanx of the barbarians.—*Gibbon.*

Phallos. Emblem of the generative principle in Grecian mythology. (*See* GROVE.)

Phantom Ship. (*See* CARMILHAN.)

> Or of that phantom ship, whose form
> Shoots like a meteor through the storm;
> When the dark scud comes driving hard,
> And lowered is every topsail yard....
> And well the doomed spectators know
> 'Tis harbinger of wreck and woe.
> *Sir Walter Scott, "Rokeby," iii. 11.*

Pha'on. A young man greatly ill-treated by Furor, and rescued by Sir Guyon. He loved Claribel, but Phil'emon, his friend, persuaded him that Claribel was unfaithful, and to prove his words, told him to watch in a given place. He saw what he thought was Claribel holding an assignation with what seemed to be a groom, and rushing forth, met the true Claribel, whom he slew on the spot. Being tried for the murder, it came out that the groom was Phil'emon, and the supposed Claribel only her lady's maid. He poisoned Phil'emon, and would have murdered the handmaid, but she escaped, and while he pursued her he was attacked by Furor. This tale is to expose the intemperance of revenge.—*Spenser. "Faëry Queen,"* ii. 4, 28.

Phar'amond. King of the Franks and a knight of the Round Table. He is said to have been the *first* king of

France. This reputed son of Marcomir and father of Clo'dion, is the hero of one of Calprenède's novels.

Pha'raoh (2 syl.). The-king. It is the Coptic article P and the word *ouro* (king). There are eleven of this title mentioned in Holy Scripture:—

(1) The Pharaoh contemporary with Abraham (Gen. xii. 25).

(2) The good Pharaoh who advanced Joseph (Gen. xli.).

(3) The Pharaoh who "knew not Joseph" (Exod. i. 8).

(4) The Pharaoh who was drowned in the Red Sea (Exod. xiv. 28); said to be Menephthes, son of Ram'eses II.

(5) The Pharaoh that protected Hadad (1 Kings xi. 19).

(6) The Pharaoh whose daughter Solomon married (1 Kings iii. 1; ix. 16).

(7) Pharaoh Shishak, who warred against Rehobo'am (1 Kings xiv. 25, 26).

(8) Pharaoh called "So," with whom Hoshea made an alliance (2 Kings xvii. 4).

(9) The Pharaoh that made a league with Hezeki'ah against Sennacherib, called Tirhākah (2 Kings xviii. 21; xix. 9).

(10) Pharaoh Necho, who warred against Josi'ah (2 Kings xxiii. 29, &c.).

(11) Pharaoh Hophra, the ally of Zedeki'ah (Jer. xliv. 30); said to be Apries, who was strangled B.C. 570. (*See* KING.)

Pharaoh, in Dryden's satire of "Absalom and Achitophel," means Louis XIV. of France.

> If Pharaoh's doubtful succour he [*Charles II.*] should use,
> A foreign aid would more incense the Jews [*English nation*].

Pharisees means "separatists" (Heb. *parash*, to separate), men who looked upon themselves as holier than other men, and therefore refused to hold social intercourse with them. The Talmud mentions the following classes:—

(1) The "Dashers," or "Bandy-legged" (*Nikfi*), who scarcely lifted their feet from the ground in walking, but "dashed them against the stones," that people might think them absorbed in holy thought (Matt. xxi. 44).

(2) The "Mortars," who wore a "mortier" or cap which would not allow them to see the passers-by, that their meditations might not be disturbed. "Having eyes they saw not" (Mark viii. 18).

(3) The "Bleeders," who inserted thorns in the borders of their gaberdines to prick their legs in walking. To this St. Paul alludes when he says, "A thorn was given him in the flesh to buffet him withal" (2 Cor. xii. 7).

(4) The "Cryers" or "Inquirers," who went about crying out, "Let me know my duty, and I will do it" (Matt. xix. 16-22).

(5) The "Almsgivers," who had a trumpet sounded before them to summon the poor together (Matt. vi. 2).

(6) The "Stumblers" or "Bloody-browed" (*Kizai*), who shut their eyes when they went abroad that they might see no women, being "blind leaders of the blind" (Matt. xv. 14). Our Lord calls them "blind Pharisees," "Fools and blind."

(7) The "Immovables," who stood like statues for hours together, "praying in the market places" (Matt. vi. 5).

(8) The "Pestle Pharisees" (*Medinkia*), who kept themselves bent double like the handle of a pestle.

(9) The "Strong-shouldered" (*Shikmi*), who walked with their back bent as if carrying on their shoulders the whole burden of the law.

(10) The "Dyed Pharisees," called by our Lord "Whited Sepulchres," whose externals of devotion cloaked hypocrisy and moral uncleanness.—*Talmud of Jerusalem*, "*Berakoth*," ix.; "*Sota*," v. 7. *Talmud of Babylon*, "*Sota*," 22 b.

Pha'ros. A lighthouse; so called from the lighthouse built by Sostratus Cnidius in the island of Pharos, near the port of Alexandria, in Egypt. It was 450 feet high, and could be seen at the distance of 100 miles. Part was blown down in 793. This Pharos was one of the Seven Wonders of the World.

Pharsa'lia. An epic in Latin hexameters by Lucan. The battle of Pharsalia was between Pompey and Cæsar. Pompey had 45,000 legionaries, 7,000 cavalry, and a large number of auxiliaries; Cæsar had 22,000 legionaries and 1,000 cavalry. Pompey's battle-cry was *Hercules invictus*; that of Cæsar was *Venus victrix*. Cæsar won the battle.

Phe'be (2 syl.). A shepherdess.—*Shakespeare*, "*As You Like It*."

Phelis, called *the Fair*. The wife of Sir Guy, earl of Warwick. (*See* GUY.)

Phenom'enon (plural, *phenom'ena*) means simply what has appeared (Greek, *phænomai*, to appear). It is used in

science to express the visible result of an experiment, the manifestations of nature, &c. In popular language it means a sight or prodigy.

Phidias. *The French Phidias.* Jean Goujon (1510-1572); also called the *Correggio of Sculptors.* (2) J. B. Pigalle (1714—1785).

Phigalian Marbles. A series of twenty-three sculptures in alto-relievo, discovered in 1812 at Phigalia, in Arcadia, and in 1814 purchased for the British Museum. They represent the combat of the Centaurs and Lapithæ, and that of the Greeks and Amazons. They are part of the "Elgin Marbles" *q.v.*).

Philadelphia Stones called *Christian Bones.* It is said that the walls of Philadelphia, in Turkey, were built of the bones of Christians killed in the Holy Wars. This idle tale has gained credit from the nature of the stones, full of pores and very light, not unlike petrified bones. Similar incrustations are found at Knaresborough and elsewhere.

Philander (in "Orlando Furioso"). A sort of Joseph; the brother of Hermonides, and a native of Holland. He was entertained at the house of Argeo, a baron of Servia, when Argeo's wife Gabrina tempted his virtue. He fled the house, but Gabrina accused him to her husband of adultery, and he was overtaken by Argeo and cast into a dungeon. One day Gabrina went and implored him to defend her virtue against a wicked knight. He undertook to do so, but the "wicked knight" was Argeo, whom Philander in his ignorance slew. Gabrina now threatened to give him to the hands of justice unless he married her; and the youth, to save his life, complied. In a short time Gabrina tired of him, and murdered him by poison.

Philandering. Coquetting with a woman; paying court, and leading her to think you love her, but never declaring your preference. The word is coined from Philander, the Dutch knight who coquetted with Gabrina (*q.v.*).

Philanthropist (*The*). John Howard, who spent much of his life in visiting the prisons and hospitals of Europe. (1726-1790.)

Philemon and Baucis entertained Jupiter and Mercury when every one else refused them hospitality. Being asked to make a request, they begged that they might both die at the same time. When they were very old, Philemon was changed into an oak, and Baucis into a linden tree. —*Ovid, "Metamorphoses,"* iii. 631, &c.

Philip. *Philip, remember thou art mortal.* A sentence repeated to the Macedonian king every time he gave an audience.

Philip Sober. When a woman who asked Philip of Macedon to do her justice was snubbed by the petulant monarch, she exclaimed, "Philip, I shall appeal against this judgment." "Appeal!" thundered the enraged king, "and to whom will you appeal?" "To Philip sober," was her reply.

St. Philip is usually represented bearing a large cross, or a basket containing loaves, in allusion to St. John vi. 5-7.

Philip Nye (in "Hudibras"). One of the assembly of dissenting ministers, noted for his ugly beard.

Philip Quarl. A castaway sailor, solaced on a desert island by a monkey. Imitation of Robinson Crusoe. (1727.)

Philippe Egalité. Louis Philippe Joseph duc d'Orléans. (1747-1793.)

Philippic. A severe scolding; an invective. So called from the orations of Demosthenes against Philip of Macedon, to rouse the Athenians to resist his encroachments. The orations of Cicero against Anthony are called "Philippics."

Philippins. A Russian sect; so called from the founder Philip Pustoswiät. They are called *Old Faith Men,* because they cling with tenacity to the old service books, old version of the Bible, old hymn-book, old prayer-book, and all customs previous to the reforms of Nekon, in the seventeenth century.

Philips (*John*), author of "The Spended Shilling," wrote a georgic on "Cider," in blank verse—a serious poem modelled upon Milton's epics.

> Philips, Pomona's bard, the second thou
> Who nobly durst, in rhyme-unfettered verse,
> With British freedom sing the British song.
> *Thomson, "Autumn."*

Philistines (3 syl.). Ear-wigs and other insect tormentors are so called in Norfolk. Bailiffs, constables, &c. "The Philistines are upon thee, Samson" (Judges xvi.).

Philistines. A term applied by Matthew Arnold to the middle-class of England, which he says is ignorant, narrow-minded, and deficient in great ideas, insomuch that England has become contemptible in the eyes of foreigners.—*Cornhill Magazine.*

Philis'tinism. A cynical indifference and supercilious sneering at religion. The allusion is to the Philistines of Palestine.

Phillis. A play written in Spanish by Lupercio Leonardo of Argensola. (*See* "Don Quixote," vol. iii., p. 70.)

Philoc'lea, in Sidney's "Arcadia," is lady Penelopë Devereux, with whom he was in love; but the lady married another, and Sir Philip transferred his affections to Frances, eldest daughter of Sir Francis Walsingham.

Philocte'tës, treacherously deserted by the Greeks on the island of Lemnos, because he had been bitten by serpents, was afterwards entreated in humble suit to pardon this baseness and come to their aid; for an oracle had said that Troy could not be taken without the arrows of Herculës, and Hercules had given these to his Argonautic friend.

Phil'omel or *Philome'la.* The story says that Pandi'on, king of Attica, had two daughters, Philomel and Procnë, both of whom fell in love with Tereus, king of Phocis. Tereus married the latter, but in a few weeks concealed her, and told Philomel that she was dead, whereupon Philomel became his bride. When she ascertained the truth she told her sister, and Tereus resolved to slay both. He chased them with an axe and overtook them, but at that moment Philomel was changed into a nightingale, and Procnë to a swallow.

> By this, lamenting Philomel had ended
> The well-tuned warble of her nightly sorrow.
> *Shakespeare, "Rape of Lucrece."*

Philome'lus. The Druid bard that accompanied Sir Industry to the *Castle of Indolence.*—*Thomson* (canto ii. 34).

Philopœ'men, general of the Achæan league, made Epaminondas his model. He slew Mechan'idas, tyrant of Sparta, and was himself killed by poison.

Philos'opher. The sages of Greece used to be called *sophs* (wise men), but Pythag'oras thought the word too arrogant, and adopted the compound *philosoph'ia* (I love wisdom), whence "philosopher," one who courts or loves wisdom.

Philosopher. "There was never yet philosopher who could endure the toothache patiently, however they have writ the style of gods, and made a push at chance and sufferance."—*Shakespeare, "Much Ado About Nothing,"* v. 1.

The Philosopher. Marcus Aure'lius Antoni'nus is so called by Justin Martyr. (121, 161-180.)

Leo VI., emperor of the East (866, 886-911.)

Porphyry, the Antichristian. (233-305.)

The Philosopher of China. Confucius. His mother called him *Little Hillock,* from a knob on the top of his head. (B.C. 551-479.)

The Philosopher of Ferney. Voltaire; so called from his château of Ferney, near Gene'va. (1694-1778.)

The Philosopher of Malmesbury. Thomas Hobbes, author of "Leviathan." (1588-1679.)

The Philosopher of Persia. Abou Ebn Sina, of Shiraz. (Died 1037.)

The Philosopher of Sans-Souci'. Frederick the Great. (1712, 1740-1786.)

The Philosopher of Wimbledon. John Horne Took, author of "Diversions of Purley." (1736-1812.)

The Seven Sages or *Wise Men of Greece.* Thalës, Solon, Chilon, Pit'tacŏs, Bias, Cleobu'los, Periander; to which add Sosi'adës, Anacharsis the Scythian, Myson the Spartan, Epimen'idës the Cretan, and Pherecy'dës of Syros.

Philosophers of the Acade'mic sect. Plato, Speusippos, Xenoc'ratës, Pol'emon, Cratës, Crantor, Arcesila'os, Care'adës, Clitom'achos, Philo, and Anti'ochos.

Philosophers of the Cynic sect. Antis'thenës, Diog'enës of Sino'pë, Mon'imos, Onesic'ritos, Cratës, Metroc'lës, Hippar'chia, Menippos, and Menede'mos of Lamps'acos.

Philosophers of the Cyrena'ic sect. Aristippos, Hege'sias, Annic'eris, Theodo'ros, and Bion.

Philosophers of the Eleac or Eret'riac sect. Phædo, Plis'thenës, and Menede'mos of Eret'ria.

Philosophers of the Eleat'ic sect. Xenoph'anës, Parmen'idës, Melissos, Zeno of Tarsos, Leucippos, Democ'ritos, Protag'oras, and Anaxarchos.

Philosophers of the Epicur'an sect.

Epicu'ros, and a host of disciples too numerous for insertion here.

Philosophers of the Heracli'tian sect. Heracli'tos; the names of his disciples are unknown.

Philosophers of the Ionic sect. Anaximander, Anaxim'enēs, Anaxag oras, and Archela'os.

Philosophers of the Italic sect. Pythag'oras, Emped'oclēs, Epicharmos, Archy'tas, Alemæon, Hip'pasos, Philola'os, and Eudoxos.

Philosophers of the Megar'ic sect. Euclid, Eubu'lidēs, Alex'inos, Euphantos, Apollo'nios, Chron'os, Diodo'ros, Ich'thyas, Clinom'achos, and Stilpo.

Philosophers of the Peripatet'ic sect. Aristotle, Theophrastos, Straton, Lyco, Aristo, Critola'os, and Diodo'ros.

Philosophers of the Sceptic sect. Pyrrho and Timon.

Philosophers of the Socratic sect. Soc'ratēs, Xen'ophon, Æs'chinēs, Crito, Simon, Glauco, Simmias, and Ce'bēs.

Philosophers of the Stoic sect. Zeno, Cleanthēs, Chrysippos, Zeno the Less, Diog'enes of Babylon, Antip'ater, Panætios, and Posido'nios.

Philosopher's Stone. The way to wealth. The ancient alchemists thought there was a substance which would convert all baser metals to gold. This substance they called the philosopher's stone. The word stone in this case is about equal to the word substratum, which is compounded of the Latin *sub* and *stratus* (spread-under), the latter being related to the verb *stand, stood,* and meaning something on which the experiment stands. It was in fact a red powder or amalgam to drive off the impurities of baser metals. ("Stone," Saxon, *stán*).

Philosopher's Stone. According to legend Noah was commanded to hang up the true and genuine philosopher's stone in the ark, to give light to every living creature therein.

Inventions discovered in searching for the Philosopher's Stone. It was in searching for this treasure that Bötticher stumbled on the invention of Dresden porcelain manufacture; Roger Bacon on the composition of gunpowder; Geber on the properties of acids; Van Helmont on the nature of gas; and Dr. Glauber on the "salts" which bear his name.

Philosophy. *Father of Philosophy.* Albrecht von Haller, of Berne. (1708-1777.)

W *

Philot'ime (*lover of honour*). The presiding queen of Hell, and daughter of Mammon.—*Spenser,* "*Faëry Queen,*" bk. ii.

Philox'enos. An epicure, who wished to have the neck of a crane, that he might enjoy the taste of his food longer before he swallowed it.—*Aristotle,* "*Ethics,*" iii. 10.

Philt'er. A draught or charm to incite in another the passion of love. The Thessalian philters were the most renowned, but both the Greeks and Romans used these dangerous potions, which sometimes produced insanity. Lucre'tius is said to have been driven mad by a love-potion, and Calig'ula's death is attributed to philters administered to him by his wife, Cæso'nia. Brabantio says to Othello—

> Thou hast practised on her (*Desdemona*) with foul charms,
> Abused her delicate youth with drugs or minerals
> That weaken motion.
> *Shakespeare,* "*Othello,*" i. 1.

Phi'neus (2 syl.). A blind king of Thrace, who had the gift of prophecy. Whenever he wanted to eat the Harpies came and took away or defiled his food.

> Blind Tham'yris, and blind Mœon'idēs,
> And T're'sias, and Phi'neus, prophets old.
> *Milton,* "*Paradise Lost,*" iii. 34.

Phiz. Hablot K. Browne, who illustrated the "Pickwick Papers," &c.

Phleg'ethon. A river of liquid fire in Hadēs. (Greek, *phlego,* to burn.)

> Fierce Phlegethon,
> Whose waves of torrent fire inflame with rage.
> *Milton,* "*Paradise Lost,*" ii.

Phleg'ra, in Macedonia, was where the giants attacked the gods. Encel'ados was the chief of the giants.

Pho'ca (pl. *phocæ*). A sea-calf, or any other monster of the deep.

Pho'cion, surnamed *The Good,* who resisted all the bribes of Alexander and his successor. It was this real patriot who told Alexander to turn his arms against Persia, their common enemy, rather than against the states of Greece, his natural allies.

> Phocion the Good, in public life severe,
> To virtue still inexorably firm.
> *Thomson,* "*Winter.*"

Phœbë. The moon, sister of Phœbus.

Phœbus. The sun or sun-god. In Greek mythology Apollo is called

Phœbus (the sun-god), because he drove the chariot of the sun.

> The rays divine of vernal Phœbus shine.
> *Thomson, "Spring."*

Phœnix; said to live 500 years, when it makes in Arabia a nest of spices, burns itself to ashes, and comes forth with renewed life for another 500 years.

Phœnix; said to have fifty orifices in his bill, continued to his tail. After living 1000 years he builds for himself a funeral pile, sings a melodious air through his fifty organ-pipes, flaps his wings with a velocity which sets fire to the pile, and consumes himself.—*Richardson.*

> The enchanted pile of that lonely bird,
> Who sings at the last his own death-lay,
> And in music and perfume dies away.
> *Thomas Moore, "Paradise and the Peri."*

Phœnix, as a sign over chemists' shops, was adopted from the association of this fabulous bird with alchemy. Paracelsus wrote about it, and several of the alchemists employed it to symbolise their vocation.

A phœnix among women. A phœnix of his kind. A paragon, unique; because there never was but one phœnix.

> If she be furnished with a mind so rare,
> She is alone the Arabian bird.
> *Shakespeare, "Cymbeline," i. 7.*

Phœnix Alley (*London*). The alley leading to the Phœnix theatre, now called Drury Lane.

Phœnix Park (*Dublin*). A corruption of the Gaelic *Fion-uisc* (fair water); so called from a spring at one time resorted to as a chalybeate spa.

Phœnix Period or *Cycle*, according to Tacitus, consisted of 250 years; but R. Stuart Poole asserts that it was a period of 1,460 Julian years, like the Sothic Cycle. Now, the phœnix is said to have appeared in Egypt five times: (1) in the reign of Sesostris; (2) in the reign of Am-asis; (3) in the reign of Ptolemy Philadelphos; (4) a year or two prior to the death of Tiberius; and (5) in A.D. 334, during the reign of Constantine. These dates being accepted, a Phœnix Cycle consisted of 300 years: thus, Sesostris, B.C. 866; Am-asis, B.C. 566; Ptolemy, B.C. 266; Tiberius, A.D. 34; Constantine, A.D. 334. In corroboration of this suggestion it must be borne in mind that Jesus Christ, who died A.D. 34, is termed *the Phœnix* by monastic writers. Tacitus mentions the first three of these appearances.—"*Annales,*" vi. 28.

Phœnix Theatre. (*See* P. ALLEY.)

Phœnix Tree. The palm. In Greek, *phoinix* means both phœnix and palm-tree.

> Now I will believe . . . that in Arabia
> There is one tree, the phœnix' throne,—one phœnix
> At this hour reigneth there.
> *Shakespeare, "The Tempest," iii. 3.*

Phoo'ka or *Pooka.* A spirit of most malignant disposition, who hurries people to their destruction. He sometimes comes in the form of an eagle, and sometimes in that of a horse, like the Scotch kelpy (*q.v.*).—*Irish superstition.*

Phor'cos. "The old man of the sea." He was the father of the three Graiæ, who were grey from their birth, and had but one eye and one tooth common to the three.—*Greek mythology.*

Phor'mio. A parasite, who accommodates himself to the humour of every one.—*Terence, "Phormio."*

Phryg'ians. An early Christian sect, so called from Phrygia, where they abounded. They regarded Monta'nus as their prophet, and laid claim to the spirit of prophecy.

Phry'ne (2 syl.). A courtesan or Athenian hetæra. She acquired so much wealth by her beauty, that she offered to rebuild the walls of Thebes if she might put on them this inscription: "Alexander destroyed them, but Phrynê the hetæra rebuilt them." The Cnidian Venus of Praxit'elês was taken from this courtesan. Apelles' picture of "Venus rising from the sea" was partly from his wife Campaspe, and partly from Phrynê, who entered the sea with dishevelled hair as a model.

Phylac'tery. A charm or amulet. The Jews wore on their wrist or forehead a slip of parchment bearing a text of Scripture. Strictly speaking, a phylactery consisted of four pieces of parchment rolled together in the form of a pyramid of boxes, enclosed in a black leather case, and fastened to the forehead or wrist of the left hand. On the slips of parchment were written four passages of Scripture—Ex. xiii. 1-10, 11-16; Deut. vi. 4-9, xi. 13-21. The idea arose from the command of Moses, "*Therefore shall ye lay up these my words*

in your heart . . . and bind them for a sign upon your hand . . . as frontlets between your eyes."—Deut. xi. 18.

Phyl'lis. A country girl.—*Virgil, "Eclogues,"* iii. and v.

> Country messes,
> Which the neat-handed Phyllis dresses.
> *Milton, "L' Allegro."*

Phyllis and Brunetta. Rival beauties, who for a long time vied with each other on equal terms. For a certain festival Phyllis procured some marvellous fabric of gold brocade to outshine her rival; but Brunetta dressed the slave who bore her train in the same material, clothing herself in simple black. Upon this crushing mortification Phyllis went home and died.—*Spectator.*

Phyllising the Fair. Philandering—making soft speeches and winning faces at them. Garth says of Dr. Atterbury—

> He passed his easy hours, instead of prayer,
> In madrigals and phyllising the fair.
> *"The Dispensary,"* i.

Phynnod'deree (*the Hairy-one*). A Manx spirit, similar to the Scotch "brownie," and German "kobold." He is said to be an outlawed fairy, and the offence was this: He absented himself without leave from Fairy-court on the great levée-day of the Harvest-moon, being in the glen of Rushen, dancing with a pretty Manx maid whom he was courting.

Physician. *The Beloved Physician.* St. Luke, the evangelist (Col. iv. 14).

The Prince of Physicians. Avicenna, the Arabian. (980-1037.)

Physigna'thos (*One who swells the cheeks*). King of the Frogs, and son of Pelus [mud], slain by Troxartas the Mouse-king.

> Great Physignathos I, from Peleus' race,
> Begot in fair Hydromede's embrace,
> Where, by the nuptial bank that paints his side,
> The swift Erid'anus delights to glide.
> *Parnell, "Battle of the Frogs,"* bk. i.

Pi'arists, or *Brethren of the Pious School.* A religious congregation founded in the sixteenth century by Joseph of Calasanza, for the better instruction and education of the middle and higher classes.

Pic-nic. Originally the subscribers of a pic-nic had a bill of fare numbered; each member picked out a certain dish which he was willing to furnish, and the number was nicked or ticked off. So the entertainment was called a *pick and nick.* The custom dates from 1802.

Dr. John Anthony derives it from the Italian *piccola nicchia* (a small task), each person being set a small task towards the general entertainment. Neither satisfactory. (French, *pique-nique.*)

Pic'ador (*Spanish*). A horseman; one who in bull-fights is armed with a gilt spear (*pica-dorada*).

Picards. An immoral sect of fanatics in the fifteenth century; so called from Picard of Flanders, their founder, who called himself the New Adam, and tried to introduce the custom of living nude like Adam in Paradise.

You are as hot-headed as a picard. This is a French expression, and is tantamount to our "Peppery as a Welshman."

Pica'roon'. A pirate, one who plunders wrecks. (French, *picoreur, picorer,* to plunder; Scotch, *pikary,* rapine; Spanish, *picar'on,* a villain.)

Pic'atrix. The pseudonyme of a Spanish monk, author of a book on demonology, collected from the writings of 224 Arabic magicians. It was dedicated to king Alfonso.

> At the time when I was a student in the University of Toulouse, that same reverend Picatrix, rector of the Diabolical Faculty, was wont to tell us that devils did naturally fear the bright glancing of swords as much as the splendour and light of the sun.—*Rabelais, "Pantagruel,"* iii. 23.

Piccadil'ly (*London*); so called from Piccadilla Hall, the chief depôt of a certain sort of lace, much in vogue during the reign of queen Elizabeth. The lace was called *piccadilly lace* from its little spear-points (a diminutive of *pica,* a pike or spear). In the reign of James I. the high ruff was called a *piccadilly,* though divested of its lace edging. Barnaby Rice, speaking of the piccadillies, says—"He that some forty years sithen should have asked after a piccadilly, I wonder who would have understood him, and would have told him whether it was fish or flesh" (1614). We are told in the "Glossographia" (1681) that Piccadilly was named from Higgins' famous ordinary near St. James's, called Higgins's *Pickadilly,* "because he made his money by selling piccadillies" (p. 495). (*See* also Hone, *Everyday Book,* vol. ii. p. 381.)

Where Sackville Street now stands was Piccadilla Hall, where piccadillas or turnovers were sold, which gave name to Piccadilly.—*Pennant.*

Pick. To throw; same as *pitch*. The instrument that throws the shuttle is called the *picker*.

> I'll pick you o'er the pales.
> *Shakespeare, "Henry VIII.," v. 3.*

Pickanin'ny. A young child. A West-Indian negro word.

Pick'elher'ingë (5 syl.). A buffoon is so called by the Dutch; a corruption of Pickle-härin (hairy sprite). Ben Jonson has Puck-hairy.

Pickle. *A rod in pickle.* One ready to chastise with at any moment. Pickled means preserved for use.

I'm in a pretty pickle—in a *quandary*, or state of disorder.

> How cam'st thou in this pickle?
> *Shakespeare, "Tempest," v. 1.*

Pickwick (*Mr. Samuel*). The hero of the "Pickwick Papers," by Charles Dickens. He is a simple-minded, benevolent old gentleman, who wears spectacles, breeches, and short black gaiters, has a bald head, and "good round belly." He founds a club, and travels with its members over England, each member being under his guardianship.

Pic'rochole (*Pik'-ro-coal*). King of Lernë. A Greek compound, meaning "bitter-bile" or choleric. The rustics of Utopia one day asked the cake-bakers of Lerné, who happened to be passing by, to sell them some cakes, but received only abuse for their answer; whereupon a quarrel ensued. When Picrochole was informed thereof, he marched with all his men against Utopia. King Grangousier tried to appease the choleric king, but all his efforts were in vain. At length Gargantua arrived, defeated Picrochole, and put his army to the rout.—*Rabelais, "Gargantua,"* bk. i.

King Picrochole's statesman. One who without his host reckons of mighty achievements to be accomplished. The duke of Smalltrash, earl of Swashbuckler, and captain Durtaille advised king Picrochole to divide his army into two parts; one was to be left to carry on the war in hand, and the other to be sent forth to make conquests. They were to take England, France and Spain, Asia Minor, the Greek Islands, and Turkey, Germany, Norway, Sweden, Russia, &c., and to divide the lands thus taken among the conquerors. Echeph'ron, an old soldier, replied—"A shoemaker bought a ha'poth of milk; with this he was going to make butter, the butter was to buy a cow, the cow was to have a calf, the calf was to be changed for a colt, and the man was to become a nabob; only he cracked his jug, spilt his milk, and went supperless to bed."—*Rabelais, "Gargantua,"* bk. i. 33.

Pict is not from the Latin *picti* (painted people). As Picts and Scots are always mentioned together, there is no reason why one should be Gaelic and the other Latin. Scot is the Gaelic *'sgod* (a dweller in woods and forests), and Pict is the Gaelic *pict-ish* (freebooters); the two being equivalent to foresters and freebooters.

Picts' Houses. Those underground buildings more accurately termed "Earth Houses," as the Pict's House at Kettleburn, in Caithness.

Picture. A model or beau-ideal, as *He is the picture of health; A perfect picture of a house.*

The Picture. Massinger has borrowed the plot of this play from Bandello of Piedmont, who wrote *novelles* or tales in the fifteenth century.

Pictures. (*See* CABINET, CARTOONS, &c.

Picture Bible. (*See* BIBLIA.)

Pie. *Looking for a pie's nest* (*French*). Looking for something you are not likely to find. (*See below.*)

He is in the pie's nest (*French*). In a fix, in great doubt, in a quandary. The pie places her nest out of reach, and fortifies it with thorny sticks, leaving only a small aperture just large enough to admit her body. She generally sits with her head towards the hole, watching against intruders.

> Je m'en vay chercher un grand peut-estre. Il est au nid de la pie.—*Rabelais.*

Pie-Bald. A corruption of *pie-balled*, speckled like a pie. The words Ball, Dun, and Favel are frequently given as names to cows. "Ball" means the cow with a mark on its face; "Dun" means the cow of a dun or brownish-yellow colour; and "Favel" means the bay cow. (*Ball*, in Gaelic, means a "mark;" *ballach*, speckled.)

Pie Corner (*London*). So named from an eating-house— he "[Mag]-pie."

Pie Poudre. A court formerly held at a fair on St. Giles's Hill, near Winchester. It was originally authorised by the bishop of Winton from a grant of Edward IV. Similar courts were held elsewhere at wakes and fairs for the rough-and-ready treatment of pedlars and hawkers, to compel them and those with whom they dealt to fulfil their contracts. (French, *pied poudreux*, dusty foot. A vagabond is called in French *pied-poudreux*.)

> Have its proceedings disallowed or
> Allowed, at fancy of pie-powder.
> *Butler*, "*Hudibras*," pt. ii. 2.

Pied Piper of Ham'elin. The Pyed Piper was promised a reward if he would drive the rats and mice out of Hameln (Westphalia). This he did, for he gathered them together by his pipe, and then drowned them in the river. As the people refused to pay him, he next led the children to Koppelberg Hill, where 130 of them perished (July 22, 1376). (*See* HATTO.)

> To blow the pipe his lips he wrinkled,
> And green and blue his sharp eyes twinkled...
> And ere three notes his pipe had uttered...
> Out of the houses rats came tumbling—
> Great rats, small rats, lean rats, brawny rats,
> Brown rats, black rats, gray rats, tawny rats—
> And step by step they followed him dancing,
> Till they came to the river Weser...
> *Robert Browning.*

(*See* HATTO.)

Pierre (pron. *Peer*). A conspirator in Otway's "Venice Preserved." He is described as a patriot, of the bluntest manners, and a stoical heart.

Uglier than Pierre du Coignet (*French*). Coignères was an advocate-general in the reign of Philippe de Valois, who stoutly opposed the encroachments of the church. The monks in revenge called, by way of pun, those grotesque monkey-like figures carved in stone, used in church architecture, pierres du Coignet or pierres du Coignères. At Notre Dame de Paris they to extinguish their torches in the mouths and nostrils of these figures, which thus acquired a superadded ugliness.

> You may associate them with master Peter du Coignet...in the middle of the porch...to perform the office of extinguishers, and with their noses put out the lighted candles, torches, tapers, and flamteaux.—*Rabelais.*

Pierrot (*pe'er-ro*). A character in French pantomime representing a man in growth and a child in mind and manners. He is generally the tallest and thinnest man that can be got, has his face and hair covered with white powder or flour, and wears a white gown with very long sleeves, and a row of big buttons down the front. The word means Little Peter.

Piers. The shepherd who relates the fable of the "Kid and her Dam," to show the danger of bad company.—*Spenser*, "*Shepherd's Calendar*."

Piers Plowman. The hero of a satirical poem of the fourteenth century. He falls asleep, like John Bunyan, on the Malvern Hills, and has different visions which he describes, and in which he exposes the corruptions of society, the dissoluteness of the clergy, and the allurements to sin, with considerable bitterness. The author is supposed to be Robert or William Langland.

Pieta'. A representation of the Virgin Mary embracing the dead body of her Son. Filial or parental love was called *pisty* by the Romans. (*See* PIOUS.)

Pi'etists. A sect of Lutherans in the seventeenth century, who sought to introduce a more moral life and a more "evangelical" spirit of doctrine into the reformed church. In Germany the word *Pietist* is about equal to our vulgar use of Methodist.

Pie'tro (2 syl.). The putative father of Pompil'ia, criminally assumed as his child to prevent certain property from passing to an heir not his own.—*Robert Browning*, "*The Ring and the Book*," ii. 580. (*See* RING.)

Pig. In the forefeet of pigs is a very small hole, which may be seen when the hair has been carefully removed. The tradition is that the legion of devils entered by these apertures. There are also round it some six rings, the whole together not larger than a small spangle; they look as if burnt or branded into the skin, and the tradition is that they are the marks of the devil's claws when he entered the swine (Mark v. 11-15).

Pig in a poke. A blind bargain. The French say *Acheter chat en poche.* The reference is to a common trick in days gone by of substituting a cat for a sucking-pig, and trying to palm it off on greenhorns. If any one heedlessly bought the article without examination he bought a "cat" for a "pig;" but if he opened the sack he "let the cat out of the bag," and the trick was disclosed. The French "chat en poche" refers to the fact, while our proverb regards the trick. Pocket is diminutive of poke.

He has brought his pigs to a pretty market. He has made a very bad bargain; he has managed his business in a very bad way. Pigs were the chief articles of sale with our Saxon herdsmen, and till recently the village cottager looked to pay his rent by the sale of his pigs.

He follows me about like an Anthony pig; or such and such a one is a *Tantony pig;* meaning a beggar, a hanger-on. Stow says that the officers of the market used to slit the ears of pigs unfit for food. One day one of the proctors of St. Anthony's Hospital tied a bell about a pig whose ear was slit, and no one would ever hurt it. The pig would follow like a dog any one who fed it.

Please the pigs. If the Virgin permits. Saxon, *piga* (a virgin), whence *Peggy,* a common name of females in Scotland. In the Danish New Testament "maiden" is generally rendered *pigen.* "Pig Cross," dedicated to the Virgin Mary, is *Virgin Cross,* or the *Lady Cross.* So also "Pig's Hill," "Pig's Ditch," in some instances at least, are the field and diggin' attached to the Lady's Chapel, though in others they are simply the hill and ditch where pigs were offered for sale. Another etymology is *Please the pixies* (fairies), a saying still common in Devonshire.

It is somewhat remarkable that *pige* should be Norse for maiden, and *hog* or *og* Gaelic for young generally. Thus *ogan* (a young man), and *oige* (a young woman).

The common notion that "please the pigs" is a corruption of "please the pix," is wholly unworthy of credit.

Some men there are love not a gaping pig ("Merchant of Venice," iv. 1). Marshal d'Albert always fainted at the sight of a pig. (*See* ANTIPATHY, CAT.)

Pigs. (*See* BARTHOLOMEW PIGS.)

Pig and Tinderbox. The Elephant and Castle.

Pig and Whistle. The bowl and wassail, or the wassail-cup and wassail. A *piggen* is a pail, especially a milk-pail; and a *pig* is a small bowl, cup, or mug. Thus a crockery dealer is called a *pig-wife.* Another explanation is that it is a corruption of the *pix and housel*; the "pix" being the box in which the sacred wafers were kept, and the "housel" the eucharist or wafers themselves.

Pig-back, *Pick-back,* or *a-Pigger-back,* does not mean as a *pig* is carried by a butcher, but as a *piga* or *child* is carried. It should be written *apigga-back.* A butcher carries a pig *head downwards,* with its legs over his shoulders; but a child is carried with its arms round your neck, and legs under your arms.

> She carries the other a pickapack upon her shoulders.—*L'Estrange.*

Pig Iron. This is a mere play upon the word sow. When iron is melted it runs off into a channel called a sow, the lat'eral branches of which are called the pigs; here the iron cools, and is called pig-iron. Now *sow* has nothing whatever to do with swine, but is from the Saxon *sawan,* to scatter; German, *sausen,* to rush; and ought to be written *saus* (sows), a word in use still in the expression "He soused upon him"—*i.e.,* swooped or rushed. Having sows or sow for the parent channel, it required no great effort of wit to make the lateral grooves the little pigs.

Pig-tails (*The*). The Chinese; so called because the Tartar tonsure and braided queue are very general.

> We laid away telling one another of the pig-tails till we both dropped off to sleep."—"*Tales about the Chinese.*"

Pig-wiggen. A dwarf; so called from the fairy in Drayton's "Nymphidia." A corruption of Pig-widden. (*See* PIGGY-WIGGY.)

Pigeon. Pitt says in Mecca no one will kill the blue pigeons, because they are held sacred.

Pigeons. Two black pigeons, we are told, took their flight from Thebes, in Egypt: one flew to Libya, and the other to Dodo'na, in Greece. On the spot where the former alighted, the temple of Jupiter Ammon was erected; in the place where the other settled, the oracle of Jupiter was established, and there the responses were made by the black pigeons that inhabited the surrounding groves. This fable is probably based on a pun upon the word *peleiai,* which usually means "old women," but in the dialect of the Epi'rots signifies pigeons or doves.

Pigeon lays only two eggs. Hence the Queen says of Hamlet, after his fit he will be—

> As patient as the female dove
> When that her golden *couplets* are disclosed [*i.e.,* hatched]. "*Hamlet,*" v. 1.

Mahomet's Pigeon. This pigeon was taught to pick seeds from Mahomet's ear, so that it might be thought to be the messenger of inspired communications.

He who is sprinkled with pigeon's blood will never die a natural death. A sculptor carrying home a bust of Charles I. stopped to rest on the way; at the moment a pigeon overhead was struck by a hawk, and the blood of the bird fell on the neck of the bust. The sculptor thought it ominous, and after the king was beheaded the saying became current.

Flocks of wild pigeons presage the pestilence, at least in Louisiana. Longfellow says they come with "naught in their craws but an acorn."—"*Evangeline.*"

To pigeon. To cheat, to gull one of his money by almost self-evident hoaxes. Pigeons are very easily gulled, caught by snares, or scared by malkins. One easily gulled is called a *pigeon.* The French *pigeon* means a dupe.

Je me deffieroy tantost que tu serois un de ceux qui ne se laissent si facilement pigeonner à telles gens.—"*Les Dialogues de Jacques Tahureau*" (1585).

Pigeon-English, or *Pigeon-talk.* A corruption of *business-talk.* Thus: business, bidginess, bidgin, pidgin, pigeon. A mixture of English, Portuguese, and Chinese, used in business transactions in "The Flowery Empire."

The traders care nothing for the Chinese language, and are content to carry on their business transactions in a hideous jargon called "pigeon English."—*The Times.*

Pigeon-livered. Timid, easily frightened, like a pigeon. The bile rules the temper, and the liver the bile.

Pigeon Pair. A boy and girl, twins. It was once supposed that pigeons always sit on two eggs, which produce a male and a female, and these twin birds live together in love the rest of their lives.

Pigg. (*See under the word* BREWER.)

Piggy-wiggy or *Piggy-whidden.* A word of endearment; a pet pig, which being the smallest of the litter is called by the diminutive *Piggy,* and being very white from weakness is called *wiggy,* a corruption of *whiddy,* meaning white.

Pigh'tle. A small parcel of land enclosed with a hedge. In the Eastern counties called a *pi'kle.* (Scotch, *pight,* fixed or determinate.)

Pigmy. A dwarf. In fabulous history the pigmies were a nation of dwarfs devoured by cranes. (*See* PYGMIES.)

Pigsnie. A word of endearment to a girl. (Saxon, *piga,* a girl.)

Pigwiggin. An elf in love with queen Mab. He combats the jealous Oberon with great fury. — *Drayton, "Nymphidia."*

Pike-staff. *Plain as a pike-staff.* A corruption of "Plain as a pack-staff," the staff on which pedlars carried their pack. The pike-staff would be the shaft of the pike or halbert.

Pilate Voice. A loud ranting voice. In the old mysteries all tyrants were made to speak in a rough ranting manner. Thus Bottom the Weaver, after a rant "to show his quality," exclaims, "That's 'Ercles' vein, a tyrant's vein;" and Hamlet describes a ranting actor as "outheroding Herod."

In Pilate voys he gan to cry,
And swor by armës, and by blood and bones.
Chaucer, "Canterbury Tales," 3126.

Pilch. The flannel napkin of an infant; a buff or leather jerkin. (*See below.*)

Pilcher. A scabbard. (Saxon, *pylce,* a skin coat.)

Will you pluck your sword out of his pilcher?
Shakespeare, "Romeo and Juliet," iii. 1.

Pil-garlic (*A*). One whose hair has fallen off from disease; one avoided and forsaken by his fellows. The editor of *Notes and Queries* says that garlic was a prime specific for leprosy, so that garlic and leprosy became inseparably associated. As lepers had to pil or peel their own garlic, they were nick-named *pil-garlics,* and any one who was shunned like a leper was called so likewise. Stow refers the expression to one getting old, observing "He will soon be a peeled garlic like myself."

Pil'grimage (3 syl.). The chief places in the West were (1) Walsingham and Canterbury (*England*); (2) Fourvières, Puy, and St. Denis (*France*); (3) Rome, Loretto, Genetsano, and Assisi (*Italy*); (4) Compostella, Guadalupe, and Montserrat (*Spain*); (5) Oetting, Zell, Cologne, Trier, and Einsiedeln (*Germany*). Chaucer has an admirable photograph, chiefly in verse, of a pilgrimage to Becket's tomb, in Canterbury cathedral. The pilgrims beguile the weariness of the way by telling tales. These "Canterbury Tales" were never completed.

Pillar. *Running from pillar to post*—from one thing to another without any definite purpose. This is an allusion to the manége. The pillar is the centre of the riding ground, and the posts are the columns at equal distances, placed two and two round the circumference of the ring.

Pillar Saints or *Stylītēs.* A class of ascetics, chiefly of Syria, who took up their abode on the top of a pillar, from which they never descended. (*See* STYLITES.)

Pillars of Heaven. The Atlas mountains are so called by the natives.

Pillars of Hercules. The opposite rocks at the entrance of the Mediterranean Sea, one in Spain and the other on the African continent. The tale is that they were bound together till Hercules tore them asunder in order to get to Gadēs (Cadiz). The ancients called them Calpē and Ab'yla; we call them Gibraltar Rock and Mount Hacho, on which stands the fortress of Ceu'ta [Ku'tah].

Pillory. The following eminent men have been put in the pillory for literary offences:—Leighton, for tracts against Charles I.; Lilburn, for circulating the tracts of Dr. Bastwick; Bastwick, for attacking the Church of England; Warton the publisher; Prynne, for a satire on the wife of Charles I.; Daniel Defoe, for a pamphlet entitled "The Shortest Way with Dissenters," &c.

Pilot, according to Scaliger, is from an old French word, *pile* (a ship).

Pilot Fish. So called because it is supposed to pilot the shark to its prey. The shark will no more injure it than a crocodile would harm a trochilus or humming-bird.

Pilpay' or *Bidpay.* The Indian Æsop. His compilation was in Sanskrit, and entitled "Pantcha-Tantra." Khosru (Chosroes) the Great of Persia ordered them to be translated into Pehlvi, an idiom of Medish, at that time the language of Persia. This was in the middle of the sixth century.

Pimlico (*London*), according to tradition, receives its name from Ben Pimlico, famous for his nut-brown ale. His tea-gardens were near Hoxton, and the road to them was called Pimlico Path.

Pin. *Not worth a pin.* Wholly worthless.

I don't care a pin, or *a pin's point.* In the least.

The pin. The centre, as "the pin of the heart" (*Shakespeare, "Romeo and Juliet,"* ii. 4). The allusion is to the pin which fastened the clout or white mark on a target in archery.

Weak on his pins. Weak in his legs, the legs being a man's pegs or supporters.

In merry pin. In merry mood, in good spirits. Pegge, in his "Anonymiana," says that the old tankards were divided into eight equal parts, and each part was marked with a silver pin. The cups held two quarts, consequently the quantity from pin to pin was half a Winchester pint. By the rules of "good fellowship" a drinker was to stop drinking *only at a pin,* and if he drank beyond it was to drink to the next one. As it was very hard to stop exactly at the pin, the vain efforts gave rise to much mirth, and the drinker had generally to drain the tankard. (*See* PEG.)

> No song, no laugh, no jovial din
> Of drinking wassail to the pin.
> *Longfellow, "Golden Legend."*

A merry pin. A roisterer.

We are told that St. Dunstan introduced the plan of pegging tankards, to check the intemperate habits of the English in his time.

I do not pin my faith upon your sleeve. I am not going to take your *ipse dixit* for gospel. In feudal times badges were worn, and the partisans of a leader used to wear his badge, which was pinned on the sleeve. Sometimes these badges were changed for specific purposes, and persons learned to doubt. Hence the phrase, "You wear the badge, but I do not intend to pin my faith on your sleeve."

He tirled at the pin. Rattled at the latch to give notice that he was about to enter. The pin was not only the latch of chamber-doors and cottages, but the "rasp" of castles used instead of the modern knocker. It was attached to a ring, which produced a grating sound to give notice to the warder.

> Sae licht he jumpēd up the stair,
> And tirlēd at the pin;
> And wha sae ready as hersel'
> To let the laddie in?
> *"Charlie is my Darling."*

Pin Money. A lady's allowance of money for her own personal expenditure. Long after the invention of pins, in the fourteenth century, the maker was allowed to sell them in open shop only on the 1st and 2nd of January. It was then that the court ladies and city dames flocked to the depôts to buy them, having been first provided with money by their husbands. When pins became cheap and common, the ladies spent their allowances on other fancies, but the term pin-money remained in vogue.

It is quite an error to suppose that pins were invented in the reign of François I., and introduced into England by Catharine Howard, the fifth wife of Henry VIII. In 1347, just two hundred years before the death of François, 12,000 pins were delivered from the royal wardrobe for the use of the princess Joan, and in 1400 (more than a century before François ascended the throne) the duchess of Orléans purchased of Jehan le Breconnier, *espinglier*, of Paris, several thousand long and short pins, besides five hundred *de la façon d'Angleterre*. So that pins were not only manufactured in England, but were of *high repute* even in the reign of Henry IV.

Pinabello or *Pin'abel* (in "Orlando Furioso"). Son of Anselmo, king of Maganza. Marphi'sa having overthrown him, and taken the steed of his dame, Pinabello, at her instigation, decreed that nothing would wipe out the disgrace except a thousand dames and a thousand warriors unhorsed, and spoiled of their arms, steed, and vest. He was slain by Brad'amant.

Pinch (*Dr.*). A schoolmaster and conjurer.—*Shakespeare*, "*Comedy of Errors.*"

Tom Pinch, in "Martin Chuzzlewit," by Charles Dickens.

Ruth Pinch. Sister of the above.

Pinch'beck. So called from Christopher Pinchbeck, a musical-clock maker, Fleet Street. (Died 1732.) The word is used for Brummagem, inferior, make-believe.

> Where, in these pinchbeck days, can we hope to find the old agricultural virtue in all its purity?—*Anthony Trollope*, "*Framley Parsonage.*"

Pinchwife (*Mr. and Mrs.*), in Wycherly's "Country Wife."

Pindar. *The French Pindar.* Jean Dorat (1507-1588). Also Ponce Denis Lebrun (1729-1807).

The Italian Pindar. Gabriello Chiabrera; whence *Chiabreresco* is in Italian tantamount to "Pindaric." (1552-1637)

Peter Pindar. Dr. John Wolcot. (1738-1819.)

Pindar of England. George, duke of Buckingham, declared Cowley to be the Pindar, Horace, and Virgil of England.

In Westminster Abbey, the last line of Gray's tablet claims the honour of British Pindar for the author of "The Bard."

> She [Britain] felt a Homer's fire in Milton's strains,
> A Pindar's rapture in the lyre of Gray.

Pindar of Wakefield (*George-a-Green*) has given his name to a celebrated house on the west side of the Gray's-inn Road; and a house with that name still exists in St. Chad's Row, on the other side of the street.—*The Times.* (*See* PINDER.)

Pinda'ric Verse. Irregular verse; a poem of various metres, but of lofty style, in imitation of the odes of Pindar. "Alexander's Feast," by Dryden, is the best specimen in English.

Pinder. One who takes care of cattle in a pound or pen; thus George-a-Green was the "Pinder of Wakefield," and his encounter with Robin Hood, Scarlet, and Little John forms the subject of one of the Robin Hood ballads.

Pindo'rus (in "Jerusalem Delivered"). One of the two heralds; the other is Arideus.

Pine-bender. Sinis, the Corinthian robber. So called because he used to fasten his victims to two pine-trees bent towards the earth, and then leave them to be rent asunder by the rebound.

Pink. The flower is so called because the edges of the petals are pinked or notched. (*See below.*)

Pink of Perfection. The acme; the beau-ideal. Shakespeare has "the pink of courtesy" ("Romeo and Juliet," ii. 4). Welsh, *pwnc*, a point, an acme; our *pink*, to stab; *pinking*, cutting into points.

Pi'ony or **Peony.** A flower; so called from the chieftain Paion, who discovered it.—"*Saxon Leechdoms*," i.

Pi'ous (2 syl.). The Romans called a man who revered his father *pius*; hence Antoni'nus was called *pius*, because he requested that his adopted father (Ha-

drian) might be ranked among the gods. Æne'as was called *pius* because he rescued his father from the burning city of Troy. The Italian word "pieta" (*q.v.*) has a similar meaning.

The Pious. Ernst I., founder of the House of Gotha. (1601-1674.)

Robert, son of Hugues Capet. (971, 996-1031.)

Eric IX. of Sweden. (*, 1155-1161.)

Pip. The hero of Dickens's "Great Expectations." He is first a poor boy, and then a man of wealth.

Pip'chins (*Mrs.*). A wan, false-toothed, yellow-skinned scrag.—*Dickens, "Dombey & Son."*

Pipe. *To pipe your eye.* To snivel; to cry. (Welsh, *pipian*, to puke.)

Put your pipe out. Spoil your piping or singing; make you sing another tune, or in another key. "Take your shine out" has a similar force.

Put that into your pipe and smoke it Digest that if you can. An expression used by one who has given an adversary a severe rebuke. The allusion is to the pipes of peace and war smoked by the American Indians.

Office of the Clerk of the Pipe. A very ancient office in the Court of Exchequer, where leases of crown lands, sheriffs' accounts, &c., were made out. It existed in the reign of Henry II., and was abolished in the reign of William IV. Lord Bacon says, "The office is so called because the whole receipt of the court is finally conveyed into it by means of divers small pipes or quills, as water into a cistern."

Pipe Rolls or *Great Rolls of the Pipe.* The series of Great Rolls of the Exchequer, beginning 2 Henry II., and continued to 1834, when the Pipe-office was abolished. These rolls are now in the Public Record Office, Chancery Lane.

Pipe of Peace. The North-American Indians present a pipe to any one they wish to be on good terms with. To receive the pipe and smoke together is to promote friendship and good-will, but to refuse the offer is virtually a declaration of hostility.

Pipeclay. Routine; fossilised military dogmas of no real worth. In government offices the term *red-tape* is used to express the same idea. Pipeclay was at one time largely used by soldiers for making their gloves, accoutrements, and clothes look clean and smart.

Pipelet. A concierge or French door-porter; so called from a character of that ilk in Eugène Sue's "Mysteries of Paris."

Piper. (*See* PIED, PAY THE PIPER.)

Tom Piper. So the piper is called in the morris dance.

Piping Hot. Hot as water which pipes or sings.

Piræ'us. Now called the port Leo'nĕ.

Pirith'oös. King of the Lapithæ, proverbial for his love of Theseus, king of Athens.

Pisa'nio. A servant noted for his attachment to Im'ogen.—*Shakespeare, "Cymbeline."*

Piskey. Psyche, the impersonation of the soul. Hence white moths are called *souls, fairies*, and *piskeys*.

Pistol. Falstaff's lieutenant or ancient; a bully but a coward, a rogue, and always poor.—*Shakespeare, "1 and 2 Henry IV.," "Merry Wives of Windsor."*

Pis'tols. So called from Pistoja, in Florence, where they were invented in 1545.

Pistris, *Pistrix, Pristis*, or *Pristrix.* The sea-monster sent to devour Androm'eda. In ancient art it is represented with a dragon's head, the neck and head of a beast, fins for the fore-legs, and the body and tail of a fish. In Christian art the pistris was usually employed to represent the whale which swallowed Jonah.—*Aratus, "Commentaries."*

Pit-a-pat. *My heart goes pit-a-pat.* Pit is a corruption of *beat*, and pat is a gentle blow. Pit-a-pat is "beating and panting." (Hindu, *pata;* Burmese, *potai;* Welsh, *ffat;* French, *panteler;* our *pant*, &c.)

Pitch. *Pitch into him.* Thrust or dart your fists into him. (Welsh, *picio*, to dart; Italian, *piccare.*)

Pitch'ers. *Little pitchers have long ears.* Little folk or children hear what is said when you little think it. The ear of a pitcher is the handle, made in the shape of a man's ear. The handle of a cream-ewer and of other small jugs is quite out of proportion to the size of the vessel, compared with the handles of large jars.

Pithos. A large jar to keep wine or oil in. Winckelmann has engraved a copy of a curious bas-relief representing Diogĕnēs occupying a pithos and holding conversation with Alexander the Great.

Pi'tri (pl. *Pitaras*). An order of divine beings in Hindu mythology inhabiting celestial regions of their own, and receiving into their society the spirits of those mortals whose funeral rites have been duly performed.

Pitt Diamond or *the Regent.* Called *Pitt* diamond because it once belonged to Mr. Pitt, grandfather of the famous earl of Chatham. Called the *Regent* diamond from the duke of Orleans, regent of France, who purchased it. This famous diamond was worn in the sword-hilt of Napoleon, and now belongs to the king of Prussia.

Pitt's Mark. The printer's name and place of business affixed to printed books, according to William Pitt's Act, 39 Geo. III., c. 79.

Pitt's Pictures or *Billy Pitt's Pictures.* Blind windows; so called because many windows were blocked up when William Pitt augmented the Window Tax in 1784, and again in 1797.

Pit'tacus (Greek, *Pittakos*). One of the "Seven Sages" of Greece. His great sayings were: (1) *Know the right time* ("Gno'thi kairon"); and (2) *'Tis a sore thing to be eminent* ("Chalepon esthlon emmenai").

Pit'tance. An allowance of victuals over and above bread and wine. Anthony du Pinet, in his translation of Pliny, applies the term over and over again to figs and beans. The word originally comes from the people's piety in giving to poor mendicants food for their subsistence. (Monkish Latin, *pietancea*; Spanish, *pitar*, to distribute a dole of food; *pitancero*, one who distributes the dole, or a begging friar who subsists by charity.)

Pix'ies (2 syl.). The Devonshire Robin-Good-Fellows; said to be the spirits of infants who have died before baptism. The Pixy-monarch holds his court like Titania, and sends his subjects on their several tasks. The word is a diminutive of Pix, probably the same as Puck. Swedish, *pyke;* old English, *pouk, bug, bogie;* Danish, *pog* and *pokker.*

> Ne let the pouke nor other evil sprites....
> Fray us with things that be not.
> *Spenser,* "*Epithalamion.*"

Place'bo. One of the brothers of January, an old baron of Lombardy. When January held a family council to know whether he should marry, Placebo very wisely told him to do as he liked, for says he—

> A ful gret fool is eny counselour,'
> That servith any lord of high honour,'
> That dar presume, or oonës (once) thenken it.
> That his counseil' schuld pass his lordës wit.
> *Chaucer,* "*The Marchaundes Tale,*" line 9121, &c.

Pla'giarist means strictly one who kidnaps a slave. Martial applies the word to the kidnappers of other men's brains. Literary theft unacknowledged is called *plagiarism.* (Latin, *plagia'rius.*)

Pla'giary (*Sir Fretful*), in Sheridan's "Critic;" designed for Richard Cumberland.

Plain (*The*). The Girondists were so called in the National Convention, because they sat on the level floor or plain of the hall. After the overthrow of the Girondists this part of the House was called the marsh or swamp (*marais*), and included such members as were under the control of the Mountain (*q.v.*).

Plain Dealer. Wycherly was so called, from his celebrated comedy of the same title.

> The countess of Drogheda...inquired for the *Plain Dealer.* "Madam," says Mr. Fairbeard, "since you are for the 'Plain Dealer,' there he is for you," pushing Mr. Wycherly towards her.—*Cibber,* "*Lives of the Poets,*" iii., p. 252.

Planets. In heraldry the arms of royal personages used to be blazoned by the names of planets, and those of noblemen by precious stones instead of the corresponding colours.

Sol—topaz—or (*gold*)—bezants.
Luna—pearl—argent (*silver*)—plates.
Saturn—diamond—sable (*black*)—pellets.
Mars—ruby—gules (*red*)—torteaux.
Jupiter—sapphire—azure (*blue*)—hurts.
Venus — emerald — vert (*green*) — pommes.
Mercury—amethyst—purpure (*violet*) —golpes.

Inferior planets. Mercury and Venus; so called because their orbits are within the orbit of the earth.

Superior planets. Mars, the Planetoids, Jupiter, Saturn, Uranus, and Neptune; so called because their orbits are outside the earth's orbit—*i.e.*, further from the sun.

Plank. Any one principle of a political platform. (*See* PLATFORM.)

Plantagenet, from *planta genista.* (broom-plant), the family cognisance first assumed by the earl of Anjou, the first of his race, during a pilgrimage to the Holy Land, as a symbol of humility. —*Buck, "Richard III."*

Plaster or *Chapel Plaster.* A corruption of *play-stow* (play-ground). Saxon, *plegstow.*

Plat'en, among printers, is the power or weight which presses on the tympan (*q.v.*), to cause the impression of the letters to be given off and transferred to the sheet. (French, *plat,* flat.)

Platform, in the New England states, is a scheme of church government, as the Cambridge or Saybrook platform. In other parts of America it is applied to the political and other principles on which a leader builds up his party. Each separate principle is a *plank* of the platform.

> Their declaration of principles—their "platform," to use the appropriate term—was settled and published to the world. Its distinctive elements or "planks" are financial.—*The Times.*

Pla'to. His original name was Aris'tocles, but he was called *Platōn* from the great breadth of his shoulders.

The German Plato. Friedrich Heinrich Jacobi. (1743-1819.)

The Jewish Plato. Philo Judæus, an Alexandrine philosopher. (Flourished 20-40.)

The Puritan Plato. John Howe, the Nonconformist. (1630-1706.)

Plato's Year. A revolution of 25,000 years, in which period the stars and constellations return to their former places in respect to the equinoxes.

> Cut out more work than can be done
> In Plato's year, but finish none.
> *Buller, "Hudibras," pt. iii. 1.*

Platonic Bodies. The five regular geometric solids described by Plato—viz., the tetrahedron, hexahedron, octahedron, dodecahedron, and icosahedron, all of which are bounded by like, equal, and regular planes.

Platonic Love. Spiritual love between persons of opposite sexes. It is the friendship of man and woman, without mixture of what is usually called love. Plato strongly advocated this pure affection, and hence its distinctive name.

Platonic Puritan. John Howe, the Nonconformist divine. (1630-1706.)

Platonism. The philosophical system of Plato; *dialectics.* Locke maintains that the mind is by nature a sheet of white paper, the five senses being the doors of knowledge. Plato maintained the opposite theory, drawing a strong line of demarcation between the province of thought and that of sensations in the production of ideas. (*See* DIALECTICS.)

In *theology,* he taught that there are two eternal, primary, independent, and incorruptible causes of material things—*God* the maker, and *matter* the substance.

In *psychology,* he maintained the ultimate unity and mutual dependence of all knowledge.

In *physics,* he said that God is the measure of all things, and that from God, in whom reason and being are one, proceed human reason and those "ideas" or laws which constitute all that can be called *real* in nature.

Platter with Two Eyes. Emblematical of St. Lucy, in allusion to her sending her two eyes to a nobleman who wanted to marry her for the exceeding beauty of her eyes. "Take them," she said, "and let me now live to God." The tale says that God accepted the sacrifice and restored her eyes.

Play. "This may be play to you, 'tis death to us." The allusion is to the fable of the boys throwing stones at some frogs.—*Roger L'Estrange.*

As good as a play. So said king Charles when he attended the discussion of lord Ross's "Divorce Bill."

Play the Deuce. The Irish say, *Play the Pooka.* Pooka or Pouke is an evil spirit in the form of a wild colt, who does great hurt to benighted travellers.

Pleasant (*Mrs.*), in Tom Killigrew's "Parson's Wedding."

Pleasure. It was Xerxes who offered a reward to any one who would invent a new pleasure.

Plebe'ians. Common people; properly it means the free citizens of Rome,

who were neither patricians nor clients. They were, however, free landowners, and had their own "gentës." (Latin, *pleo*, to fill.)

Pleb'iscite (3 syl.). A decree of the people. In Roman history, a law enacted by the "comitia" or assembly of tribes. In France, the resolutions adopted in the Revolution by the voice of the people, and the general votes given during the second empire—such as the general vote to elect Napoleon III. emperor of the French.

Pledge. *I pledge you in this wine.* This custom arose in the tenth century, when it was thought necessary for one person to watch over the safety of a companion while in the act of drinking. It was by no means unusual with the fierce Danes to stab a person under such circumstances.

> If I
> Were a huge man, I should fear to drink at meals,
> Lest they should spy my windpipe's dangerous notes.
> Great men should drink with harness on their throats. "*Timon of Athens*," i. 2.

Plei'ades (3 syl.) means the "sailing stars" (Greek, *plëo*, to sail), because the Greeks considered navigation safe at the return of the Pleiadës, and never attempted it after those stars disappeared.

The Pleiad of Alexandria. A group of seven contemporary poets in the reign of Ptolemy Philadelphos, so called in reference to the cluster of stars in the back of Taurus. Their names are—Callim'achos, Apollo'nios of Rhodes, Ara'tos, Philiscos (called *Homer the Younger*), Ly'cophron, Nicander, and Theoc'ritos.

The literary Pleiad of Charlemagne. Alcuin (*Alvi'nus*), Angilbert (*Homer*), Adelard (*Augustine*), Riculfe (*Damœtas*), Charlemagne (*David*), Varnefrid, and Eginhard.

The first French Pleiad. Seven contemporary poets in the sixteenth century, in the reign of Henri III., who wrote French poetry in the metres, style, and verbiage of the ancient Greek and Latin poetry. Of these Ronsard was by far the most talented; but much that would be otherwise excellent is spoilt by pedantry and Frenchified Latin. The seven names are Ronsard, Dorat, Du Bellay, Remi-Belleau, Jodelle, Baïf, and Thiard.

The second French Pleiad. Seven contemporary poets in the reign of Louis XIII., very inferior to the "first Pleiad." Their names are Rapin, Commire, Larue, Santeuil, Ménage, Dupérier, and Petit.

Plein'damour (*Sir*). An ancient English romance, of which no French version is extant.

Plei'o-saur. (Greek, *more of a lizard* "than the Plesio-saur, *q.v.*) A sea-reptile with short neck, large head, and strong teeth, found in the Oxford and Kimmeridge clays of the Upper Oolite period.

Ple'sio-saur. (Greek, *akin to a lizard.*) An extinct saurian common in the lias and Kimmeridge clay.

Plët is a lash like a knout, but not knotted, made of raw hides.

Pley'dell (*Mr. Paulus*). An advocate in Edinburgh, formerly sheriff of Ellangowan.

> Mr. Counsellor Pleydell was a lively, sharp-looking gentleman, with a professional shrewdness in his eye, and, generally speaking, a professional formality in his manner; but this he could slip off on a Saturday evening, when....he joined in the ancient pastime of High Jinks.—*Sir Walter Scott*, "*Guy Mannering*," xxxix.

Pli'able. A neighbour of Christian's who went with him as far as the Slough of Despond, and then turned back again. —*Bunyan*, "*Pilgrim's Progress*," pt. i.

Pli'ant (*Sir Paul*). An uxorious old knight in Congreve's "Double Dealer."

Pliny. *The German Pliny.* Konrad von Gesner, of Zurich. (1516-1565.)

Pliny of the East. (*See* ZAKARIJA.)

Pliny's Doves. In one of the rooms on the upper floor of the museum of the Capitol at Rome are the celebrated Doves of Pliny, one of the finest and most perfectly preserved specimens of ancient mosaic. It represents four doves drinking, with a beautiful border surrounding the composition. The mosaic is formed of natural stones, so small that 160 pieces cover only a square inch. It is supposed to be the work of Sosus, and is described by Pliny as a proof of the perfection to which that art had arrived. He says, "At Pergamos is a wonderful specimen of a dove drinking, and darkening the water with the shadow of her head; on the lip of the vessel are other doves pluming themselves." This exquisite specimen of art was found in Villa Adria'na, in 1737, by cardinal Furietti, from whom it was purchased by Clement XIII.

Plith. A piece of iron made hot and put into an iron box, to be held for punishment by a criminal. (*See* PLÉT.)

Plon-plon. Prince Napoleon, called *Craint-plomb* (Fear-bullet) in the Crimean war. Plon-plon is a euphonic corruption of Craint-plomb.

Plotcock. The old Scotch form of the Roman Pluto, by which Satan is meant. Chaucer calls Pluto the "king of Faerie;" and Dunbar names him "Pluto, that elrich incubus."

Plough Monday. The first Monday after Twelfth-day is so called because it is the end of the Christmas holidays, and the day when men return to their plough or daily work. It was customary on this day for farm-labourers to draw a plough from door to door of the parish, and solicit "plough-money" to spend in a frolic. The queen of the banquet was called Bessy. (*See* DISTAFF.)

Plowman. *The Vision of Piers Plowman* is a satirical poem by W. [or R.] Langland, completed in 1362. The poet supposes himself falling asleep on the Malvern Hills, and in his dream sees various visions of an allegorical character, bearing on the vices of the times. In one of the allegories, the lady An'ima (*the soul*) is placed in a castle Caro (*flesh*) under the charge of Sir Constable In-wit, and his sons See-well, Hear-well, Work-well, and Go-well. The whole poem consists of nearly 15,000 verses, and is divided into twenty parts, each part being called a *passus* or separate vision.

Plover. *To live like a plover.* That is, on the wind; on nothing or next to nothing; at a very cheap rate.

> You live then upon faith and hope, as the plover does upon wind.—"*Heptameron*," Nov. 23rd.

Plowden. "*The case is altered*," *quoth Plowden.* Plowden was a priest very unpopular, and in order to bring him into trouble some men inveigled him into attending mass performed by a layman, and then impeached him for so doing. Being brought before the tribunal, the cunning priest asked the layman if it was he who officiated. "Yes," said the man. "And are you a priest?" said Plowden. "No," said the man. "Then" said Plowden, turning to the tribunal, "that alters the case, for it is an axiom with the church, 'No priest, no mass.'"

Pluck. To reject a candidate for literary honours because he is not up to the required mark. The rejected candidate is said to be *plucked.*

When degrees are conferred, the name of each person is read out before he is presented to the Vice-Chancellor. The proctor used at one time to walk once up and down the room, and any one who objected to the degree being conferred might signify his dissent by *plucking* or twitching the proctor's gown. This was occasionally done by tradesmen to whom the candidate was in debt; but now all persons likely to be objected to either by tradesmen or examiners know it beforehand, and keep away. They are virtually plucked, but not really so.

A case of pluck. An instance of one who has been plucked; as "Tom Jones is a case of pluck"—*i.e.*, is a plucked man.

A man of pluck. Of courage or spirit. The pluck is the heart, liver, and whatever else is "plucked" away from the chest of a sheep or hog. We also use the expressions bold *heart*, lily-*livered*, a man of another *kidney*, *bowels* of mercy, a *vein* of fun, it raised his *bile*, &c. (*See* LIVER.)

Plum. *A plum bed* (Devonshire). A soft bed, in which the down lies light.

The dough plums well (Devonshire). Rises well, and will not be heavy.

The cake is nice and plum (Devonshire). Light. (*Plump*, swelled out.)

He is worth a plum. The Spanish *pluma* means both plumage and wealth. Hence *tiene pluma* (he has feathered his nest). We arbitrarily place this desideratum at £100,000, and the man who has realised only £50,000 has got only half-a-plum. "Either a plum or a plumstone."

Plum Puddings on Christmas Day. Emblematical of the offerings of the wise men to the infant Jesus.

Plume. The Algazel or sacred pen, made (according to Mahometan mythology) by deity itself, has eighty nibs, and writes of itself an account of everything that is to transpire in the world; but only the angel Seraphaël can decipher the writing.

Plumper. Every elector represented in Parliament by two members has the power of voting for both candidates at an election. To give a plumper is to vote for only one of the

candidates, and not to use the second vote. If he votes for two candidates of opposite politics, his vote is termed a *split* vote.

Plunger. One who *plunges*, or spends money recklessly in bets, &c. The marquis of Hastings was the first person so called by the turf. One night he played three games of draughts for £1000 a game, and lost all three. He then cut a pack of cards for £500 a cut; and lost £5000 in an hour and a-half. He paid both debts at once, before he left the room.

Plus ultra. The motto in the royal arms of Spain. It was once *Ne plus ultra*, in allusion to the pillars of Hercules, the ne plus ultra of the world; but after the discovery of America, and when Charles V. inherited the crown of Aragon and Castile, with all the vast American possessions, he struck out *ne*, and assumed the words *plus ultra* for the national motto, as much as to say Spain and the plus ultra country.

Plush (*John*). A gorgeous footman, conspicuous for his plush breeches.

Plu'to. The grave, or the god of that region where the dead go to before they are admitted into Elysium or sent to Tar'taros.

> Brothers, be of good cheer, this night we shall sup with Pluto.—*Leonidas to the three hundred Spartans before the battle of Thermopylæ.*
>
> Give the untasted portion you have won....
> To those who mock you gone to Pluto's reign.
> *Thomson, "Castle of Indolence,"* canto i.

The horses of Pluto. Abas'ter, Ab'atos, Amethe'a, Meth'eos, No'nios, Nycte'a, &c.

Pluton'ic Rocks. Granites, and certain porphyres, supposed to be of igneous, but not of volcanic origin. So called by Lyell from Pluto, the principle of elemental fire.

Plutus. *Rich as Plutus.* In Greek mythology Plutos is the god of riches.

Plymouth Brethren. A sect that protests against all sectarianism, and advocates the unity of the church; some even go so far as to advocate a community of goods. So called from Plymouth, where they sprang into existence in 1830.

Plymouth Cloak. A good stout cudgel. In the time of the Crusades many men of good family used to land at Plymouth utterly destitute. They went to the neighbouring wood, cut themselves a good stout club, and stopping the first passenger that passed by, provided themselves with money and clothing.—*Fuller, "Worthies."*

Poav'ola. A child's doll. Florio says it is "a childes babie to play withall."—*Worlde of Wordes.* (The French *poupée*, Latin *pupa*, English *puppet*, and even *babe* are of the same family.)

Pocahontas. Daughter of Powhatan, an Indian chief of Virginia, who rescued Captain John Smith when her father's hand was on the point of killing him. She subsequently married John Rolfe, and was baptised under the name of Rebecca. (1595-1617.) (*See* "Old and New London," ii. 481.)

Pocket-Pistol. A dram-flask for the pocket, in "self-defence," because we cannot get a dram on the road.

Pocket Judgment. A bond under the hand of a debtor, countersigned by the sovereign. This bond can be enforced without legal process, but has quite fallen into disuse.

Poco, rather, as *poco forte*, *poco animato.*

Podgers. Toadies, venerators (real or pretended) of every thing and every one with a name.—*John Hollingshead, "The Birthplace of Podgers"* (*a farce*).

Podsnap. A type of the heavy gentry, lumbering and straight-backed as Elizabethan furniture.—*Dickens, "Our Mutual Friend."*

Podsnap'pery. The etiquette of the fossil gentry, stiff-starched and extremely proper.

> It may not be so in the Gospel according to Podsnappery....but it has been the truth since the foundations of the universe were laid.—*"Our Mutual Friend."*

Poets (*poieo*, to make, Greek).

Skalds of Scandinavia (etym., *scalla*, to sing, Swedish, &c.).

Minnesängers of the Holy Empire (Germany), love-singers.

Troubadours of Provence in France (*troubar*, to invent, in the Provençal dialect).

Trouvères of Normandy (*trouver*, to invent, in the Walloon dialect).

Bards of Wales (*bardgan*, a song, Celtic).

Prince of Poets. Edmund Spenser is so called on his monument in Westminster Abbey. (1553-1598.)

Prince of Spanish Poets. Garcila'so de la Vega, frequently so called by Cervantës. (1503-1536.)

Poet of the Poor. Rev. George Crabbe. (1754-1832.)

The Quaker Poet. Bernard Barton. (1784-1849.)

Poets are called "genus irrita'bilë vatum" (the tetchy race), because they are so easily offended with trifles.

Poets' Corner. A part of the south transept of Westminster Abbey which contains tablets, busts, and monuments to British poets. Here Chaucer and Spenser, Shakespeare and Milton, Dryden and Goldsmith, are duly recognised.

> The corner where they put the poets. Poor things! What have they done that they should always be put in a corner?—*Douglas Jerrold, "The Heart of Gold."*

Poets Laureate. Chaucer, Scogan, Kaye, Barnard, John Skelton, Edmund Spenser, Daniel, Ben Jonson, Sir William Davenant, Dryden, Shadwell, Nahum Tate, Nicholas Rowe, Eusden, Colly Cibber, William Whitehead, Thomas Warton, Henry J. Pye, Southey, Wordsworth, Tennyson.

Poet Squab. So Rochester calls Dryden, who was very corpulent. (1631-1701.)

Poetical. (*See* AONIAN.)

Poetical Justice. That ideal justice which poets exercise in making the good happy, and the bad unsuccessful in their evil schemes.

Poetry on the Greek model. (*See* CHIABRERESCO.)

Father of English Poetry. Geoffrey Chaucer (1328-1400); so called by Dryden. Spenser calls him "the pure well of English undefiled." He was not the first English poet, but was so superior to his predecessors that he laid the foundation of a new era. He is sometimes termed "the day-starre," and Spenser the "sun-rise" of English poetry.

Po'gram. A "creak-shoes," a Puritanical starch mawworm.

Poille. An Apulian horse. The horses of Apulia were very greatly valued at one time. Richard, archbishop of Armagh in the fourteenth century, says of St. Thomas, "Neither the mule of Spain, the courser of Apulia, the repe'do of Ethiopia, the elephant of Asia, the camel of Syria, nor the English ass, is bolder or more combative than he."

> Therto so horsly, and so quyk of ye,
> As if a gentil Poyleys courser were;
> For certës, fro his tayl unto his eere
> Nature ne art ne couthe him nought amend.
> *Chaucer, "Canterbury Tales,"* line 10,506.

Poins. One of the companions of Sir John Falstaff.—*Shakespeare, "1, 2 Henry IV."*

Point. Defined by Euclid as "that which hath no parts." Playfair defines it as "that which has position but not magnitude," and Legendre says it "is a limit terminating a line;" but none of these definitions can be called either philosophical or exact. A point is not necessarily a "limit terminating a line," for if so a point could not exist even in imagination without a line, and the expression, "a limit terminating," is apt to suggest Dr. Johnson's definition of a cabbage-net. Besides Legendre's definition presupposes that we know what a *line* is; but assuredly a "point" precedes a "line," as a line precedes a "superficies." To arrive at Legendre's idea we must begin with a solid, and say a superficies is the "limit terminating each face of a solid," lines are the "limits terminating a superficies," and points are the "limits terminating a line."

In good point. In good condition; every point in exact order. (See *Stretch a Point.*)

To dine on potatoes and point. To have potatoes without salt, a very meagre dinner indeed. When salt was very dear, and the cellar was empty, parents used to tell their children to point their potato to the salt cellar, and eat it. This was potato and point. In the tale of "Ralph Richards the Miser," we are told that he gave his boy dry bread, and whipped him for pointing it towards the cupboard where a bit of cheese was kept in a bottle.

To stretch a point. To exceed what is strictly right. Points were the tagged laces used in ancient dress; hence to "truss a point," to truss or tie the laces which held the breeches; to "stretch a point" is to stretch these laces, so as to adjust the dress to extra growth, or the temporary fulness of good-feeding. At

Whitsuntide these points or tags were given away by the churchwardens.

Their points being broken, down fell their hose.
Shakespeare, "*1 Henry IV.*," ii. 4.

To stand on points. On punctilios; delicacy of behaviour.

This fellow doth not stand upon points.
Shakespeare, "*Midsummer Night's Dream*," v. 1.

Points of the Escutcheon. There are nine points distinguished in heraldry by the first nine letters of the alphabet—three at top, A, B, C; three down the middle, D, E, F; and three at the bottom, G, H, I. The first three are *chiefs*; the middle three are the *collar point*, *fess point*, and *nombril* or *navel point*; the bottom three are the *base* points.

Point-blank. Direct. A term in gunnery; when a cannon is so placed that the line of sight is parallel to the axis and horizontal, the discharge is point-blank, and is supposed to go direct to the object without a curve. In French *point blanc* is the white mark or bull's-eye of a target, to hit which the ball or arrow must not deviate in the least from the exact path.

Now art thou within point blank of our jurisdiction regal.
Shakespeare, "*2 Henry VI.*," iv. 7.

Point d'Appui (*French*). A standpoint; a fulcrum; a position from which you can operate; a pretext to conceal the real intention. Literally the point of support.

The material which gives name to the dish is but the point d'appui for the literary cayenne and curry-powder, by which it is recommended to the palate of the reader.—*The Athenæum.*

Point de Judas (*French*). The number 13. The twelve apostles and our Lord made thirteen at the Last Supper.

Point-devise. Punctilious; minutely exact. Holofernës says, "I abhor such insociable and point-devise companions, such rackers of orthography." (French, *point de vise.*)

You are rather point-devise in your accoutrements.
Shakespeare, "*As You Like It*," iii. 2.

Poison. It is said that poisons had no effect on Mithrida'tes, king of Pontus. This was Mithridates VI., called the Great, who succeeded his father at the age of eleven, and fortified his constitution by drinking antidotes to poisons which might at any moment be administered to him by persons about the court. (*See* AQUA TOFANA.)

Poison of Khaïbar refers to the poisoned leg of mutton of which Mahomet partook while in the citadel of Khaïbar. It was poisoned by Zaïnab, a Jewess, and Mahomet felt the effects of the morsel he tasted to the end of his life.

Poisoners (*Secret*).

(1) Locusta, a woman of ancient Rome, who was employed by the empress Agrippi'na to poison her husband Claudius. Nero employed the same woman to poison Britannicus and others.

(2) The Borgias (Pope Alexander VI. and his children, Cæsar and Lucrezia) were noted poisoners.

(3) Hieronyma Spara and Toffania, of Italy. (*See* AQUA TOFANA.)

(4) Marquise de Brinvilliers, a young profligate Frenchwoman, taught the art by an officer named Sainte Croix, who learnt it in Italy. (*See* "World of Wonders," part vii., p. 203.)

(5) Lavoisin and Lavigoreux, French midwives and fortune-tellers.

In English history we have a few instances: *g.e.*—Sir Thomas Overbury was so murdered by the countess of Somerset. King James, it has been said, was a victim to similar poisoning, by Villiers, duke of Buckingham.

Pois'son d'Avril. An April fool. The poisson d'Avril is the mackerel, and we have the expression "You silly mackerel," and silly indeed are those who allow themselves to be caught by the palpable jokes engendered on the 1st of April. The Scotch say "hunting the gowk" (cuckoo).

Another suggestion may be made: In "Halliwell's Archaic Dictionary" we have the word *possone*, to drive about, whence the old word *possed*, pushed about, from the French *pousser* (to push); a *poussin* is a chicken that pushes itself through its shell. An "April poisson" would be one driven from pillar to post, or pushed about from one person to another. A *gudgeon* is a dupe "easily caught."

Poke. *To poke fun at one* is to make one a laughing-stock. The allusion is to poking wild beasts for the amusement of spectators. (*See* PIG in a POKE.)

At table he was hospitable and jocose, always poking good-natured fun at Luke.—*E. Lynn Linton*, "*Lizzie Lorton of Greyrigg*," ch. xii.

Pokers. The 'squire Bedels who carry a silver mace or poker before the Vice-Chancellor are so called at Cambridge.

Poker-Pictures. Drawings executed by the point of a hot poker or "heater" of an Italian iron. By charring different parts more or less, various tints are obtained.

Pokership. The office of a *porcarius*, or keeper of hogs in a forest.

Po'lack. An inhabitant of Poland. (French, *Polaque.*)

> So frowned he once, when, in angry parle,
> He smote the sledded Polacks on the ice.
> *Shakespeare*, "*Hamlet*," i. 1.

Polarisation of Light is the absorption of those rays which are at right angles to the rays preserved: Thus A B

is one ray in which A is reflected to B, and B to A; C D is a ray, in which C is reflected to D, and D to C. In E G F H, if the light is polarised, either E F or G H is absorbed. A B and C D are the poles of light, or the directions in which the rays are reflected.

Pole. *Under bare poles.* Said of a ship when all her sails are furled.

Po'leas (2 syl.). The labouring class of India.

> Poleas the labouring lower clans are named,
> By the proud Nayres the noble rank is claimed.

Polinesso (in "Orlando Furioso"). Duke of Albany, who falsely accused Geneu'ra of incontinency, and was slain in single combat by Ariodantës.

Polish off. To finish out of hand. In allusion to articles polished.

I'll polish him off in no time, means I'll set him down, I'll give him a drubbing.

To polish off a meal is to eat it quickly, and not keep any one waiting.

Political Economy. This term was invented by François Quesnay, the French physician. (1694-1774.)

Polixene (3 syl.). The name assumed by Madelon in Molière's "Précieuses Ridicules."

Polix'enes (4 syl.), king of Bohemia, being invited to Sicily by king Leontes, excites unwittingly the jealousy of his friend, because he prolongs his stay at the entreaty of queen Hermi'onë. Leontes orders Camillo to poison the royal guest, but instead of doing so Camillo flees with him to Bohemia. In time, Florizel, the son and heir of Polixenes, falls in love with Perdita, the lost daughter of Leontes. Polixenes forbids the match, and the young lovers under the charge of Camillo flee to Sicily. Polixenes follows the fugitives, the mystery of Perdita is cleared up, the lovers are married, and the two kings resume their friendship.—*Shakespeare*, "*Winter's Tale.*"

Poll. *To go out in the poll.* To take an ordinary degree—a degree without university "honours."

Poll Degree. (*See above.*)

Poll Men. Those of the "Hoi Polloi," *the many*, not the honour-men.

Pollentë. The puissant Saracen, father of Mu'nera. He took his station on "bridge Perilous," and attacked every one who crossed it, bestowing the spoil upon his daughter. Sir Artegal slew the monster. Pollentë is meant for Charles IX. of France, sadly notorious for the slaughter of Protestants on St. Bartholomew's day.—*Spenser*, "*Faëry Queen*," book v. 2.

Pollio, to whom Virgil addresses his fourth Eclogue, and to whom he ascribes the remarkable advent of the "golden age," was the founder of the first public library of Rome. (B.C. 76—A.D. 4.)

Pollux. *The horses of Castor and Pollux.* Cyll'aros and Har'pagos. Seneca and Claudian give Cyllaros to Castor, but Virgil (Georgic iii.) to Pollux. The two brothers mount it alternately on their return from the infernal regions. Har'pagos, the horse from Harpa'gium in Phrygia, was common to both brothers.

Polly. Mary. The change of M for P in pet names is by no means rare; *g.e.*—

Margaret. Maggie or Meggy, becomes Peggy, and Pegg or Peg.

Martha. Matty becomes Patty.

Mary. Molly becomes Polly or Poll.

Here we see another change by no means unusual—that of *r* into *l* or *ll*. Similarly *Sarah* becomes Sally; *Dorothea*, Dora, becomes Dolly; *Harry*, Hal.

Polo'nius. An old courtier, garrulous, conceited, and politic. He was father of Ophe'lia, and lord chamberlain to the king of Denmark.—*Shakespeare*, "*Hamlet.*"

Polo'ny. A vulgar corruption of *Bolo'gna sausage.*

Polt-foot. A club-foot. Ben Jonson calls Vulcan, who was lame, the "polt-footed philosopher." (Swedish, *bult*, a club; *bulta*, to beat; our *bolt*.)

Poltron. A bird of prey, with the talons of the hind-toes cut off to prevent its flying at game. (Latin, *pollĭcĕtrunca'to*, deprived of its toe or thumb.)

Poltroon'. A coward. Menage derives it from the Italian *poltro*, a bed, because cowards feign themselves sick a-bed in times of war. Saumaise says it means "maimed of the thumb," because in times of conscription those who had no stomach for the field disqualified themselves by cutting off their right thumb. More probably a poltroon is a hawk that will not or cannot fly at game. (*See above.*)

Polycle'tus. A statuary of Sic'yon who deduced a canon of the proportions of the several parts of the human body, and made a statue of a Persian bodyguard, which was admitted by all to be a model of the human form, and was called "The Rule" (standard).

Polycrat'icon, in eight books, by John of Salisbury. This is his chief work, and is an *exposé* of the frivolities of courtiers and philosophers. It is learned, judicious, and very satirical. (He died 1182.)

Polyd'amas. A Grecian athlete of immense size and strength. He killed a fierce lion without any weapon, stopped a chariot in full career, lifted a mad bull, and died at last in attempting to stop a falling rock. (*See* MILO.)

Pol'ydore (3 syl.). The name assumed by Guide'rius, in Shakespeare's "Cymbeline."

Polyphe'me (3 syl.). One of the Cyclops, who lived in Sicily. He was an enormous giant, with only one eye, and that in the middle of his forehead. When Ulysses landed on the island, this monster made him and twelve of his crew captives; six of them he ate, and then Ulysses contrived to blind him, and make good his escape with the rest of the crew. Polypheme was most passionately in love with Galate'a, a sea-nymph; but Galate'a had set her heart on the shepherd Acis, whom Polypheme in a fit of jealousy crushed beneath a rock.

Poma'tum. So called because it was originally made by macerating over-ripe apples in grease.—*Dr. John Quincy, "Lexicon Physico-Medicum"* (1723).

Pommard (*French*). Beer. This is a pun on the word *pomme*. The Normans called cider *pommé*; whence *pomat*, a sort of beer.

> Ils tiennent leurs chaloupes....bien pourvues ou garnies de pain, de vin, de pomat, cidre, outre d'autre boisson....—*Cleirac, "Les Us et Coutumes de la Mer,"* p. 127.

Pommel. The pommel of a saddle is the apple of it, called by the French *pommeau*. The Spaniards use the expression *pomo de espada* (the pommel of a sword). To "pommel a person" is to beat him with the pommel of your sword. The ball used as an ornament on pointed roofs is termed a *pomel*. (Latin, *pomum*, an apple.)

Pomo'na. Fruit; goddess of fruits and fruit trees — one of the Roman divinities. (Latin, *pomum*.)

> Bade the wide fabric unimpaired sustain
> Pomo'na's store, and cheese, and golden grain.
> *Bloomfield, "Farmer's Boy."*

Pom'padour, as a colour, is claret purple. The 56th Foot is called the Pompadours, from the claret facings of their regimental uniforms. There is an old song supposed to be an elegy on John Broadwood, a Quaker, which introduces the word:—

> Sometimes he wore an old brown coat,
> Sometimes a pompadore;
> Sometimes 'twas buttoned up behind,
> And sometimes down before.

Pompey's Pillar, in Alexandria. A pillar erected by Publius, prefect of Egypt, in honour of the emperor Diocletian, to record the conquest of Alexandria in 296. It has about as much right to be called *Pompey's* pillar as the obelisk of Heliop'olis, re-erected by Ram'eses II. at Alexandria, has to be called *Cleopatra's Needle*, or Gibraltar Rock a pillar of Her'culës.

Pompil'ia. The bride of Count Guido Franceschi'ni, who is brutally treated by him, but makes her escape under the protection of a young priest, named Caponsacchi. She subsequently gives birth to a son, but is stabbed to death by her husband.—*Robert Browning, "The Ring and the Book."* (*See* RING.)

Pon-Gyees (*Great glory*). The monastic fraternity of Burmah.

Pongo. The terrible monster of Sicily. A cross between a "land-tiger and sea-shark." He devoured five hundred Sicilians, and left the island for twenty miles round without inhabitant. This amphibious monster was slain by the three sons of St. George.—"*The Seven Champions of Christendom*," iii. 2.

Ponoc'ratës (4 syl.). Gargantua's tutor, in the romance of "Pantag'ruel' and Gargantua," by Rabelais.

Pons Asino'rum. The Fifth Proposition, Book I. of Euclid—the first difficult theorem, which dunces rarely get over for the first time without stumbling.

Pontefract Cakes. Liquorice lozenges impressed with a castle; so called from being made at Pontefract.

Pontiff means one who has charge of the bridges. Varro says it was because a priest built the Sulpician bridge that the Roman pontiffs were so called. (Latin, *pons facio.*)

> Well has the name of Pontifex been given
> Unto the church's head, as the chief builder
> And architect of the invisible bridge
> That leads from earth to heaven.
> *Longfellow*, "*Golden Legend*," v.

Pontius Pilate's Body-Guard. The 1st Foot Regiment. When called Le Regiment de Douglas, and in the French service, they had a dispute with the Picardy regiment about the antiquity of their respective corps. The Picardy officers declared they were on duty on the night of the Crucifixion, when the colonel of the 1st Foot replied, "If we had been on guard, we should not have slept at our posts."

Pony. Twenty-five pounds. A sporting term. (*See* POONA.)

Pony in Vingt-et-Un. The person on the right-hand of the dealer, whose duty it is to collect the cards for the dealer. So called from the Latin *ponë*, "behind," being behind the dealer.

Poona. A sovereign. Lingua Franca for pound.

Poor. *Poor as Job.* The allusion is to Job who was by Satan deprived of everything he possessed.

Poor as Lazarus. This is the beggar Lazarus, full of sores, who was laid at the rich man's gate, and desired to be fed from the crumbs that fell from Divës' table (Luke xvi. 19-31).

Poor as a church mouse. The allusion in this phrase is to the absence in a church of any cupboard or pantry, where mice most do congregate.

There are none poor but those whom God hates. This does not mean that poverty is a punishment, but that the only poverty worthy of the name is poverty of God's grace. In this sense Divës may be the poor man, and Lazarus the beggar abounding in that "blessing of the Lord which maketh rich."

Poor Man. The blade-bone of a shoulder of mutton, so called in Scotland. In some parts of England it is termed a "poor knight of Windsor," because it holds the same relation to Sir Loin as a Windsor knight does to a baronet. Sir Walter Scott tells of a Scotch laird who, being asked by an English landlord what he would have for dinner, produced the utmost consternation by saying, "I think I could relish a morsel of a poor man." (*See* "Bride of Lammermoor," ch. xix.)

Poor Richard. The assumed name of Benjamin Franklin in a series of almanacks from 1732 to 1757. These almanacks contain maxims and precepts on temperance, economy, cleanliness, chastity, and other homely virtues, and to several of the maxims are added the words, "as poor Richard says." Nearly a century before Robert Herrick had brought out a series of almanacks under the name of "Poor Robin's Almanack."

Pop. *To pop the question.* To propose or make an offer of marriage. As this important demand is supposed to be unexpected, the question is said to be popped. (Dutch, *poep*, to dart suddenly.)

Pope, the translator of "Homer," lived at Twickenham. (1688-1744.)

> For though not sweeter his own Homer sings,
> Yet is his life the more endearing song.
> *Thomson*, "*Summer*."

Pope. *The pope changing his name.* According to Platina, Sergius II. was the first pope who changed his name on ascending the papal chair. His proper name was Hogsmouth. Chambers says his name was "Peter di Porca," and it was the name Peter he changed, out of deference to St. Peter, thinking it to be arrogant to style himself Peter II. (844-847.)

I know no more about it than the pope of Rome—than a man living as far off as the cham of Tartary or pope of Rome.

The pope's slave. So cardinal Cajetan calls the Church. (16th cent.)

Drunk like a pope. Benedict XII. was an enormous eater, and such a wine-drinker that he gave rise to the bacchanalian expression, *bibámus papaliter.*

Pope-figland. An island inhabited by the Gaillardets (French, *gaillard*, gay people), rich and free, till, being shown one day the pope's image, they exclaimed, "A fig for the pope!" whereupon the whole island was put to the sword. Its name was then changed to Pope-figland, and the people were called Pope-figs.

Pope Joan. Said to have succeeded Leo IV. Gibbon says, "Two Protestants, Blondel and Bayle, annihilated her;" but Mosheim seems half inclined to believe there was such a person. The vulgar tale is that Joan conceived a violent passion for the monk Folda, and in order to get admission to him assumed the monastic habit. Being clever and popular, she got to be elected pope.

Popish Plot. A plot in the reign of Charles II. to massacre the Protestants, burn London, and assassinate the king. Titus Oates invented this "wise" scheme, and obtained great wealth by revealing it; but ultimately he was pilloried, whipped, and imprisoned.

Pop'injay. A butterfly man, a fop; so called from the popinjay or figure of a bird shot at for practice. The jay was decked with parti-coloured feathers so as to resemble a parrot, and being suspended on a pole, served as a target. He whose ball or arrow brought down the bird by cutting the string by which it was hung, received the proud title of "Captain Popinjay," or "Captain of the Popinjay," for the rest of the day, and was escorted home in triumph. (*See* "Old Mortality," ch. ii.)

> I then, all smarting with my wounds being cold,
> To be so pestered with a popinjay,
> Answered neglectingly I know not what,
> He should or he should not
> *Shakespeare*, "*1 Henry IV.*," i. 3.

Poplar. *The white poplar* was consecrated to Her'culës, because he destroyed Ka'kos in a cavern of mount Aventine, which was covered with poplars. In the moment of triumph the hero plucked a branch from one of the trees, and bound it round his head. When he descended to the infernal regions, the heat caused a profuse perspiration which blanched the under surface of the leaves, while the smoke of the eternal flames blackened the upper surface. Hence the Hercu'lean poplar has its leaves black on one side and white on the other.

Porcelain (3 syl.), from *porcelano*, "a little pig." So called by the Portuguese traders, from its resemblance to cowrie-shells, the shape of which is not unlike a pig's back. The Chinese earthenware being white and glossy like the inside of the shells, suggested the application of the name. (*See* Marryett's "History of Pottery and Porcelain.")

Porch (*The*). A philosophic sect, generally called Stoics (Greek, *stoa*, a porch), because Zeno, the founder, gave his lectures in the Athenian picture gallery, called the porch Pœ'cilë.

> The successors of Socrates formed societies which lasted several centuries: the Academy, the Porch, the Garden.—"*Professor Seeley*, "*Ecce Homo.*"

Porcupine. (*See* PETER.)

Porcus. *The Latins call me "porcus."* A sly reproof to any one boasting, showing off, or trying to make himself appear greater than he is. The fable says that a wolf was going to devour a pig, when the pig observed that it was Friday, and no good Catholic would eat meat on a Friday. Going on together, the wolf said to the pig, "They seem to call you by many names." "Yes," said the pig; "I am called swine, grunter, hog, and I know not what besides. The Latins call me *porcus*." "Porpus, do they?" said the wolf, making an intentional blunder. "Well, porpoise is a fish, and we may eat fish on a Friday." So saying, he devoured him without another word.

Porcus Litera'rum. A literary glutton, one who devours books without regard to quality.

Pork! Pork! Sylvester, in his translation of Du Bartas, gives this instead of *Caw, caw*, as the cry of the raven.

Pork. Sir Thomas Browne says that the Jews abstain from pork not from fear of leprosy, as Tacitus alleges, but

because the swine is an emblem of impurity.—"*Vulgar Errors.*"

Pork, Pig. The former is Norman-French, the latter Saxon.

Pork, I think, is good Norman-French; and so, when the brute lives, and is in charge of a Saxon slave, she goes by her Saxon name; but becomes a Norman, and is called *pork*, when she is carried to the castle-hall.—*Sir Walter Scott, "Ivanhoe."*

Porridge. *Like the madman in Bedlam, most of my food tastes of oatmeal porridge* (Sir Walter Scott). The allusion is to a madman in the Edinburgh Infirmary who was fed on oatmeal porridge, but believed he had every day at dinner a splendid banquet; "yet," said the man, "somehow or other, everything that I eat tastes of porridge."

Port, meaning larboard or left side, is an abbreviation of *Porta il timonè* (carry the helm). Porting arms is carrying them on the left hand.

"To heel to port" is to lean on the left side (Saxon, *hyldan*, to incline). "To lurch to port" is to leap or roll over on the left side (Welsh, *llercian*).

She gave a heel and then a lurch to port,
And, going down head-foremost, sunk in short.
Byron, "Don Juan."

Port. An air of music. Hence Tytler says, "I have never been able to meet with any of the ports here referred to" ("Dissertation on Scotch Music"). The word is Gaelic.

Port-royal Society. In 1637, Le Maître, a celebrated advocate, resigned the honour of being *Conseiller d'Etat*, and with his brother De Sericourt consecrated himself to the service of religion. The two brothers retired to a small house near the Port Royal of Paris, where in time they were joined by their three other brothers—De Sacy, De St. Elme, and De Valmont. Afterwards, being obliged to remove, they fixed their residence a short distance from the city, and called it Port Royal des Champs. These illustrious recluses were subsequently joined by other distinguished persons, and the community was called the Society of Port Royal.

Port Wine. *Lord Pembroke's port wine.* This renowned wine is thus made—

27 gallons of rough cider,
15 gallons of Bone Carlo wine,
3 gallons of brandy.
} To make a hogshead of port.

Porte (*The*) or *The Sublime Porte.* The Ottoman empire. In the Byzantine empire, the gates of the palace were the place of assembly for judicial and legal administration. The word *sublime* is French for "lofty," and the term was adopted naturally, as French has long been the language of diplomacy. The Scripture frequently speaks of the judicial office of the gate.

The government is to blame for not having done all in its power, like the Porte.—*The Times.*

Porteus Riot. This notorious tumult took place at Edinburgh, in September, 1736. Porteus was captain of the city guard. At the examination of a criminal named Wilson, Captain Porteus, fearing a rescue, ordered the guards to fire on the mob, which had become tumultuous; in this discharge six persons were killed, and eleven wounded. Porteus was tried for this attack and condemned to death, but reprieved. The mob, at his reprieve, burst into the jail where he was confined, and dragging him to the Grass market (the usual place of execution), hanged him by torchlight on a dyer's pole.

Por'tia. A rich heiress in "The Merchant of Venice," in love with Bassa'nio. Her father had ordained that three caskets should be offered to all who sought her hand—one of gold, one of silver, and one of lead—with this proviso: he only who selected the casket which contained the portrait of the lady should possess her hand and fortune.—*Shakespeare.*

Portland Stone. So called from the island of Portland, where it is quarried. It hardens by exposure to the atmosphere. Saint Paul's cathedral and Somerset House (London) are built of this stone.

Portland Vase. A cinerary urn of transparent dark-blue glass, long in possession of the Barberi'ni family. In 1770 it was purchased by Sir William Hamilton, for 1,000 guineas, and came afterwards into the possession of the duchess of Portland. In 1810, the duke of Portland, one of the trustees of the British Museum, allowed it to be placed in that institution for exhibition. William Lloyd, in 1845, dashed it to pieces; it has since been carefully repaired, but is not now shown to the public. It is ten inches high, and six in diameter at the broadest part.

Porto-bello Arms. A public-house sign. The *Mirror* says: "In 1739, after the capture of Portobello, admiral Vernon's portrait dangled from every sign-post, and he may figuratively be said to have sold the ale, beer, porter, and purl of England for six years." The Portobello Arms is a mere substitution for the admiral.

Portsmouth, according to the famous Anglo-Saxon Chronicle, was so called from a man named Port.

Hēr cōm Port on Bretene, and his ii suna...mid ii scipum [ships] [at a place called] Pórtes-mutha...&c.

Portso'ken Ward (*London*). The *soken* or franchise at the *port* or gate. It was formerly a guild called the "English Knighten Guild," because it was given by king Edgar to thirteen knights for services done by them. (*See* KNIGHTEN-GUILD.)

Portugal is Portus Callë, a corruption of Portus Gallicæ.

Portugue'se (3 syl.). A native of Portugal, the language of Portugal, pertaining to Portugal, &c.; as Camoëns was a Portuguese, and wrote in Portuguese.

Po'ser. The bishop's examining chaplain; the examiner at Eton for the King's College fellowship. (Welsh, *posiaw*, to examine; French, *poser*; Latin, *pono*.) Hence, a puzzling question.

Possë. *A whole posse of men.* A large number; a crowd. (*See below.*)

Possë Comita'tus. (Latin, *power of the county.*) The whole force of the county—that is, all the male members of a county over fifteen, who may be summoned by a sheriff to assist in preventing a riot, the rescue of prisoners, or other unlawful disorders. Clergymen, peers, and the infirm are exempt.

Posset properly means a drink taken before going to bed; it was milk curdled with wine. (Latin, *posca*, a drink made with vinegar and water.)

In his morning's draught.....his concerves or cates.....and when he goeth to bedde his posset smoaking hot.—"*Man in the Moone*" (1609).

Post means *placed* (Latin, *positus*).

Post. A piece of timber placed in the ground.

A military post. A station where a man is placed, with instructions not to quit it without orders.

An official post is where a man is placed in office.

To post accounts is to place them under certain heads in methodical order.—*Trench.*

Post haste. Travelling by relays of horses, or where horses are placed on the road to expedite the journey.

Post office. An office where letters are placed.

Post paper. So called from its watermark, a post-horn, employed as early as 1730.

To run your head against a post. To go to work heedlessly and stupidly, or as if you had no eyes.

Post Facto (*Latin*). After the act has been committed. A post facto law is a retrospective one.

Post Meridian (*Latin*). After noon.

'Twas post-meridian half-past four,
By signal I from Nancy parted.
Dibden, "Sea Songs."

Post Mortem (*Latin*). After death; as a post mortem examination for the purpose of ascertaining the cause of death.

Post Obit. An agreement to pay for a loan a larger sum of money, together with interest, at death. (Latin, *post ob'itum*, after death.)

Poste Restante (*French*). To remain at the post till called for. In the British post-office letters so addressed are kept one month, and then returned to the writer.

Posted. *Well posted up in the subject* (American). Thoroughly informed. The metaphor is to posting up accounts, whereby the eye can see at a glance the pros and cons.

Posterio'ri. An argument *a posterio'ri* is one from effects to cause. Thus, to prove the existence of God *a posteriori*, we take the works of creation and show how they manifest power, wisdom, goodness, and so on, and then we claim the inference that the maker of these things is powerful, wise, and good. Robinson Crusoe found the footprints of a man on the sand, and inferred that there must be a man on the island besides himself. (*See* PRIORI.)

Post'humus (*Le'ona'tus*). Husband of Imo'gen. Under the erroneous persuasion of his wife's infidelity he plots her death, but his plot miscarries.—*Shakespeare, "Cymbeline."*

Posting-Bills. Before the Great Fire the space for foot-passengers in London was defended by rails and posts; the latter served for theatrical placards and general announcements, which were therefore called *posters* or posting-bills.

Posy properly means a copy of verses presented with a bouquet. It now means the verses without the flowers, as the "posy of a ring," or the flowers without the verses, as a "pretty posy."

Pot. This word, like "father," "mother," "daughter," &c., is common to the whole A'ryan family. Greek, *potēr*, a drinking-vessel; Latin, *poc-ulum —i.e.*, potaculum; Irish and Swedish, *pota;* Spanish, *pote;* German, *pott;* Danish, *potte;* French, Welsh, English, *pot*, &c.

Gone to pot. Ruined, gone to the bad. The allusion is to the pot into which refuse metal is cast to be remelted, or to be discarded as waste. There is a current story about a tailor of Samarcand, who lived near the gate of the city on the road leading to the cemetery. It is said that this knight of the shears had outside his cottage an earthen pot, into which he dropped a pebble for every corpse that passed by, and at the end of each moon counted the number. At length the tailor himself died, and when a stranger asked the neighbours of the eccentric registrar, they replied, "Poor fellow, he now is gone to pot also."

Now and then a farm went to pot.—*Dr. Arbuthnot.*

The pot calls the kettle black. This is said of a person who accuses another of faults committed by himself. The French say *The shovel mocks the poker* (La pelle se moque du fourgon).

To betray the pot to the roses. To betray the rose pot, that is the pot which contains the rose-nobles. To "let the cat out of the bag." French, *decouvrir le pot aux roses.*

Brazen and earthen pots. Gentlemen and artisans, rich and poor, men of mark and those unstamped. From the fable of the "Brazen and Earthen Pots."

Brazen and earthen pots float together in juxtaposition down the stream of life.—*Pall Mall Gazette.*

Pot-Luck. *Come and take pot-luck with me.* Come and take a family dinner at my house. The French *pot au feu* is the ordinary dinner of those who dine at home.

Pot Paper. A Dutch paper; so called from the water-mark, a pot.

Pot-Pourri (*French*). A mixture of flowers and perfumes preserved in a vase. Also a hotch-potch or olla podri'da. In music, a medley of favourite tunes strung together. (*See* PASTICCIO.)

Pot Valiant. Made courageous by liquor.

Pot-de-Bière. French slang for an Englishman.

Potage (*Jean*). The Jack Pudding of the French stage; very like the German "Hanswurst," the Dutch "Pickelherringë," and the Italian "Macaro'ni."

Pota'to-Talk (German, *Kartoffel gesprach*). That chit-chat common in Germany at the five o'clock tea-drinkings, when neighbours of the "gentler sex" take their work to the house of muster, and talk chiefly of the dainties of the table, their ingredients, admixture, and the methods of cooking them.

Poteen (pron. *po-cheen*). Whiskey that has not paid duty (Irish).

Come and taste some good poteen
That has not paid a rap to the Queen.

Pother or *Bother*. Mr. Garnett states this to be a Celtic word, and says it often occurs in the Irish translations of the Bible, in the sense of *to be grieved or troubled in mind.* (Greek, *pŏtheo*, to regret.)

Pothooks. The 77th Foot; so called because the two sevens resemble two pothooks.

Poti'phar's Wife. According to the Koran her name was Zuleïka, but some Arabian writers call her Raïl.

Potter. To go poking about, meddling and making, in a listless, purposeless manner. *Pudder, podder, pother, bother,* and *puddle* are varieties of the same word. To pudder is to stir with a puddering pole; hence, to confuse. Lear says of the tempest, "May the great gods that keep this dreadful pudder o'er our heads," meaning confusion. To puddle iron is to stir it about with a puddering-pole.

Potwallopers, before the passing of the Reform Bill, were those who claimed a vote because they had boiled their own pot in the parish for six months. (Saxon, *wealla*n to boil; Dutch, *opwallen*; our *wallop*.)

Poult, a young turkey. **Pullet,** a young chicken. (Latin, *pullus*, the young of any animal; whence *poultry*, young domestic fowls; *filly*, a young horse; *foal*; French, *poule*; Italian, *pollo*; &c.)

Pounce (*Peter*), in Fielding's novel of "Joseph Andrews."

Pound. The unit of weight (Latin, *pondus*, weight); also cash to the value of twenty shillings sterling, because in the Carlovingian period, the Roman pound (twelve ounces) of pure silver was coined into 240 silver pennies. The symbols £ and *lb.* are for *libra*, the Latin for a pound. (*See* PENNY for POUND.)

Pound of Flesh. The whole bargain, the exact terms of the agreement, the bond *literatim et verbatim*. The allusion is to Shylock, in "The Merchant of Venice," who bargained with Antonio for a "pound of flesh," but was foiled in his suit by Portia, who said the bond was expressly a pound of flesh, and therefore (1) the Jew must cut the exact quantity, neither more nor less than a just pound; and (2) in so doing he must not shed a drop of blood.

Poundtext (*Peter*). An "indulged pastor" with the Covenanters' army.—*Sir Walter Scott*, "*Old Mortality*."

Poura'ni. Meat cooked in a peculiar manner; so called from Pouran Dokht, the daughter of Khosru Parviz, king of Persia.

Pourceaugnac, *Monsieur de* (pron. *Poor-sone-yak*). A pompous country gentleman who comes to Paris to marry Julie; but the lady has a lover of her own choice, and Monsieur is so mystified and played upon by Julie and her *ami du cœur* that he relinquishes his suit in despair.—*Molière*, "*Pourceaugnac*."

Poussin. *The British Poussin.* Richard Cooper, painter and engraver, well known for his "Views of Windsor." (*-1806.)

—*Gaspar Poussin.* So Gaspar Dughet, the French painter, is called. (1613-1675.)

Pouting. *The pouting place of princes.* Leicester Square is so called by Pennant, because George II., when prince of Wales, having quarrelled with his father, retired to Leicester House; and his son Frederick, prince of Wales, did the same, for the very same reason.

Powder. *I'll powder your jacket for you.* A corruption of *poudrer*, to dust. (*See* DUST.)

> Lo! in powdur [dust] ye schall slepe,
> For out of powdur fyrst ye came.
> *Quoted by Halliwell under "Poudre."*

Poyning's Law or *Statute of Drog'heda.* An Act of Parliament made in Ireland in 1495 (10 Henry VII., c. 22), declaring all general statutes hitherto made in England to be in force in Ireland also. It received its name from Sir Edward Poyning, Lieutenant of Ireland at the time.

P.P. Clerk of this Parish. The name given to a volume of memoirs, written by Dr. Arbuthnot, as a satire on Bishop Burnet's "Own Times."

Præmonstraten'sian Monks. (*See* PREMONSTRATENSIAN.)

Præmuni'rë. A barbarous word from the Latin *præmonēri* (to be forewarned). The words of the writ begin "præmunire facias A. B." —*i.e., Cause A. B. to be forwarned*, to appear before us to answer the contempt wherewith he stands charged. If A. B. refuses to do so he loses all civil rights, and before the reign of Elizabeth might have been slain by any one with impunity.

Pragmat'ic Sanction. *Sanctio* in Latin means a "decree or ordinance with a penalty attached," or, in other words, a "penal statute." *Pragmat'icus* means "relating to state affairs," so that Pragmatic Sanction is a penal statute bearing on some important question of state. The term was first applied by the Romans to those statutes which related to their provinces. The French appropriated the phrase to certain statutes which limited the jurisdiction of the pope; but generally it is applied to an ordinance fixing the succession in a certain line.

Pragmatic Sanction of Charles VII. (of France), 1438, defining and limiting the power of the pope in France. By this ordinance the authority of a general

council was declared superior to the dictum of the pope; the clergy were forbidden to appeal to Rome on any point affecting the secular condition of the nation; and the Roman pontiff was forbidden to appropriate a vacant benefice, or to appoint either bishop or parish priest.

Pragmatic Sanction of St. Louis (1268) forbade the court of Rome to levy taxes or collect subscriptions in France without the express sanction of the king. It also gave plaintiffs in the ecclesiastical courts the right to appeal to the civil courts. The "Constitutions of Clarendon" were to England what the "Pragmatic Sanction" was to France.

Pragmatic Sanction of Germany, 1439, whereby the succession of the empire was made hereditary in the house of Austria. In 1713 the emperor Charles VI. published another to settle the succession upon the daughter of Maria There'sa.

Pragmatic Sanction of Naples, 1759, whereby Carlos II. of Spain ceded the succession to his third son in perpetuity.

Prasil'do. A nobleman of Babylon, who fell in love with Iroldo's wife. The husband quitted Babylon for ever, and resigned his wife to his friend.—*Bojardo, "Orlando Inamorato."*

Prating Sophists. The doctors of the Sorbonne were so called by Budæus of Paris. (1467-1540.)

Praying-wheels. It is said that the Buddhists pray by machinery; that they put prayers into a wheel, and unroll them by the length. This notion arises from a misconception. Saky'a-muni, the Buddha, is said to have "turned the wheel of the law"—*i.e.*, to have preached Buddhism incessantly—we should say as a horse in a mill.

Pre-Ad'amites. Before Adam was created. Isaac de la Peyreri maintained that only the Jews are descended from Adam, and that the Gentiles are descended from a race of men existing before Adam; as, however, the book of Genesis is the history of the Jews only, it does not concern itself with the Gentile race. (1655.)

Pre-Raphaelites. A term introduced by Hunt and his friends, who wished to intimate that they preferred the simplicity and truthfulness of the painters who preceded Raphael. The term now signifies a very minute imitation of nature, brilliant colouring, and not much shadow.

Preacher (*The*). Solomon, being the author of Ecclesiastes (*the Preacher*).

The Glorious Preacher. Saint John Chrysostom. (347-407.)

The King of Preachers. Louis Bourdaloue. (1632-1704.)

The Little Preacher. Samuel de Marets, Protestant controversialist. (1599-1663.)

Prebend, meaning a "clergyman attached to a prebendal stall," is a vulgarism. The prebend is the stipend given out of the revenues of the college or cathedral; he who enjoys the prebend is the prebendary. (Latin, *præbeo*, to give.)

Preca'rious is what depends on our prayers or requests. A *precarious tenure* is one that depends solely on the will of the owner to concede to our prayer; hence uncertain, not to be depended on. (Latin, *precor.*)

Precep'tor. The superior of a preceptory was called by the Templars a *Knight Preceptor;* a "Grand Preceptor" was the head of all the preceptories, or houses of the Knights Templars, in an entire province, the three of highest rank being the Grand Preceptors of Jerusalem, Tripolis, and Antioch. Houses of these knights which were not preceptories were called *commanderies.*

Précieuses Ridicules (in Molière's comedy so called). Aminte and Polixène, who assume the airs of the Hôtel de Rambouillet, a coterie of savants of both sexes in the seventeenth century. The members of this society were termed *précieuses—i.e.*, "persons of distinguished merit"—and the "précieuses ridicules" means a ridiculous apeing of their ways and manners.

Precio'sa. The heroine of Longfellow's "Spanish Student," threatened with the vengeance of the Inquisition.

Precious Stones. *Each month*, according to the Poles, is under the influence of a precious stone:—

January ..	Garnet ..	*Constancy.*
February ..	Amethyst ..	*Sincerity.*
March ..	Bloodstone ..	*Courage.*
April	Diamond ..	*Innocence.*

May	Emerald	*Success in love.*
June	Agate	*Health and long life.*
July	Cornelian	*Content.*
August	Sardonyx	*Conjugal felicity.*
September	Chrysolite	*Antidote to madness.*
October	Opal	*Hope.*
November	Topaz	*Fidelity.*
December	Turquoise	*Prosperity.*

(2) *In relation to the signs of the Zodiac:—*

Aries	Ruby.	Libra	Jacinth.
Taurus	Topaz.	Scorpio	Agate.
Gemini	Carbuncle.	Sagittarius	Amethyst.
Cancer	Emerald.	Capricornus	Beryl.
Leo	Sapphire.	Aquarius	Onyx.
Virgo	Diamond.	Pisces	Jasper.

(3) *In relation to the planets:—*

Saturn	Turquoise	*Lead.*
Jupiter	Cornelian	*Tin.*
Mars	Emerald	*Iron.*
Sun	Diamond	*Gold.*
Venus	Amethyst	*Copper.*
Mercury	Loadstone	*Quicksilver.*
Moon	Crystal	*Silver.*

Preco'cious means ripened by the sun before it has attained its full growth; premature; a development of mind or body beyond one's age. (Latin, *præ coquo.*)

Many precocious trees, and such as have their spring in winter, may be found.—*Brown.*

Prel'ate means simply a man preferred, a man promoted to an ecclesiastical office which gives him jurisdiction over other clergymen. Cardinals, bishops, abbots, and archdeacons were at one time so called, but the term is restricted in the Protestant church to bishops. (Latin, *præferro prælatus.*)

Premonstraten'sian or *Norbertine* **Order.** Founded in the twelfth century by St. Norbert, who obtained permission, in 1120, to found a cloister in the diocese of Laon, in France. A spot was pointed out to him in a vision, and he termed the spot *Pré Montré* or *Pratum Monstra'tum* (the meadow pointed out). The order might be called the reformed Augustine, or the White canons of the rule of St. Augustine.

Prendre. *Prendre un rat par la queue.* To pick a pocket. This proverb is very old—it was popular in the reign of Louis XIII. Rata is an old German word for a purse or pocket, similar to the Italian *retino*, our *reticule.*

Prepense (2 syl.). *Malice prepense* is malice designed or before deliberated. (Latin, *præ pensus.*)

Prepos'terous means "the cart before the horse." (Latin, *præ pos'terus*, the first last, and the last first.)

Presbyterian. (*See* BLUE.)

Pres'ents. *Know all men by these presents—i.e.*, by the writings or documents now present. (Latin, *per presentes*, by the [writings] present.)

Preserver (*Soter*). Ptolemy I. of Egypt was called *Soter* by the Rhodians, because he compelled Deme'trios to raise the siege of Rhodes. (B.C. 367, 323-285.)

Press-money and **Press-men** do not mean money given to *impress* men into the service, and men so impressed; but ready money, and men ready for service. When a recruit has received the money, he binds himself to be ready for service whenever his attendance is required. Similarly a *press-gang* is a gang to get ready men. (Old French *prest*, now *prêt*; Italian, *presto.*)

Pressi'na. The French fée married to El'inas, king of Alba'nia, and mother of Melusi'na (*q.v.*).

Prester John, according to Mandeville, a lineal descendant of Ogier the Dane. This Ogier penetrated into the north of India, with fifteen barons of his own country, among whom he divided the land. John was made sovereign of Teneduc, and was called *Prester* because he converted the natives. Another tradition says he had seventy kings for his vassals, and was seen by his subjects only three times in a year. In "Much Ado About Nothing," Beatrice says—

I will.....fetch you a tooth-picker from the farthest inch of Asia; bring you the length of Prester John's foot; fetch you a hair of the great Cham's beard.....rather than hold three words' conference with this harpy.—*Shakespeare.*

Prester John (in "Orlando Furioso," bk. xvii.), called by his subjects Sena'pus, king of Ethiopia. He was blind. Though the richest monarch of the world, he pined "in plenty's lap with endless famine," for whenever his table was spread hell-born harpies flew away with the food. This was in punishment of his great pride and impiety in wishing to add Paradise to his dominion. The plague was to cease "when a stranger came to his kingdom on a winged horse." Astolpho comes on his flying griffin, and with his magic horn chases the harpies into Cocy'tus. The king sends 100,000 Nubians to the aid of Charlemagne; they are provided with horses by Astolpho, who throws stones into the air which

become steeds fully equipped (bk. xviii.), and are transported to France by Astolpho, who fills his hands with leaves which he casts into the sea, and they instantly become ships (bk. xix.). When Agramant is dead, the Nubians are sent back to their country, and the ships turn to leaves, and the horses to stones again.

Prestige. This word has a strangely metamorphosed meaning. The Latin *præstig'iæ* means juggling tricks, hence *prestidig'itateur'* (French), one who juggles with his fingers. We use the word for that favourable impression which results from good antecedents. The history of the change is this: Juggling tricks were once considered a sort of enchantment; to enchant is to charm, and to charm is to win the heart.

Presto. Quick. A name given by Swift to the duchess of Shrewsbury, a foreigner, who either wilfully or playfully called the dean Presto (*Swift*).

Pretender. *The Old Pretender.* James F. E. Stuart, son of James II. (1688-1766.)

The Young Pretender. Charles Edward Stuart, son of the "Old Pretender." (1720-1788.)

> God bless the king, I mean the "faith's defender;"
> God bless—no harm in blessing—the Pretender.
> Who that Pretender is, and who is king—
> God bless us all!—that's quite another thing.
> *John Byrom.*

Pretenders. Tanyoxarkës, in the time of Camby'ses, king of Persia, pretended to be Smerdis; but one of his wives felt his head while he was asleep, and discovered that he had no ears.

Lambert Simnel and Perkin Warbeck, in the reign of Henry VIII.

Otrefief, a monk, pretended to be Demetrius, younger son of czar Ivan Basilowitz II., murdered by Boris in 1598. In 1605, Demetrius "The False" became czar, but was killed at Moscow the year following, in an insurrection.

Pre'text. A pretence. From the Latin *prætexta*, a dress embroidered in the front (*præ-texo*), worn by the Roman magistrates, priests, and children of the aristocracy between the age of thirteen and seventeen. The *prætexta'tæ* were dramas in which actors personated those who wore the prætexta; hence persons who pretend to be what they are not.

Prettyman (*Prince*), who figures sometimes as a fisherman's son, and sometimes as a prince, to gain the heart of Cloris.—*Buckingham*, "*The Rehearsal.*"

Prevarica'tion. The Latin word *varico* is to straddle, and *prævaricor*, to go zig-zag or crooked. The verb, says Pliny, was first applied to men who ploughed crooked ridges, and afterwards to men who gave crooked answers in the law courts, or deviated from the straight line of truth. (*See* DELIRIUM.)

Previous Question. (*See* QUESTION.)

Pri'am. King of Troy when that city was sacked by the allied Greeks. His wife's name was Hec'uba; she was the mother of nineteen children, the eldest of whom was Hector. When the gates of Troy were thrown open by the Greeks concealed in the Wooden Horse, Pyrrhos, the son of Achilles, slew the aged Priam. (*See* Homer's "Iliad" and Virgil's "Æne'id.")

Pri'amond. Son of Ag'apë, a fairy He was very daring, and fought on foot with battle-axe and spear. He was slain by Cam'balo. —*Spenser*, "*Faëry Queen*," bk. iv. (*See* DIAMOND.)

Pria'pus, in classical mythology, is a hideous, sensual, disgusting deity, the impersonation of the principle of fertility. (*See* BAAL, PEOR, &c.)

Prick the Garter. (See *Fast and Loose.*)

Pride, meaning ostentation, finery, or that which persons are proud of. Spenser talks of "lofty trees yclad in summer's pride" (verdure). Pope, of a "sword whose ivory sheath [was] inwrought with envious pride" (ornamentation); and in this sense the word is used by Jacques in that celebrated passage—

> Why, who cries out on pride [*dress*]
> That can therein tax any private party.
> What woman in the city do I name
> When that I say "The City Woman bears
> The cost of princes on unworthy shoulders?".
> . . What is he of baser function
> That says his bravery [*finery*] is not of my cost?
> *Shakespeare*, "*As You Like It*," ii. 7.

Fly pride, says the peacock, proverbial for pride.—*Shakespeare*, "*Comedy of Errors*," iv. 3.

Sir Pride. First a drayman, then a

colonel in the Parliamentary army.—*Butler, "Hudibras."*

Pride of the Morning. That early mist or shower which promises a fine day. The Morning is too proud to come out in her glory all at once—or the proud beauty being thwarted weeps and pouts awhile. Keble uses the phrase in a different sense when he says:

> Pride of the dewy Morning,
> The swain's experienced eye
> From thee takes timely warning,
> Nor trusts the gorgeous sky.
> *Keble (25th Sunday after Trinity).*

Pride's Purge. The Long Parliament, not proving itself willing to condemn Charles I., was *purged* of its unruly members by colonel Pride, who entered the house with two regiments of soldiers, imprisoned sixty, drove one hundred and sixty out into the streets, and left only sixty of the most complaisant to remain.

Pridwen. The name of prince Arthur's shield.

> He henge an his sweore [*neck*] aene sceld deore,
> His nome on Brutisc [*in British*] Pridwen ihaten [*called*]. *Layamon, "Brut"* (12th cent.).

Prid'win. Same as *pridwen.* This shield had represented on it a picture of the Virgin.

> The temper of his sword, the tried "Excaliber,"—
> The bigness and the length of "Rone," his noble spear,—
> With "Pridwin," his great shield, and what the proof could bear. *Drayton.*

Priest, Knight. *I would rather walk with Sir Priest than Sir Knight.* I prefer peace to strife.

Prig. A knavish beggar in the "Beggar's Bush," by Beaumont and Fletcher.

Prig. To filch or steal. Also a pick-pocket or thief. The clown calls Autol'ycus a "prig that haunts wakes, fairs, and bear-baitings."—*Shakespeare, "Winter's Tale,"* iv. 3.

Prig. A coxcomb, a conceited person. (German, *frech,* a saucy person.)

Prima Donna (*Italian*). A first-class lady; applied to public singers.

Prima Facie (Latin, *at first sight*). A prima facie case is a case or statement which, without minute examination into its merits, seems plausible and correct.

> It would be easy to make out a strong *prima facie* case, but I should advise the more cautious policy of *audi alteram partem.*

Prime (1 syl.). The first of the "lesser hours" of the Roman breviary. It is practically the public morning service of the Roman Catholic church. Milton terms sunrise "that sweet hour of prime."—*"Paradise Lost,"* bk. v. 170.

Primed. Full and ready to deliver a speech. We say of a man whose head is full of his subject, "He is primed to the muzzle." We also call a man "primed" when he is in a state of incipient drunkenness, and ready to "go off." Of course the allusion is to fire arms.

Prime'ro. A game at cards.

> I left him at primero with the duke of Suffolk.—*Shakespeare, "Henry VIII," i. 2.*

Primrose (*George*). Son of the worthy Vicar of Wakefield. He went to Amsterdam to teach the people English, but forgot that he could not do so till he knew something of Dutch himself —*Goldsmith, "Vicar of Wakefield."*

Moses Primrose. Brother of the above, noted for giving in barter a good horse for a gross of worthless green spectacles, with copper rims and shagreen cases.—*Goldsmith, "Vicar of Wakefield."*

Mrs. Deborah Primrose. Mother of the above; noted for her motherly vanity, her skill in housewifery, and her desire to be genteel. Her *wedding gown* is a standing simile for things that "wear well." Her daughter's names are Olivia and Sophia.—*Goldsmith, "Vicar of Wakefield."*

The Rev. Dr. Primrose. Husband of Mrs. Deborah, and Vicar of Wakefield. As simple-minded and unskilled in the world as Goldsmith himself; unaffectedly pious, and beloved by all who knew him. —*Goldsmith, "Vicar of Wakefield."*

Pri'mum Mo'bilë, in the Ptolema'ic system of astronomy, was the tenth (not ninth) sphere, supposed to revolve from east to west in twenty-four hours, carrying with it all the other spheres. The eleven spheres are: (1) Diana or the Moon, (2) Mercury, (3) Venus, (4) Apollo or the Sun, (5) Mars, (6) Jupiter, (7) Saturn, (8) the starry sphere or that of the fixed stars, (9) the crystalline, (10) the primum mo'bilë, and (11) the empyre'an. Ptolemy himself acknowledged only the first nine; the two latter were devised by his disciples. The motion of the crystalline, according to this system, causes the precession of the equinoxes, its axis being that of the ecliptic. The motion of the primum mobile produces

the alternation of day and night; its axis is that of the equator, and its extremities the poles of the heavens.

They pass the planets seven, and pass the "fixed" [*starry sphere*],
And that crystal'line sphere....and that "First-Moved." *Milton, "Paradise Lost,"* iii.

Primum Mobile is figuratively applied to that machine which communicates motion to several others; and also to persons and ideas suggestive of complicated systems. Socratës was the primum mobile of the Dialectic, Megaric, Cyrena'ic, and Cynic systems of philosophy.

Pri'mus. The archbishop, or rather "presiding bishop," of the Episcopal church of Scotland. He is elected by the other six bishops, and presides in Convocation, or meetings relative to church matters.

Prince. The Latin prin'cipës formed one of the great divisions of the Roman infantry; so called because they were originally the *first* to begin the fight. After the Hasta'ti were instituted, this privilege was transferred to the new division.

Prince. (*See* BLACK.)

Prince of Alchemy. Rudolph II., emperor of Germany, also called The German Hermes Trismegistus.

Prince of Gossips. Samuel Pepys, noted for his gossiping Diary, commencing January 1st, 1659, and continued for nine years. (1632-1703.)

Prince of Grammarians. (*See* p. 359.)

Prince of Peace. The Messiah (Isaiah ix. 6).

Prince of the Power of the Air. Satan (Eph. ii. 2).

Prince of the Vegetable Kingdom. So Linnæus calls the palm-tree.

Prince of Wales Dragoon Guards. The 3rd Dragoon Guards.

Prince Rupert's Drops. Drops of molten glass, consolidated by falling into water. Their form is that of a tadpole. The thick end may be hammered pretty smartly without its breaking, but if the smallest portion of the thin end is nipped off, the whole flies into fine dust with explosive violence. These toys, if not invented by prince Rupert, were introduced by him into England.

Princox or *Princocks.* (Italian, *pinchino*, a cockered or spoilt child.) Capulet calls Tybalt a *princox*, or wilful spoilt boy.—*Shakespeare, "Romeo and Juliet."*

Prink. *She was prinked in all her finery.* Adorned. Prink and prank, Dutch *pronken*, to make a show; German *prangen*, Danish *prange*, Swedish *prunka*.

Printer's Devil. The newest apprentice lad in the press-room, whose duty it is to run errands, and to help the pressmen. As the sheets are given off by the men, he runs his eye over them to see if the ink has failed, or a dirty smudge has been made; for the former he calls out *monk* (*q.v.*), and for the latter *friar* (*q.v.*); in either case he casts the defective sheet aside. This boy is now called the *fly* or the fly-boy.

Printing used to be called the *Black Art*, and the boys who assisted the pressmen were called the *imps*. According to legend, Aldus Manutius, a printer of Venice, took a little negro boy, left behind by a merchant vessel, to assist him in his business. It soon got wind that Aldus was assisted by a little black imp, and to dispel the rumour he showed the boy to the assembled crowd, and said, "Be it known in Venice that I, Aldus Manutius, printer to the Holy Church and the doge, have this day made a public exposure of the 'printer's devil.' All who think he is not flesh and blood may come and pinch him." The people were satisfied, and no longer molested the little negro lad.

Printers' Marks.

⁊ is ⁊—that is, the first and last letters of *quæstio* (question).

℩ is ⅈ. *Io* in Latin is the interjection of joy.

§ is a Greek p (π), the initial letter of *paragraph*.

* is used by the Greek grammarians to arrest attention to something striking (*asterisk* or star).

† is used by the Greek grammarians to indicate something objectionable (*obelisk* or dagger).

The asterisk shows that the line indicated shines like a star; the obelisk shows that it should be cut out with a dagger.

Printing. (*See* EM.)

Father of English printing. William Caxton. (1412-1491.)

Printing. It is a mistake to suppose that Caxton was the first printer in England. A book has been accidentally

discovered with the date 1468 (Oxford). The Rev. T. Wilson says, "The press at Oxford existed ten years before there was any press in Europe, except those at Haarlem and Mentz. The person who set up the Oxford press was Corsellis."

Prio'ri. An argument *a priori* is one from cause to effect. To prove the existence of God *a priori*, you must show that every other hypoth'esis is more unlikely, and therefore this hypothesis is the most likely. All mathematical proofs are of this kind. (*See* POSTERIORI.)

Pris'cian's Head. *To break Prisci'an's head* (in Latin "diminuĕrĕ Prisci'ani cap'ut"). To violate the rules of grammar. Priscian was a great grammarian of the fifth century, whose name is almost synonymous with grammar.

> Priscian's head is often bruised without remorse.
> *P. Thompson.*

> And held no sin so deeply red
> As that of breaking Priscian's head.
> *Butler, "Hudibras," pt. ii. 2.*

Priscill'ianists. Followers of Priscillian, a Spaniard; an heretical sect which sprang up in Spain in the fourth century. They were a branch of the Manichæans.

Prisoner at the Bar. The prisoner in the dock, who is on his trial; so called because anciently he stood at the bar which separated the barristers from the common pleaders.

Prisoner of Chillon'. François de Bonnivard, a Frenchman confined for six years in the dungeon of the Château de Chillon, by Charles III. of Savoy. Lord Byron, in his poem so called, has welded together this incident with Dantë's "Count Ugoli'no."

Pri'thu. The favourite hero of the Indian Purânas. Vena having been slain for his wickedness, and leaving no offspring, the Saints rubbed his right arm, and the friction brought forth Prithu. Being told that the Earth had suspended for a time its fertility, Prithu went forth to punish it, and the Earth, under the form of a cow, fled at his approach; but being unable to escape, promised that in future "seed-time and harvest should never fail."

Priu'li. Senator of Venice, noted for his unbending pride, and his unnatural harshness to his daughter Belvide'ra.—*Otway, "Venice Preserved."*

Privolvans'. The antagonists of the Subvolvans, in S. Butler's satirical poem called "The Elephant in the Moon."

> These silly ranting Privolvans
> Have every summer their campaigns,
> And muster like the warlike sons
> Of Rawhead and of Bloodybones.
> v. 85, &c.

Privy Council. The council chosen by the sovereign to administer public affairs. It consists of the Royal Family, the two Primates, the Bishop of London, the great officers of State, the Lord Chancellor and Judges of the courts of Equity, the Chief Justices of the courts of Common Law, the Judge Advocate, some of the Puisne Judges, the Speaker of the House of Commons the Ambassadors, Governors of Colonies, Commander-in-Chief, Master-General of the Ordnance, First Lord of the Admiralty, Vice-President of the Board of Trade, Paymaster of the Forces, President of the Poor-law Board, &c. &c.; a committee of which forms the Cabinet or Ministry. The number of neither the Privy Council nor Cabinet is fixed, but the latter generally includes about fifteen or sixteen gentlemen, specially qualified to advise on different departments of state business. Much of the business of the Privy Council is performed by Boards or sub-divisions, as the *Board of Trade*, the *Board of Quarantine*, the *Committee of Council on Education*, &c.

Privy Seal. The seal which the sovereign uses in proof of assent to a document. In matters of minor importance it is sufficient to pass the privy seal, but instruments of greater moment must have the great seal also.

Pro and Con. (*Latin*). For and against. "Con." is a contraction of *contra*.

Probe. *I must probe that matter to the bottom*—must narrowly examine into it. The allusion is to a surgeon probing a wound, or searching for some extraneous substance in the body.

Prob'ole (3 syl.) as applied to Jesus Christ is this: that he was divine only because he was divinely begotten; in fact he was a shoot of the divine stem. This heterodox notion was combated by Irenæus, but was subsequently revived by Monta'nus and Tertullian. The word is properly applied to the process of a

bone—that is, a bone growing out of a normal bone. (Greek, *pro-ballo.*)

Procès-Verbal. A minute and official statement of some fact.

We (says the procès-verbal) asked him what use he had made of the pistol [i.e., We, says the official report, &c.].—*The Times* (*Law Report*).

Proclaim on the Housetop. To proclaim or make known to every one; to blab in public. Dr. Jahn says that the ancient Jews "ascended their roofs to announce anything to the multitude, to pray to God, and to perform sacrifices" (Matt. x. 27).

No secret can escape being proclaimed from the housetop.—*London Review.*

Proclivity. *His proclivities are all evil.* His tendencies or propensities have a wrong bias. The word means down-hill tendency (Latin, *proclivis*).

Procris. *Unerring as the dart of Procris.* When Procris fled from Ceph'alus out of shame, Diana gave her a dog that never failed to secure its prey, and a dart which not only never missed aim, but which always returned of its own accord to the shooter. (*See* CEPHALUS.)

Procrustës' Bed. Procrustes was a robber of Attica, who placed all who fell into his hands upon an iron bed. If they were longer than the bed, he cut off the redundant part; if shorter, he stretched them till they fitted it. Any attempt to reduce men to one standard, one way of thinking, or one way of acting, is called placing them on Procrustes' bed, and the person who makes the attempt is called Procrustes. (*See* GIRDLE.)

Tyrant more cruel than Procrustes old,
Who to his iron-bed by torture fits
Their nobler parts, the souls of suffering wits.
Mallet, "Verbal Criticism."

Procrus'tean. Pertaining to Procrustes, and his mode of procedure. (*See above.*)

Prodigal. Festus says the Romans called victims wholly consumed by fire *prod'igæ hostiæ* (victims prodigalised), and adds that those who waste their substance are therefore called prodigals. This derivation can hardly be considered correct. Prodigal is *pro-ago* or *prod-igo* (to drive forth), and persons who had spent all their patrimony were "driven forth" to be sold as slaves to their creditors.

Prodigal (*The*). Albert VI., duke of Austria. (1418-1463.)

Prodigy. *The Prodigy of France.* Guillaume Budé; so called by Erasmus. (1467-1540.)

The Prodigy of Learning. Samuel Hahnemann, the German, was so called by J. Paul Richter. (1755–1843.)

Profane means literally before the temple (Latin, *pro fanum*). Those persons who came to the temple and were not initiated were called profane by the Romans.

Pro'file (2 syl.) means shown by a thread (Latin, *prodo*, to show; *filum*, a thread). An outline. In sculpture or painting it means to give the contour or side-face.

Profound (*The*). Richard Middleton, theologian. (* -1304.)

The Profound Doctor. Thomas Bradwarden, a schoolman. (14th century.)

Most Profound Doctor. Ægidius de Columna, a Sicilian schoolman. (Died 1316.)

Prog. Food. Probably the Dutch *prachgen*, to beg food. Burke says, "You are the lion, and I have been endeavouring to prog (procure food) for you." Or it may be a corruption and contraction of *provender.* Lastly, it may be a mere pun upon the word Progně, a *swallow.*

So saying, with a smile she left the rogue
To weave more lines of death, and plan for prog.
Dr. Wolcot, "Spider and Fly."

Progn'ë or *Prok'në.* The swallow. According to Grecian fable, Prokne was sister of Philome'la, and wife of Tereus. Tereus having offered violence to Philomela, cut out her tongue that she might not expose him, and then told his wife that she was dead. The truth being discovered, Tereus would have slain both the sisters; but Philome'la was changed into a nightingale, and Prokne to a swallow.

As Progně or as Philome'la mourns...
That finds the nest by cruel hands dispoiled;..
So Bradamant laments her absent knight.
"Orlando Furioso," bk. xxiii.

Progress. *To report progress,* in parliamentary language, is to conclude for the night the business of a bill, and defer the consideration of all subsequent items thereof till the day nominated by the chief minister of the crown.

Projec'tion. *Powder of projection,* or the "Philosophers' Stone." A powder

supposed to have the virtue of changing baser metals into gold or silver. A little of this powder, being cast into molten metal of the baser sort, was to *project* from it pure gold or silver. Education may be called the true "powder of projection."

Proletaire (3 syl.). One of the rabble. *Prolétaires* in French means the lowest and poorest class in the community. *Proleta'rian,* mean or vulgar. The sixth class of Servius Tullius consisted of *proletarii* and the *capitë censi—i.e.,* breeders and human *heads.* The proletaries could not enter the army, but were useful as breeders of the race (*proles*). The cap'itë censi were not enrolled in the census by the value of their estates, but simply by their polls.

Proleta'riat. Commonalty. (*See* PROLETAIRE.)

> Italy has a clerical aristocracy, rich, idle, and corrupt; and a clerical prolétariat, needy and grossly ignorant.—*The Times.*

Prome'theus (3 syl.) made men of clay, and stole fire from heaven to animate them. For this he was chained by Zeus to mount Cau'casus, where an eagle preyed on his liver daily. The word means Forethought, and one of his brothers was Epime'theus or Afterthought.

> Faster bound to Aaron's charming eyes
> Than is Prometheus tied to Caucasus.
> *Shakespeare,* "*Titus Andronicus,*" ii. 1.

Prome'thean. Capable of producing fire; pertaining to Prome'theus (*q.v.*).

Prome'thean Fire. The vital principle; the fire with which Prometheus quickened into life his clay images. (*See* PROMETHEUS.)

> I know not where is that Promethean heat
> That can thy life relume.
> *Shakespeare,* "*Othello,*" v. 2.

Promised Land or *Land of Promise.* Canaan; so called because God promised Abraham, Isaac, and Jacob that their offspring should possess it.

Prone'sia (in "Orlando Furioso"). One of Logistilla's handmaids, famous for her wisdom.

Proof. A printed sheet to be examined and approved before it is finally taken off. The *first* proof is that which contains all the workman's errors as well as those of the author; when these are corrected the impression next taken is called a *clean* proof; a third impression is then taken and submitted to the reader, who corrects it *ad unguem,* and this is termed the *press* proof.

Proof Prints. The first impressions of an engraving. *India-proofs* are those taken off on Indian paper. *Proofs before lettering* are those taken off before the plate is sent to the writing engraver. After the proofs the orders of merit are —(1) the prints which have the letters only in outline; (2) those in which the letters are shaded with a black line; (3) those in which some slight ornament is introduced into the letters; and (4) those in which the letters are filled up quite black.

Proof Spirit. A mixture of equal parts (by weight) of alcohol and water. The *proof* of spirit consists in little bubbles or beads which appear on the top of the liquor after agitation. When any mixture has more alcohol than water it is called *over* proof, and when less it is termed *under* proof.

Propagan'da. The name given to the "congregation" *de propaganda fidë,* established at Rome by Gregory XV., in 1622, for propagating throughout the world the Roman Catholic religion. Any institution for making religious or political proselytes.

Prophet (*The*). Mahomet is so called. (570-632.)

The Koran says there have been 200,000 prophets, only six of whom have brought new laws or dispensations: Adam, Noah, Abraham, Moses, Jesus, and Mahomet.

The Prophet. Jo'achim, abbot of Fio'rë. (1130-1202.)

Prophet of the Syrians. Ephraem Syrus. (4th century.)

The Great Prophets. Isaiah, Jeremiah, Ezekiel, and Daniel; so called because their writings are more extensive than the prophecies of the other twelve.

The Minor or *Lesser Prophets.* Hose'a, Joel, Amos, Obadiah, Micah, Jonah, Nahum, Habak'kuk, Zephani'ah, Haggäi, Zechari'ah, and Mal'achi; so called because their writings are less extensive than those of the four Great Prophets.

Prophetess (*The*). Ay-e'shah, the second wife of Mahomet; so called, not because she had any gift of prophecy, but simply because she was the favourite wife of the "prophet;" she was therefore emphatically "Mrs. Prophet."

Propositions in logic are of four kinds, called A, E, I, O. "A" is a universal affirmative, and "E" a universal negative; "I" a particular affirmative, and "O" a particular negative.

Asserit A, negat E, verum generaliter ambo;
Asserit I, negat O, sed particulariter ambo.

A asserts and E denies some *universal* proposition; I asserts and O denies, but with *particular* precision.

Prorogue (2 syl.). *The parliament was prorogued.* Dismissed for the holidays, or suspended for a time. (Latin, *pro-rogo*, to prolong.)

Prosce'nium. The front part of the stage, between the drop-curtain and orchestra.

Proscrip'tion. A sort of hue and cry; so called because among the Romans the names of the persons proscribed were written out, and the tablets bearing their names were fixed up in the public forum, sometimes with the offer of a reward for those who should aid in bringing them before the court. If the proscribed did not answer the summons, their goods were confiscated and their persons outlawed. In this case the name was engraved on brass or marble, the offence stated, and the tablet placed conspicuously in the market-place.

Prose means straightforward speaking or writing (Latin, *ora'tio pro'sa—i.e., proversa*), in opposition to foot-bound speaking or writing, *oratio vincta* (fettered speech—*i.e.*, poetry).

Father of Greek Prose. Herod'otos. (B.C. 484-405.)

Father of English Prose. Wycliffe (1324-1384); and Roger Ascham (1515-1568).

Father of French Prose. Villehardouin (pron. *Veal-hard-whah'n.*) (1167-1213.)

Proser'pina or *Pros'erpine* (3 syl.). One day, as she was amusing herself in the meadows of Sicily, Pluto seized her and carried her off in his chariot to the infernal regions for his bride. In her terror she dropped some of the lilies she had been gathering, and they turned to daffodils.

O Proserpina,
For the flowers now that, frighted, thou letted'st fall
From Dis's waggon! daffodils,
That come before the swallow dares, and take
The winds of March with beauty.
Shakespeare, "Winter's Tale," iv. 3.

Prosper'ity Rob'inson. Viscount Goderich earl of Ripon, Chancellor of the Exchequer in 1823. In 1825 he boasted in the House of the prosperity of the nation, and his boast was not yet cold when the great financial crisis occurred. It was Cobbett who gave him the name of "Prosperity Robinson."

Pros'pero. Rightful duke of Milan, deposed by his brother. Drifted on a desert island, he practised magic, and raised a tempest in which his brother was shipwrecked. Ultimately Prospero *broke his wand*, and his daughter married the son of the king of Naples.—*Shakespeare. "Tempest."*

Protag'oras of Abde'ra was the first who took the name of "Sophist." (B.C. 480-411.)

Prote'an. Having the aptitude to change its form; ready to assume different shapes. (*See* PROTEUS.)

Protec'tionist. One who advocates the imposition of import duties, to "protect" home produce or manufactures.

Protector. The earl of Pembroke. (1216.)

Humphrey duke of Gloucestor. (1422-1447.)

Richard duke of Gloucester. (1483.)

The duke of Somerset. (1548.)

The Lord Protector of the Commonwealth. Oliver Cromwell. (1653-1658.)

Protésila'os, in Fénelon's "Télémaque," is meant to represent Louvois, the French minister of state.

Prot'estant. One of the party who adhered to Luther at the Reformation. These Lutherans in 1529 "protested" against the decree of Charles V. of Germany, and appealed from the diet of Spires to a general council. A Protestant now means one of the Reformed Church.

Protestant Pope. Clement XIV.

Proteus (pron. *Pro'-tuce*). *As many shapes as Proteus—i.e.*, full of shifts, aliases, disguises, &c. Proteus was Neptune's herdsman, an old man and a prophet. He lived in a vast cave, and his custom was to tell over his herds of sea-calves at noon, and then to sleep. There was no way of catching him but by stealing upon him during sleep and binding him; if not so captured he would elude any one who came to consult him by changing his shape, for he had the power of changing it in an instant into any form he chose.

The changeful Proteus, whose prophetic mind
The secret cause of Bacchus' rage divined,
Attending, left the flocks, his scaly charge,
To graze the bitter weedy foam at large.
Camoens, "Lusiad," vi.

Prothala'mion. Marriage-song by Edmund Spenser, peculiarly exquisite—probably the noblest ever sung.

Pro'theus. One of the two Gentlemen of Verona; his serving-man is Launce. Valentine is the other gentleman, whose serving-man is Speed.—*Shakespeare, "Two Gentlemen of Verona."*

Pro'tocol. The first rough draught or original copy of a despatch, which is to form the basis of a treaty. (Greek, *proto-kolon*, first food—*kolon* meaning chopped or minced food; or *proto-kolla*, first glue—the leaves of the draught being glued or pasted together.)

Proud (*The*). Otho IV., emperor of Germany. (1175, 1209-1218.)

Tarquin II. of Rome. *Superbus.* (Reigned B.C. 535-510, died 496.)

The Proud Duke. Charles Seymour, duke of Somerset. He would never suffer his children to sit in his presence, and would never speak to his servants except by signs. (Died 1748.)

Proud'fute (*Oliver*). A boasting bonnet-maker of Perth. His widow is Magdalen or Maudie.—*Sir Walter Scott, "Fair Maid of Perth."*

Prout. (*See* FATHER.)

Prov'ince means a country previously conquered. (Latin, *pro vinco.*)

Provin'cial. Like or in the manner of those who live in the provinces.

Provincial of an Order. The superior of all the monastic houses of a province.

Prud'homme. *A Mons. Prud'homme.* A man of experience and great prudence, of estimable character and practical good sense. Your Mons. Prud'homme is never a man of genius and originality, but what we in England should term a "Quaker of the old school."

The council of prud'hommes. A council of arbiters to settle disputes between masters and workmen.

Prunello. Stuff. Prunello really means that woollen stuff of which common ecclesiastical gowns used to be made; it was also employed for the uppers of women's boots and shoes. A corruption of Brignoles.

> Worth makes the man, and want of it the fellow;
> The rest is all but leather and prunello.
> *Pope, "Essay on Man," iv.*

Pru'sio (in "Orlando Furioso"). King of Alvarecchia, slain by Zerbi'no.

Prus'sia means *near Russia*, the country bordering on Russia. In Neo-Latin, *Borussia*; in Slavonic, *Porussia*; *po* in Slavonic signifying "near."

Prussian Blue. So called because it was discovered by a Prussian, viz., Diesbach, a colourman of Berlin, in 1710. It is sometimes called *Berlin* blue.

Prus'sic Acid means the acid of Prussian blue. It is now termed in science hydrocyan'ic acid, because it is a cyanide of iron.

Psalms. Seventy-three Psalms are inscribed with David's name; twelve with that of Asaph the singer; eleven go under the name of the Sons of Korah, a family of singers; one (*i.e.* Ps. xc.) is attributed to Moses. The whole compilation is divided into five books: bk. 1, from i. to xli.; bk. 2, from xlii. to lxxii.; bk. 3, from lxxiii. to lxxxix.; bk. 4, from xc. to cvi.; bk. 5, from cvii. to cl.

Psalmist. *The sweet Psalmist of Israel.* King David, who composed many of the Bible Psalms. (*See* Psalm lxxii. 20.)

Psaphon's Birds (*Psaph'onis avës*). Puffers, flatterers. Psaphon, in order to attract the attention of the world, reared a multitude of birds, and having taught them to pronounce his name, let them fly.

> To what far region have his songs not flown,
> Like Psaphon's birds, speaking their master's name?
> *Moore, "Rhymes on the Road," iii.*

Psycar'pax (granary-thief). Son of Troxartas, king of the Mice. The Frog-king offered to carry the young prince over a lake, but scarcely had he got midway when a water-hydra appeared, and King-frog to save himself dived under water. The mouse being thus left at the surface was drowned, and this catastrophe brought about the Battle of the Frogs and Mice.

> The soul of great Psycarpos lives in me,
> Of great Troxartas' line, whose sleeky down
> In love compressed Lychom'iië the brown.
> *Parnell, "Battle of the Frogs and Mice," i.*

Psy'chë (*Sy'-ke*). A beautiful maiden beloved by Cupid, who visited her every night, but left her at sunrise. Cupid bade her never seek to know who he was, but one night curiosity overcame her prudence, and she went to look at him. A drop of hot oil fell on his shoulder, awoke him, and he fled. Psyche next became the slave of Venus, who treated

her most cruelly; but ultimately she was married to Cupid, and became immortal. Mrs. Henry Tighe has embodied in six cantos this exquisite allegory from Apulēios.

Fair Psyche, kneeling at the ethereal throne,
Warmed the fond bosom of unconquered love.
Darwin, "Economy of Vegetation," iv.

Pteric'hthys (*te-rik'-this*). A fossil ganoid, peculiar to the old red sandstone. (Greek, "wing-fish.")

Pterodac'tyl (Greek, *wing-finger*). A fossil lizard with a bat-wing, found in the Oölite.

Ptolema'ic System. The system of Claudius Ptolemæus, a celebrated astronomer of Palu'sium, in Egypt, of the eleventh century. He taught that the earth is fixed in the centre of the universe, and the heavens revolve round it from east to west, carrying with them the sun, planets, and fixed stars, in their respective spheres. He said that the Moon was next above the earth, then Mercury, then Venus; the Sun he placed between Venus and Mars, and after Mars, Jupiter and Saturn, beyond which came the two crystalline spheres.

Public-house Signs. Much of a nation's history, and more of its manners and feelings, may be gleaned from its public-house signs. A very large number of them are selected out of compliment to the lord of the manor, either because he is the "great man" of the neighbourhood, or because the proprietor is some servant whom "it delighted the lord to honour;" thus we have the *Earl of March*, in compliment to the duke of Richmond; the *Green Man* or gamekeeper, married and promoted "to a public." When the name and titles of the lord have been exhausted, we get his cognizance or his favourite pursuit, as the *Bear and Ragged staff*, the *Fox and Hounds*. As the object of the sign is to speak to the feelings and attract, another fruitful source is either some national hero or great battle; thus we get the *Marquis of Granby* and the *Duke of Wellington*, the *Waterloo* and the *Alma*. The proverbial loyalty of our nation has naturally shown itself in our tavern signs, giving us the *Victoria*, the *Prince of Wales*, the *Albert*, the *Crown*, and so on. Some signs indicate a speciality of the house, as the *Bowling Green*, the *Skittles*; some a political bias, as the *Royal Oak*; some are an attempt at wit, as the *Five Alls*; and some are purely fanciful. The following list will serve to exemplify the subject:—

The Angel. In allusion to the angel that saluted the Virgin Mary.

The Bag o' Nails. A corruption of the "Bacchanals."

The Bear. From the popular sport of bear-baiting.

The Bear and Bacchus, in High Street Warwick. A corruption of *Bear and Bacculus—i.e.*, Bear and Ragged Staff, the badge of the earl of Warwick.

The Bear and Ragged Staff. The cognizance of the earl of Warwick, the earl of Leicester, &c.

The Bell. In allusion to races, a silver bell having been the winner's prize up to the reign of Charles II.

La Belle Sauvage. (*See* BELL SAVAGE.)

The Blue Boar. The cognizance of Richard III.

The Blue Pig (Bevis Marks). A corruption of the "Blue Boar" (*See above.*)

The Boar's Head. The cognizance of the Gordons, &c.

The Bolt-in-Ton. The punning heraldic badge of prior BOLTON, last of the clerical rulers of Bartholomew's, previous to the Reformation.

Bosom's Inn. A public-house sign in St. Lawrence Lane, London; a corruption of "Blossom's Inn," as it is now called, in allusion to the hawthorn blossoms surrounding the effigy of St. Lawrence on the sign.

The Bowling Green. Signifying that there are arrangements on the premises for playing bowls.

The Bull. The cognizance of Richard duke of York. The *Black Bull* is the cognizance of the house of Clare.

The Bull's Head. The cognizance of Henry VIII.

The Bully Ruffian. A corruption of the "Bellerophon" (a ship).

The Castle. This being the arms of Spain, symbolises that Spanish wines are to be obtained within. In some cases, without doubt, it is a complimental sign of the manor castle.

The Cat and Fiddle. A corruption of *Caton Fidèle—i.e.*, Caton, the faithful governor of Calais. In Farringdon (Devon) is the sign of *La Chatte Fidèle*, in commemoration of a faithful cat. Without scanning the phrase so nicely, it may simply indicate that the game of

cat (trap-ball) and a *fiddle* for dancing are provided for customers.

The Cat and Mutton, Hackney, which gives name to the Cat and Mutton Fields.

The Cat and Wheel. A corruption of St. Catherine's Wheel;" or an announcement that *cat* and balance-*wheels* are provided for the amusement of customers.

The Chequers. (1) In honour of the Stuarts, whose shield was "checky," like a Scotch plaid. (2) In commemoration of the licence granted by the earls of Arundel or lords Warrenne. (3) An intimation that a room is set apart for merchants and accountants, where they can be private and make up their accounts, or use their "chequers" undisturbed. (*See* LATTICE.)

The Coach and Horses. This sign signifies that it is a posting house, a stage-coach house, or both.

The Cock and Bottle. A corruption of the "Cork and Bottle," meaning that wine is sold there in bottles. Probably in some cases it may indicate that the house provides poultry, eggs, and wine.

The Cow and Skittles. The cow is the real sign, and alludes to the dairy of the hostess, or some noted dairy in the neighbourhood. Skittles is added to indicate that there is a *skittle ground* on the premises.

The Cross Keys. Common in the mediæval ages, and in allusion to St. Peter, or one of the bishops whose cognizance it is—probably the lord of the manor or the patron saint of the parish church. The cross keys are emblems of the papacy, St. Peter, the bishop of Gloucester, St. Servatius, St. Hippol'ytus, St. Geneviève, St. Petronilla, St. Osyth, St. Martha, and St. Germa'nus.

The Devil. A public-house sign two doors from Temple Bar, Fleet Street. The sign represents St. Dunstan seizing the devil by the nose. (See *Gone to the Devil.*)

The Dog and Duck. Tea gardens at Lambeth (suppressed); to signify that the sport so called could be seen there. A duck was put into water, and a dog set to hunt it; the fun was to see the duck diving, and the dog following it under water.

The Red Dragon. The cognizance of Henry VII. or the principality of Wales.

The Spread Eagle. The arms of Germany; to indicate that German wines may be obtained within.

The Fox and Goose. To signify that there are arrangements within for playing the royal game of Fox and Goose.

St. George and the Dragon. In compliment to the patron saint of England, and his combat with the dragon. The legend is still stamped upon our gold coin.

The George and Cannon. A corruption of "George Canning."

The Globe. The cognizance of Alfonso, king of Portugal; and intimating that Portuguese wines may be obtained within.

The Goat in Golden Boots. A corruption of the Dutch *Goed in der Gouden Boots* (the god Mercury in his golden sandals).

The Goat and Compasses. A Puritan sign, a corrupt hieroglyphic reading of "God encompasses us."

The Black Goats. A public-house sign, High Bridge, Lincoln, formerly "The Three Goats"—*i.e.*, *three gowts* (gutters or drains), by which the water from the Swan Pool (a large lake that formerly existed to the west of the city) was conducted into the bed of the Witham.

The Golden Cross. This refers to the ensigns carried by the crusaders.

The Grecian Stairs. A corruption of "The Greesen or Stairs" (Greesen is *gree*, a step, our *de-gree*). The allusion is to a flight of steps from the New Road to the Minster Yard. In Wickliffe's Bible, Acts xxi. 40 is rendered—"Poul stood on the greezen."

> Let me speak like yourself, and lay a sentence
> Which, like a grize or step, may help these lovers
> Into your favour. *Shakespeare*, "*Othello*," i. 3.

The Green Man. The late gamekeeper of the lord of the manor turned publican. At one time these servants were dressed in green.

The Green Man and Still—*i.e.*, the herbalist bringing his herbs to be distilled.

The Hare and Hounds. In compliment to the sporting squire or lord of the manor.

The Hole-in-the-Wall (*London*). So called because it was approached by a passage or "hole" in the wall of the house standing in front of the tavern.

The Iron Devil. A corruption of "Hirondelle" (the swallow). There are numerous public-house signs referring to birds; as—the "Blackbird," the "Thrush," the "Peacock," the "Martin," the "Bird-in-the-Hand," &c. &c.

The Three Kings. A public-house sign

of the mediæval ages, in allusion to the three kings of Cologne, the Magi who presented offerings to the infant Jesus. Very many public-house signs of the mediæval period had a reference to ecclesiastical matters, either because their landlords were ecclesiastics, or else from a superstitious reverence for "saints" and "holy things."

The Man Laden with Mischief. A public-house sign, Oxford Street, nearly opposite to Hanway Yard. The sign is said to have been painted by Hogarth, and represents a man carrying a woman on his back.

The Marquis of Granby (*London, &c.*). In compliment to John Manners, eldest son of John, third duke of Rutland—a bluff, brave soldier, generous, and greatly beloved by his men.

> What conquest now will Britain boast,
> Or where display her banners?
> Alas! in Granby she has lost
> True courage and good Manners.

The Pack-horse. To signify that pack-horses could be hired there.

The Palgrave's Head. A public-house sign near Temple Bar, in honour of Frederick, palgrave of the Rhine.

The Pig and Tinder Box. A corrupt rendering of *The Elephant and Castle;* the "pig" is really an elephant, and the "tinder-box" the castle on its back.

The Pig and Whistle. (*See* PIG.)

The Plum and Feathers. A public-house sign near Stoken Church Hill, Oxford. A corruption of the "Plume of Feathers," meaning that of the Prince of Wales.

The Queen of Bohemia. In honour of lady Elizabeth Stuart. (*See* BOHEMIA.)

The Queer Door. A corruption of *Cœur Doré* (Golden Heart.)

The Rose. A symbol of England, as the *Thistle* is of Scotland, and the *Shamrock* of Ireland.

The Red Rose. The badge of the Lancastrians in the civil war of the Roses.

The White Rose. The badge of the Yorkists in the civil war of the Roses.

The Rose of the Quarter Sessions. A corruption of *La Rose des Quatre Saisons.*

The Salutation and Cat. The "Salutation" (which refers to the angel saluting the Virgin Mary) is the sign of the house, and the "Cat" is added to signify that arrangements are made for playing *cat* or tipcat.

The Saracen's Head. In allusion to what are preposterously termed "The Holy Wars;" adopted probably by some crusader after his return home, or at any rate to flatter the natural sympathy for these Quixotic expeditions.

The Ship, near Temple Bar, and opposite *The Palgrave's Head;* in honour of Sir Francis Drake, the circumnavigator.

The Ship and Shovel. Referring to Sir Cloudesley Shovel, a favourite admiral in Queen Anne's reign.

The Seven Stars. An astrological sign of the mediæval ages.

The Three Suns. The cognizance of Edward IV.

The Sun and the Rose. The cognizance of the House of York.

The Swan with Three Necks. A public-house sign in Lad Lane, &c.; a corruption of "three nicks" (on the bill).

The Swan and Antelope. The cognizance of Henry V.

The Talbot (*a hound*). The arms of the Talbot family.

The Turk's Head. Alluding to the Holy Wars, when the Crusaders fought against the Turks.

The Unicorn. The Scottish supporter in the royal arms of Great Britain.

The White Hart. The cognizance of Richard II.; the *White Lion,* of Edward IV., as earl of March; the *White Swan,* of Henry IV. and of Edward III.

Publicans of the New Testament were the provincial underlings of the Magister or master collector who resided at Rome. The taxes were farmed by a contractor called the Manceps; this Manceps divided his contract into different societies; each society had a Magister, under whom were a number of underlings called Publica'ni or servants of the state.

Pucelle (*La*). The Maid of Orle'ans, Jeanne d'Arc. (1410-1431.)—*See* Shakespeare's "1 Henry VI.," v. 4.

Puck or *Robin Goodfellow.* A fairy and merry wanderer of the night, "rough, knurly-limbed, faun-faced, and shock-pated, a very Shetlander among the gossamer-winged" fairies around him. (*See* Shakespeare's "Midsummer Night's Dream," ii. 1; iii. 1.)

Pudding. (*See* JACK.)

Pudding-time properly means just as dinner is about to begin, for our forefathers took their pudding before their meat. It also means in the nick of time.

> But Mars . . .
> In pudding-time came to his aid.
> *Butler*, "*Hudibras*," I. 2.

Pudens. A soldier in the Roman army, mentioned in 2 Tim. iv. 21, in connection with Linus and Claudia. According to tradition, Claudia, the wife of Pudens, was a British lady; Linus, otherwise called Cyllen, was her brother; and Lucius, "the British king," the grandson of Linus. Tradition further adds that Lucius wrote to Eleutherus, bishop of Rome, to send missionaries to Britain to convert the people.

Puff. Exaggerated praise. The most popular etymology of this word is *pouff*, a coiffure employed by the ladies of France in the reign of the Grand Monarque to announce events of interest, or render persons patronised by them popular. Thus Madame d'Egmont, duke of Richelieu's daughter, wore on her head a little diamond fortress, with moving sentinels, after her father had taken port Mahon; and the duchess of Orléans wore a little nursery, with cradle, baby, and toys complete, after the birth of her son and heir. These no doubt were pouffs and puffs, but lord Bacon uses the word puff a century before the head-gear was brought into fashion. Two other etymons present themselves: the old pictures of Fame puffing forth the praises of some hero with her trumpet; and the puffing out of slain beasts and birds in order to make them look plumper and better for food—a plan universally adopted in the abattoirs of Paris. The French *pouf* is our puff.

Puff, in "The Critic," by Sheridan. An impudent literary quack.

Puff-ball. A sort of fungus. The word is a corruption of Puck or Pouk ball, anciently called Puck-fist. The Irish name is Pooka-foot. (Saxon, *Pulker-fist*, a toad-stool.) Shakespeare alludes to this superstition when Pros'pero summons amongst his elves—

> You whose pastime
> Is to make midnight mushrooms.
> *Shakespeare*, "*Tempest*," v. 1.

Puffed Up. Conceited; elated with conceit or praise; filled with wind. A *puff* is a tartlet with a very light or puffy crust.

> That no one of you be puffed up one against another.—1 *Cor.* iv. 6.

Pug is the Saxon *piga*, a "little girl," and is used to a child, monkey, dog, &c., as a pet term.

You mischievous little pug. A playful reproof to a favourite.

Pug. A mischievous little goblin in Ben Jonson's drama of "The Devil is an Ass." Shakespeare has changed the name to "Puck," and with it has created the character anew.

Pugna Porco'rum (Battle of the Pigs). The most celebrated poem of alliterative verse, extending to several hundred lines, in which every word begins with *p*.

Puisne Judges means the younger-born judges. They are the four inferior judges of the court of Queen's Bench, and the four inferior judges of the court of Common Pleas. (French, *puis né*, subsequently born.)

Pukwa'na (*North-American Indian*). The curling smoke of the Peace-pipe; a signal or beacon.

Pul'ian or Pulia'no (in "Orlando Furioso"). Leader of the Nasamo'ni, slain by Rinaldo.

Pull. *A long pull, a strong pull, and a pull altogether—i.e.*, a steady, energetic, and systematic co-operation. The reference may be either to a boat, where all the oarsmen must pull together with a long and strong pull at the oars; or it may be to the act of hauling with a rope, when a simultaneous strong pull is indispensable.

Pulling. A jockey trick, which used to be called "playing booty"—*i.e.*, appearing to use every effort to come in first, but really determined to lose the race.

> Mr. Kemble [in the *Iron Chest*] gave a slight touch of the jockey, and "played booty." He seemed to do justice to the play, but really ruined its success.—*George Colman the Younger*.

Pumble-chook (*Uncle.*) He bullied Pip when only a poor boy, but when the boy became wealthy was his lick-spittle, fawning on him most servilely with his "May I, Mr. Pip" [have the honour of shaking hands with you]; "Might I,

Mr. Pip" [take the liberty of saluting you].—*Dickens, "Great Expectations."*

Pummel or *Pommel.* To beat black and blue. (French, *pommeler,* to dapple.)

Pump. To sift, to extract information by indirect questions. In allusion to pumping up water.

> But pump not me for politics.—*Otway.*

Pumpernickel. *His Transparency of Pumpernickel.* So the *Times* satirises the minor German princes, "whose ninety men and ten drummers constituted their whole embattled host on the parade-ground before their palace, and whose revenue is supplied by a percentage on the tax levied on strangers at the Pumpernickel Kursaal."—*18th July,* 1866.

Pun is the Welsh *pun,* equivalent; it means a word equally applicable to two things. The application should be remote and odd in order to give piquancy to the play. (*See* CALEMBOURG.)

Punch, from the Indian word *punj* (five); so called from its five ingredients —viz., spirit, water, lemon, sugar, and spice. It was introduced into England from Spain, where it is called *ponche.* It is called "Contradiction," because it is composed of *spirits* to make it strong, and *water* to make it weak; of *lemon-juice* to make it sour, and *sugar* to make it sweet.

Mr. Punch. A Roman mime called Maccus was the original of Punch. A statuette of this buffoon was discovered in 1727, containing all the well-known features of our friend—the long nose and goggle eyes, the hunch back and protruding breast.

The most popular derivation of Punch and Judy is *Pontius cum Judæis* (Matt. xxvii. 19), an old mystery play of "Pontius Pilate and the Jews;" but the Italian *policinello* seems to be from *pollicë,* a thumb (Tom-thumb figures), and our Punch from *paunch.*

The drama or story of our Punch and Judy is attributed to Silvio Fiorillo, an Italian comedian of the seventeenth century. The tale is this: Punch, in a fit of jealousy, strangles his infant child, when Judy flies to her revenge. She fetches a bludgeon, with which she belabours her husband, till Punch, exasperated, seizes another bludgeon and beats her to death, then flings into the street the two dead bodies. The bodies attract the notice of a police-officer, who enters the house. Punch flees for his life: being arrested by an officer of the Inquisition, he is shut up in prison, from which he escapes by means of a golden key. The rest is an allegory, showing how Punch triumphs over all the ills that flesh is heir to. (1) En'nui, in the shape of a dog, is overcome; (2) Disease, in the disguise of a doctor, is kicked out; (3) Death is beaten to death; and (4) the Devil himself is outwitted.

Punc'tual. No bigger than a point, exact to a point or moment. (Latin, *ad punctum.*) Hence the angel describing this earth to Adam calls it "This opacious earth, this punctual spot"—*i.e.,* a spot no bigger than a point.—*Milton, "Paradise Lost,"* viii. 23.

Punctuation. The following advice of bishop Orleton to Gourney and Maltravers in 1327 is an excellent example of the importance of punctuation:—*Edwardum occidere nolite timere bonum est*—"Spare not to kill king Edward is right." If the point is placed after the first word, the sentence reads "Not to kill the king is right;" but if after the second word, the direction becomes, "Spare not; to kill the king is right." (*See* ORACLE.)

Pundit. An East Indian scholar, skilled in Sanskrit, and learned in law, divinity, and science. We use the word for a *porcus litera'rum,* one more stocked with book lore than deep erudition.

Pu'nic Apple. A pomegranate; so called because it is the pomum or "apple" belonging to the genus *Pu'nica.*

Pu'nic Faith. Treachery, violation of faith. "Punic faith" is about equal to "Spanish honesty." The Puni (a corruption of Pœni) were accused by the Romans of breaking faith with them, a most extraordinary instance of the "pot calling the kettle black;" for whatever infidelity the Carthaginians were guilty of, it could scarcely equal that of their accusers.

The Roman *Pœni* is the word *Phœni* (Phœnicians), the Carthaginians being of Phœnician descent.

> Our Punic faith
> Is infamous, and branded to a proverb.
> *Addison, "Cato," ii.*

Punjab (*five rivers*). They are the Jelum, Chenab, Ravee, Be'as, and Sutlej; called by the Greeks *pentë-potamia.*

Pup properly means a little boy or girl. A little dog is so called because it is a pet. An insect in the third stage of existence. (Latin, *pupus*, fem. *pupa*; French, *poupée*, a doll; German, *puppë.*)

Purbeck (*Dorsetshire*). Noted for a marble used in ecclesiastical ornaments. Chichester cathedral has a row of columns of this limestone. The columns of the Temple church, London; the tomb of Queen Eleanor, in Westminster Abbey; and the throne of the Archbishop in Canterbury cathedral, are other specimens.

Purita'ni (*I*). "The Puritans." Elvi'ra, daughter of lord Walton, a Puritan, is affianced to lord Arthur Talbot, a Cavalier. On the day of espousals, lord Arthur aids Henrietta, the widow of Charles I., to escape; and Elvira, thinking him faithless, loses her reason. On his return to England, lord Arthur explains the circumstances, and the two lovers vow that nothing on earth shall part them more. The vow is scarcely uttered, when Cromwell's soldiers enter and arrest lord Talbot for treason; but as they lead him forth to execution, a herald announces the defeat of the Stuarts, and free pardon to all political prisoners. Whereupon lord Arthur is liberated, and marries Elvira.—*Bellini, "I Puritani"* (*libretto by C. Pepoli*).

Pu'ritans. Seceders from the Reformed Church; so called because they rejected all human traditions and interference in religion, acknowledging the sole authority of the "pure Word of God," without "note or comment." Their motto was: "The Bible, the whole Bible, and nothing but the Bible." The English Puritans were sometimes by the Reformers called *Precisionists*, from their preciseness in matters called "indifferent." Andrew Fuller gave them the name of *Non-conformists*, because they refused to subscribe to the Act of Uniformity.

Purlieu (2 syl.). French, *pourallí lieu* (a place free from the forest laws). Henry II., Richard I., and John made certain lands forest lands; Henry III. allowed certain portions all round to be severed. These "rues" or forest borders were freed from that servitude which was laid on the royal forests. The "perambulation" by which this was effected was technically called *pourallée.*

> In the purlieus of this forest stands
> A sheep-cote fenced about with olive trees.
> *Shakespeare, "As You Like It," IV. 3.*

Purple (blue and red) indicates the *love of truth even unto martyrdom.*

Pursy, Pursiness. Broken-winded, or in a bloated state in which the wind is short and difficult. (French, *poussif*, same meaning.)

A fat and pursy man. Shakespeare has "pursy Insolence," the insolence of Jesurun, "who waxed fat and kicked." In "Hamlet" we have "the fatness of these pursy times"—*i.e.*, wanton or self-indulgent times.

Purûra'vas and Urva'si. An Indian myth similar to that of "Apollo and Daphnë." Purûravas is a legendary king who fell in love with Urva'si, a heavenly nymph, who consented to become his wife on certain conditions. These conditions being violated, Urvasi disappeared, and Purûravas, inconsolable, wandered everywhere to find her. Ultimately he succeeded, and they were indissolubly united.

Pu'seyite (3 syl.). A High Churchman; so called from Dr. Pusey of Oxford, a chief contributor to the *Tracts for the Times.* (*See* TRACTARIANS.)

Puss in Boots (*Le Chat Botté*), from the "Eleventh Night" of Straparola's Italian fairy tales, where Constantine's cat procures his master a fine castle and the king's heiress; first translated into French in 1585. Our version is taken from that of Charles Perrault. There is a similar one in the Scandinavian nursery tales. This clever cat secures a fortune and a royal partner for his master, who passes off as the marquis of Car'abas, but is in reality a young miller without a penny in the world.

Put. A clown, a silly shallow-pate, a butt, one easily "put upon."

> Queer country puts extol queen Bess's reign.
> *Bramson.*

Putney and Mortlake Race. The annual eight-oared boat-race between the two universities of Cambridge and Oxford.

Pygma'lion. A statuary of Cyprus, who hated women and resolved never to

marry, but fell in love with his own marble statue of the goddess Venus. At his earnest prayer the statue was vivified, and he married it. (v. *Earthly Paradise*, Aug.)

> Few, like Pygmalion, doat on lifeless charms,
> Or care to clasp a statue in their arms.
> *S. Jennyns*, "*Art of Dancing*," canto i.

Pyg'mies (2 syl.). A nation of dwarfs on the banks of the Upper Nile. Every spring the cranes made war upon them and devoured them. They cut down every corn-ear with an axe. When Hercules went to the country they climbed up his goblet by ladders to drink from it; and while he was asleep two whole armies of them fell upon his right hand, and two upon his left; but Hercules rolled them all in his lion's skin. It is easy to see how Swift has availed himself of this Grecian legend in his "Gulliver's Travels."

Pyl'adës and Orestës. Two model friends, whose names have become proverbial for friendship, like those of Damon and Pythias, David and Jonathan.

Pyr'amus. The lover of Thisbë. Supposing Thisbe to be torn to pieces by a lion, he stabbed himself, and Thisbe finding the dead body stabbed herself also. Both fell dead under a mulberry-tree, which has ever since borne blood-red fruit. Shakespeare has a travestie of this tale in his "Midsummer Night's Dream."—*Ovid*, "*Metamorphoses*," bk. iv.

Pyroc'lës and Musido'rus. Heroes whose exploits, previous to their arrival in Arcadia, are detailed in the "Arca'dia" of Sir Philip Sidney.

Pyro'des (3 syl.). Clias was so called, according to Pliny, because he was the first to strike fire from flint.

Pyr'rhic Dance, the most famous war-dance of antiquity, received its name from Pyrrichos, a Dorian. It was danced to the flute, and its time was very quick. Julius Cæsar introduced it into Rome. The *Romaika*, still danced in Greece, is a relic of the ancient Pyrrhic dance.

Pyrrho. A sceptic. Pyrrho was the founder of the Sceptical school of philosophy He was a native of Elis, in Peloponne'sos. Pyrrhonism, infidelity.

> Blessed be the day I 'scaped the wrangling crew
> From Pyrrho's maze and Epicurus' sty.
> *Beattie*, "*Minstrel*."

Pythag'oras, son of Mnesarchos, was called son of Apollo or Pythios, from the first two syllables of his name; but he was called Pytha-goras because the Pythian oracle predicted his birth.

Pythagoras, generally called *The Long-haired Sa'mian.* A native of Sa'mos, noted for his manly beauty and long hair. The Greeks applied the phrase to any venerable man or philosopher.

Pythagoras maintained that he distinctly recollected having occupied other human forms before his birth at Samos: (1) He was Æthal'ides, son of Mercury; (2) Euphorbos the Phrygian, son of Pan'thöos, in which form he ran Patroclos through with a lance, leaving Hector to dispatch the hateful friend of Achilles; (3) Hermoti'mos, the prophet of Clazome'næ; (4) a fisherman; and (5) Pythagoras, son of Mnesarchos. To prove his Phrygian existence he was taken to the temple of Hera, in Argos, and asked to point out the shield of the son of Panthöos, which he did without hesitation. (*See* RAT.)

The golden thigh of Pythagoras. This thigh he showed to Ab'aris, the Hyperborean priest, and exhibited in the Olympic games.

Abaris, priest of the Hyperbo'reans, gave him a dart, by which he was carried through the air, over inaccessible rivers, lakes, and mountains; expelled pestilence; lulled storms; and performed other wonderful exploits.

Pythagoras maintained that the soul has three vehicles: (1) the *ethereal*, which is luminous and celestial, in which the soul resides in a state of bliss in the stars; (2) the *luminous*, which suffers the punishment of sin after death; and (3) the *terrestrial*, which is the vehicle it occupies on this earth.

Pythagoras asserted he could write on the moon. His plan of operation was to write on a looking-glass in blood, and place it opposite the moon, when the inscription would appear photographed or reflected on its disc.

Pythagoras. Mesmerism was practised by Pythagoras, if we may credit Iamblichus, who tells us that he tamed a savage Daunian bear by "stroking it gently with his hand," subdued an eagle by the same means, and held absolute dominion over beasts and birds by "the power of his voice," or "influence of his touch."

Pythagore'an System. Pytha'goras taught that the sun is a movable sphere in the centre of the universe, and that all the planets revolve around it. This is substantially the same as the Copernican and Newtonian systems.

Pyth'ian Games. The games held by the Greeks at Pytho, in Phocis, subsequently called Delphi. They took place every fourth year, the second of each Olympiad.

Pythias. (*See* DAMON.)

Py'thon. The monster serpent hatched from the mud of Deuca'lion's deluge, and slain near Delphi by Apollo.

Q

Q means the "tail letter" (French, *queue*, a tail). This letter, which is O with a tail, was borrowed from the French.

Q in a corner. Something not seen at first, but subsequently brought to notice. The thong to which seals are attached in legal documents is in French called the *queue*; thus we have *lettres scellées sur simple queue* or *sur double queue*, according to whether they bear one or two seals. In documents where the seal is attached to the deed itself, the corner where the seal is placed is called the queue, and when the document is sworn to the finger is laid on the queue.

In a merry Q (cue). Humour, temper; thus Shakespeare says, "My cue is villanous melancholy ("King Lear," i. 2.).

Old Q. The fifth earl of March, afterwards duke of Queensberry.

Q.E.D. *Quod erat demonstrandum.* Three letters appended to the theorems of Euclid, meaning: Thus have we proved the proposition stated above, as we were required to do.

Q.E.F. *Quod erat facien'dum.* Three letters appended to the problems of Euclid, meaning: Thus have we done or drawn the figure required by the proposition.

Q.P. *Quantum placet.* Two letters used in prescriptions, meaning the quantity may be as little or much as you like. Thus in a cup of tea we might say "Milk and sugar *q.p.*"

Q.S. *Quantum sufficit.* Two letters appended to prescriptions, and meaning as much as is required to make the pills up. Thus, after giving the drugs in minute proportions, the apothecary is told to "mix these articles in liquorice *q.s.*"

Q.V. (Latin, *quantum vis*). As much as you like.

q.v. (Latin, *quod vidē*). Which see.

Quack or *Quack Doctor;* once called *quack-salver.* A puffer of salves. (Swedish, *qvak-salfvarē;* Norwegian, *qvak-salver;* German, *quacksalber.*)

> Saltimbancoes, quacksalvers, and charlatans deceive the vulgar.—*Sir Thomas Browne.*

Quacks. Queen Anne's quack oculists were William Read (tailor), who was knighted, and Dr. Grant (a tinker).

Quadrages'ima Sunday. The Sunday immediately preceding Lent; so called because it is, in round numbers, the fortieth day before Easter.

Quadrages'imals. The farthings or payments made in commutation of a personal visit to the mother-church on Mid-Lent Sunday; called also Whitsun farthings.

Quadrilat'eral. The four fortresses of Peschie'ra and Mantua on the Mincio, and Vero'na and Legna'go on the Ad'igē.

The Prussian Quadrilateral. The fortresses of Luxemburg, Coblentz, Sarrelouis, and Mayence.

Quadril'le (2 syl., French) means a small square; a dance in which the persons place themselves in a square. (Latin, *quad'rula.*)

Le Pantalon. So called from the tune to which it used to be danced.

L'Été. From a country-dance called *Pas d'Été*, very fashionable in 1800, which it resembles.

La Poule. Derived from a country-dance produced by Julien in 1802, the second part of which began with the imitation of a cock-crow.

Trenise. The name of a dancing-master who, in 1800, invented the figure.

La Pastourelle. So named from its melody and accompaniment, which are similar to the *Vilanelles* or peasants' dances.

Quad'rilogé (3 syl.). Anything written in four parts or books, as "Childe Harold." Anything compiled from four authors, as the "Life of Thomas à Becket." Any history resting on the testimony of four independent authorities, as "The Gospel History."

The very authours of the Quadrilogé itselfe or song of foure parts..doe all with one pen and mouth acknowledge the same.—*Lambarde*, "*Peramb'ulation*," p. 515.

Quadriv'ium. The four higher subjects of scholastic philosophy up to the twelfth century. It embraced music, arithmetic, geometry, and astronomy. The *quadrivium* was the "fourfold way" to knowledge; the *tri'vium* (*q.v.*) the "three-fold way" to eloquence; both together comprehended the seven arts or sciences. The seven arts are enumerated in the following hexameter:—

Lingua, Tropus, Ratio, Numerus, Tonus, Angulus' Astra.

And in the two following:—

Gram, loquitur, *Dia.* vera docet, *Rhet.* verba colorat. *Mus.* cadit, *Ar.* numerat, *Geo.* ponderat, *Ast.* colit astra.

Quadroon'. A person with one-fourth of black blood; the offspring of a mulatto woman by a white man. The mulatto is half-blooded, one parent being white and the other black. (Latin, *quatuor*, four.) (*See* LAMBO.)

Quad'ruple Alliance of 1674. Germany, Spain, Denmark, and Holland formed an alliance against France to resist the encroachments of Louis XIV., who had declared war against Holland. It terminated with the Treaty of Nimeguen in 1678.

Quadruple Alliance of 1718-1719. An alliance between England, France, Germany, and Holland, to guarantee the succession in England to the House of Hanover; to secure the succession in France to the House of Bourbon; and to prohibit Spain and France from uniting under one crown. Signed at Paris.

Quadruple Alliance of 1834. The alliance of England, France, Spain, and Portugal for the purpose of restoring peace to the Peninsula, by putting down the Carlists or partisans of Don Carlos.

Quaint means trim, precise. A *quaint phrase* is a phrase dressed or trimmed, and not expressed in the ordinary way. (Latin, *comptus*, combed and dressed.)

Quaker. It appears from the "Journal" of George Fox, who was imprisoned for nearly twelve months in Derby, that the Quakers first obtained the appellation by which they are now generally known in 1650, from the following circumstance:—"Justice Bennet, of Derby," says Fox, "was the first to call us Quakers, because I bade him quake and tremble at the word of the Lord." The system of the Quakers is laid down by Robert Barclay in fifteen theses, called "Barclay's Apology," addressed to Charles II.

Quakers (that, like lanterns, bear
Their light within them) will not swear.
Butler, "*Hudibras*," ii. 2.

Quanda'ry. A perplexity; a doubt. (French, *Qu'en dirai-je*, What shall I say?)

Quanquam or *Cancan.* A slang manner of dancing quadrilles permitted in the public gardens of Paris, &c. The word cancan is a corruption of the Latin *quamquam*, a term applied to the exercises delivered by young theological students before the divinity professors. Hence it came to signify "babble," "jargon," anything crude, jejune, &c.

Quantum Suf. (*sufficit*). As much as is required. Latin for "as-much-as suffices." Often written *q.s.*

Quaranti'ne (3 syl.). The forty days that a ship suspected of being infected with some contagious disorder is obliged to lie off port. (Italian, *quarantina*, forty; French, *quarantaine.*)

To perform quarantine is to ride off port during the time of quarantine. (*See* FORTY.)

Quarll (*Philip*). A sort of Robinson Crusoe, who had a chimpanzee for his "man Friday." The story relates the adventures and sufferings of an English hermit named Philip Quarll.

Quarrel. A short, stout arrow used in the cross-bow. (A corruption of *carrial*; Welsh, *chwarel*; French, *carreau.* So called because the head was originally *carré* or four-sided. Hence also a *quarrel* or *quarry of glass*, meaning a square or diamond-shaped pane; *quarier*, a square wax-candle, &c.)

Quarelles qwayntly swappez thorowe knyghtes
With iryne so wekyrly, that wynche they never.
"*Morte d'Arthure.*"

Quarrel. *To quarrel over the bishop's cope*—over something which cannot possibly do you any good; over goats' wool.

This is a French expression. The newly-appointed bishop of Bruges entered the town in his cope, which he gave to the people; and the people, to part it among themselves, tore it to shreds, each taking a piece.

Quarry. Prey. This is a term in falconry. When a hawk *struck* the object of pursuit and clung to it, she was said to "bind;" but when she *flew off* with it, she was said to "carry." The "carry" or "quarry," therefore, means the prey carried off by the hawk. It is an error to derive this word from the Latin *quæro*, to seek.

> To tell the manner of it,
> Were on the quarry of these murdered deer
> To add the death of you.
> *Shakespeare, "Macbeth," iv. 3.*

Quarter. *To grant quarter.* To spare the life of an enemy in your power. Dr. Tusler says:—"It originated from an agreement anciently made between the Dutch and the Spaniards, that the ransom of a soldier should be the quarter of his pay." Probably it means simply to "grant conditions." In this sense quarter was commonly used at one time; hence its meanings of kindness, friendship, good-will—allied to *cœur*.

Quarters. Residence or place of abode; as *winter quarters*, the place where an army lodges during the winter months. We say "this quarter of the town," meaning this district or part; the French speak of the *Latin quartier*—*i.e.*, the district or part of Paris where the medical schools, &c., are located; the Belgians speak of *quartiers à louer*, lodgings to let: and bachelors in England often say, "Come to my quarters"—*i.e.*, apartments. All these are from the French verb *écarteler*, to locate soldiers *à l'écart*, in private houses.

> There shall no leavened bread be seen with thee, neither shall there be leaven seen . . . in all thy quarters [any of thy houses].—Exod. xiii. 7.

Quarter-Days in England and Ireland:—

(1) *New Style:* Lady day (25th March), Midsummer day (24th June), Michaelmas day (29th September), and Christmas day (25th December).

(2) *Old Style:* Old Lady day (6th April), Old Midsummer day (6th July), Old Michaelmas day (11th October), and Old Christmas day (6th January).

Quarter-days in Scotland:—

Candlemas day (2nd February), Whitsunday (15th May), Lammas day (1st August), and Martinmas day (11th November).

Quarter-Master. The officer whose duty it is to attend to the *quarters* of the soldiers. (*See* QUARTERS.)

Quarter Waggoner. A book of sea-charts. Waggoner, or rather "Baron von Waggenaer," is a folio volume of sea-charts, pointing out the coasts, rocks, routes, &c. Dalrymple's *Charts* are called *The English Waggoner*. "Quarter" is a corruption of quarto.

Quarto. A book half the size of folio—*i.e.*, where each sheet is folded into quarters or four leaves. (The contraction is 4to. (The Italian *libro in quarto*, French *in quarto*, from the Latin *quartus*.)

Quarto-De'cimans, who, after the decision of the Nicene Council, maintained that Easter ought to be held on the fourteenth day of the first lunar month near the vernal equinox, whether that day fell on a Sunday or not.

Quashee. A cant generic name of a negro; so called from Quassi of Surinam', who made known to Rolander the virtues of the quassia plant.

Quasi (*Latin*). Something which is not the real thing, but may be accepted in its place: thus a—

Quasi contract is not a real contract, but something which may be accepted as a contract, and which has the force of one.

Quasi tenant. The tenant of a house sub-let.

Quasimo'do. A foundling, hideously deformed but of amazing strength, in Victor Hugo's "Notre Dame de Paris."

Quasimodo Sunday. The first Sunday after Easter; so called because the "Introït" of the day begins with these words:—"*Quasi modo geniti infantës*" (1 Pet. ii. 2). Also called "Low Sunday," being the first Sunday after the grand ceremonies of Easter.

Quas'sia. An American plant, or rather genus of plants, named after Quassi, a negro who brought them into notice.

Queen. Greek, *gunê* (a woman); Sanskrit, *goni*; Swedish, *qvenna*; Gothic,

queins; Saxon, *cwen.* (*See* SIR, from *anax,* a king.)

Queen, "woman," is equivalent to "mother." In the transiation of the Bible by Ulfilas (fourth century), we meet with *gens* and *gino* ("wife" and "woman"); and in the Scandinavian languages *karl* and *kone* still mean "man" and "wife." (*See* KING.)

He [Jesus] saith unto his mother, Woman, behold thy son! (St. John xix. 26.)

Queen Anne's Bounty. A fund created out of the first-fruits and tenths, which were part of the papal exactions before the Reformation. The *first-fruits* are the whole first year's profit of a clerical living, and the *tenths* are the tenth part annually of the profits of a living. Henry VIII. annexed both these to the crown, but queen Anne formed them into a perpetual fund for the augmentation of poor livings. The sum equals about £14,000 a year, and is now extended to the erection of parsonages.

Queen Dick. Richard Cromwell is sometimes so called; but when we say, "So-and-so happened in the reign of Queen Dick," we mean *never,* because there never was such a queen. (*See* GREEK CALENDS.)

Queen Quintessence. Sovereign of Étéléchie (*q.v.*) in the romance of "Gargantua and Pantag'ruel'," by Rabelais.

Queen-Square Hermit. Jeremy Bentham, who lived at No. 1, Queen Square, London. He was the father of the political economists called Utilitarians, whose maxim is, "The greatest happiness of the greatest number." (1748-1832.)

Queen of Hearts. Elizabeth, daughter of James I., the unfortunate queen of Bohemia, was so called in the Low Countries, in consequence of her amiable character and engaging manners, even in her lowest estate. (1596-1662.)

Queen of Heaven, with the ancient Phœnicians, was Astartë; Greeks, Hera; Romans, Juno; but with the Roman Catholics it is the Virgin Mary.

Queen of the Eastern Archipel'ago. The island of Java.

Queen of the North. Edinburgh. (*See* the proper name for other queens.)

Queen's Bench or *King's Bench.* One of the courts of law, in which the monarch used to preside in person.

Queen's College, *Oxford,* founded in 1340 by Robert de Eglesfield, and so called in compliment to queen Philippa, whose confessor he was.

Queens' College, Cambridge, founded in 1448 by Margaret of Anjou, consort of Henry VI. Refounded by Eliz. Woodville.

Queen's Day. November 17th, the day of the accession of queen Elizabeth; first publicly celebrated in 1570, and still kept as a holiday at the Exchequer, and at the Westminster and Merchant Taylor's schools.

A rumor is spread in the court, and hath come to the eares of some of the most honourable counsell, how that I on the Queen's day last past did forbidd in our college an oration to bee made in praise of her Majestie's government, &c.—*Dr. Whitaker to Lord Burghley* (May 14th, 1590).

Queen's Weather. A fine day for a fête; so called because Queen Victoria is, for the most part, fortunate in having fine weather when she appears in public.

Queenhithe (*London*). The hithe or strand for lading and unlading barges and lighters in the City. Called "queen" from being part of the dowry of Eleanor, queen of Henry II.

Queenstown (*Ireland*), formerly called the Cove of Cork. The name was changed in 1850, out of compliment to Queen Victoria, when she visited Ireland with her husband, and created her eldest son earl of Dublin.

Queen (*the White*). Mary queen of Scots, because she dressed in *white* mourning for her husband.

Queer Chap is the German *querkopf,* a cross-grained fellow.

Quency. A corruption of *quintefeuil* (five-leaved), the armorial device of the family.

Querelle d'Alleman. A contention about trifles, soon provoked and soon appeased. The Alleman family occupied nearly the whole of the Dauphiné in the thirteenth and fourteenth centuries. They had frequent quarrels, but always settled their disputes amongst themselves. (*See* QUEUE.)

Quern-Biter. The sword of Haco I. of Norway.

Quern-biter of Hacon the Good,
Wherewith at a stroke he hewed
The millstone through and through.
Longfellow

Quer'no. Camillo Querno, of Apulia, hearing that Leo X. was a great patron of poets, went to Rome with a harp in his hand, and sang his Alexias, a poem containing 20,000 verses. He was introduced to the pope as a buffoon, but was promoted to the laurel.

> Rome in her Capitol saw Querno sit,
> Throned on seven hills, the Antichrist of wit.
> "*Dunciad*," ii.

Querpo (2 syl.). *Shrill Querpo*, in Garth's "Dispensary," is Dr. Howe.

In Querpo. In one's shirt-sleeves; in undress. (Spanish, *en cuerpo*, without a cloak.)

> Boy, my cloak and rapier; it fits not a gentleman of my rank to walk the streets in querpo.—*Beaumont and Fletcher*, "*Love's Cure*," ii. 1.

Question. *To move the previous question*, in parliamentary debate, means this: that some question put by an opponent of a measure brought forward should be put to the vote before the question itself; for example, A moves that the rate of postage should be reduced, B moves that the post-office be allowed time to consider the matter; A presses his motion, and C moves the previous question—that is, that the post-office be consulted first. This is often done to burk a troublesome motion.

Question. When members of the House of Commons or other debaters call out *Question*, they mean that the person speaking is wandering away from the subject under consideration.

Queu'bus. *The equinoctial of Queubus.* This line has Utopia on one side and Medam'othi on the other. It was discovered on the Greek Kalends by Outis after his escape from the giant's cave, and is ninety-one degrees from the poles.

> Thou wast in very gracious fooling last night, when thou spokest of Pigrogrom'itus, of the Vapians passing the equinoctial of Queu'bus. 'Twas very good i' faith.—*Shakespeare*, "*Twelfth Night*," ii. 3.

Queue. *Gare la queue des Alleman.* Before you quarrel count the consequences. A troublesome neighbour entered into a quarrel with the Alleman family, but the whole clan combined in a "queue," made war upon him, and cut him to pieces. (*See* QUERELLE.)

Queux. The seneschal of king Arthur.

Qui. *To give a man the qui.* When a man in the printing business has had notice to quit, his fellow-workmen say they "have given him the qui." Here qui is the contraction of *quie'tus* (discharge). (*See* QUIETUS.)

Quia Emptores. A statute passed in the reign of Edward I., and directed against the formation of new manors, whereby feudal lords were deprived of their dues. It is so called from its first two words.

Qui-Tam. A lawyer; so called from the first two words in an action on a penal statute. *Qui tam pro dom'inâ Regi'nâ, quam pro se-ipso, sequitur* (Who sues on the Queen's account as much as on his own).

Qui Vive? (*French.*) Who goes there? The challenge of a sentinel.

To be on the qui vive. On the alert; to be quick and sharp; to be on the tip-toe of expectation, like a sentinel. (*See above.*)

Quibble is the Welsh *chwibol*, a trill, and not the Latin *quid libet* (what you please), as is generally given.

Quick. Living; hence animated, lively; hence fast, active, brisk (Saxon, *cwic*, living, alive). Our expression, "Look alive," means *Be brisk.*

Quick at meat, quick at work. In French, "Bonne bête s'échauffe en mangeant," or "Hardi gagneur, hardi mangeur." The opposite would certainly be true: *A dawdle in one thing is a dawdle in all.*

Quickly (*Dame*). Hostess of a tavern in Eastcheap. — *Shakespeare*, "*Henry IV.*," parts i. and ii.

Mistress Quickly. Servant of all-work to Dr. Caius. She says: "I wash, wring, brew, bake, scour, dress meat and drink, make the beds, and do all myself." She is the go-between of three suitors to Anne Page, and to prove her disinterestedness she says: "I would my master had Mistress Anne, or I would Master Slender had her, or in sooth I would Master Fenton had her. I will do what I can for them all three, for so I have promised; and I'll be as good as my word; but speciously for Master Fenton." —*Shakespeare*, "*Merry Wives of Windsor.*"

Quicksand is sand which shifts its place as if it were alive. (*See* QUICK.)

Quickset is living whitethorn set in a hedge, instead of dead wood, hurdles, and palings. (*See* QUICK.)

Quicksilver is *argen'tum vivum* (living silver), silver that moves about like a living thing. (*See* QUICK.)

> Swift as quicksilver
> It courses through the natural gates
> And alleys of the body.
> *Shakespeare*, "*Hamlet*," i. 5.

Quid of Tobacco. A corruption of *cud*, a morsel. We still say "chew the cud."

Quid pro **Quo** or *A quid for a quod*. Tit for tat; a turn given as good as that received; a Rowland for an Oliver; an equivalent.

Quid Libet. *Quid-libets and quod-libets*. Nice and knotty points, very subtile, but of no value. Quips and quirks. (*Latin.*)

Quiddity. The essence of a thing. Schoolmen say *Quid est*, what is it? and the reply is the *Quid* is so and so, the *What* or the nature of the thing is as follows. The latter *quid* being formed into a barbarous Latin noun becomes *Quidditas*. Hence *Quid est*, what is it? Answer: *Talis est quidditas*, its essence is as follows.

> He knew.....
> Where entity and quiddity
> (The ghosts of defunct bodies) fly.
> *Butler*, "*Hudibras*," i. 1.

Quiddity. A crotchet; a trifling distinction. (*See above.*)

Quidnunc. A political Paul Pry; a pragmatical village politician; a political botcher or jobber. Quidnunc is the chief character in Murphy's farce of "The Upholsterer, or What News." The words are Latin, and mean "What now?" "What has turned up?" The original of this political busybody was the father of Dr. Arne and his sister, Mrs. Cibber, who lived in King Street, Covent Garden. (See *The Tatler*, 155, &c.)

> Familiar to a few Quidnuncs.—*The Times.*
>
> The Florentine Quidnuncs seem to lose sight of the fact that none of these gentlemen now hold office.—*The Times.*

Quidnunkis. Monkey politicians. Gay has a fable called "The Quidnunkis," to show that the death not even of the duke regent will cause any real gap in nature. A monkey who had ventured higher than his neighbours fell from his estate into the river below. For a few seconds the whole tribe stood panic-struck, but as soon as the stream carried off Master Pug, the monkeys went on with their gambols as if nothing had occurred.

> Ah, sir! you never saw the Ganges:
> There dwell the nation of Quidnunkis
> (So Monomotapa calls monkeys.)
> *Gay*, "*Tales.*"

Qui'etist. One who believes that the most perfect state of man is when the spirit ceases to exercise any of its functions, and is wholly passive. This sect has cropped up at sundry times; but the last who revived it was Michael Moli'nos, a Spanish priest, in the seventeenth century.

Quie'tus. The writ of discharge formerly granted to those barons and knights who personally attended the king on a foreign expedition. At their discharge they were exempt from the claim of scutage or knight's fee. Subsequently the term was applied to the acquittance which a sheriff receives on settling his account at the Exchequer; and later still to any discharge of an account: thus Webster says—

> You had the trick in audit-time to be sick
> Till I had signed your quietus.
> "*Duchess of Malfy*" (1623).

Quietus. A severe blow; a settler; death, or discharge from life.

> Who would fardels bear.....
> When he himself might his quietus make
> With a bare bodkin?
> *Shakespeare*, "*Hamlet*," iii. 1.

Quillet. An evasion. In French "pleadings" each separate allegation in the plaintiff's charge, and every distinct plea in the defendant's answer, used to begin with *qu'il est*; whence our *quillet*, to signify a false charge, or an evasive answer.

> O, some authority how to proceed;
> Some tricks, some quillets, how to cheat the devil!
> *Shakespeare*, "*Love's Labour's Lost*," iv. 3.

Quilp. A hideous dwarf, both fierce and cunning, in "The Old Curiosity Shop," by Dickens.

Quinap'alus. The Mrs. Harris of "authorities in citations." If any one wishes to clench an argument by some quotation, let him cite this ponderous collection.

> What says Quinapalus: "Better a witty fool, than a foolish wit."—*Shakespeare*, "*Twelfth Night*," i. 5.

Quinbus Flestrin. The man-mountain—so the Lilliputians called Gulliver (chap. ii.). Gay has an ode to this giant.

> Bards of old Of him told,
> When they said Atlas' head
> Propped the skies.
> *Gay*, "*Lilliputian Ode.*"

Quince (*Peter*). A carpenter, and manager of the play in "Midsummer Night's Dream." He is noted for some strange compounds, such as laughable tragedy, lamentable comedy, tragical mirth, &c.

Quino'nes (*Suero de*), in the reign of Juan II., with nine other cavaliers, held the bridge of Orbigo against all comers for thirty-six days, overthrowing in that time seventy-eight knights of Spain and France. Quinones had challenged the world, and such was the result.

Quinquages'ima Sunday (Latin, *fiftieth*). Shrove-Sunday, or the first day of the week which contains Ash-Wednesday. It is so called because in round numbers it is the fiftieth day before Easter.

Quintessence. The fifth essence. The ancient Greeks, like modern chemists, said there are four elements or forms in which matter can exist:—Fire, or the imponderable form; air, or the gaseous form; water, or the liquid form; and earth, or the solid form. The Pythagore'ans added a fifth, which they called *ether*, more subtile and pure than fire, and possessed of an orbicular motion. This element, which flew upwards at creation, and out of which the stars were made, was called the *fifth essence;* quintessence therefore means the most subtile extract of a body that can be procured. It is quite an error to suppose that the word means an essence five times distilled, and that the term came from the alchemists. Horace speaks of "kisses which Venus has imbued with the quintessence of her own nectar."

> Swift to their several quarters hasted then
> The cumbrous elements—earth, flood, air, fire;
> But this ethereal quint'essence of heaven
> Flew upward... and turned to stars
> Numberless as thou seest.
> *Milton*, "*Paradise Lost*," iii.

Quintil'ians. Disciples of Quintil'ia, held to be a prophetess. These heretical Christians made the Eucharist of bread and cheese, and allowed women to become priests and bishops.

Quiri'tës. Romans. The word means "spear-bearers" (Latin, *quiris*, a spear). Varro's etymology is quite unworthy of credit; he derives the word from *Curës*, and says that the Quirinal Hill, being occupied by these Sabines, received its name from them. This is about as correct as the derivation of Rome from Romulus, or Britain from Brutus.

Quisquil'iæ. Light, dry fragments of things; the small twigs and leaves which fall from trees; hence rubbish, refuse. (*Couscoulion* means husks of beans or peas; Gaelic, *gusgul*, orts, idle words.)—*Trench.*

Quit. Discharged from an obligation, "acquitted."

> To John I owed great oblication;
> But John unhappily thought fit
> To publish it to all the nation—
> Now I and John are fairly quit.—*Prior.*

Cry quits. When two boys quarrel and one has had enough, he says, "Cry quits," meaning "Let us leave off, and call it a drawn game." So in an unequal distribution he who has the larger share restores a portion and "cries quits," meaning that he has made the distribution equal. Here quit means "acquitted" or discharge.

Double or quits. In gambling, especially in a small way, one of the players says to the other, "Double or quits?"——that is, the next stake shall be double the present winnings, or the winnings shall be returned to the loser, in which case both players would leave off as they began. Here *quit* means "requital" or repayment.

Quit Rent. A corruption of the Saxon *Hwit rent* (white rent) as it is called in old records, because it was paid in white or silver money, and not in coin like ordinary rents. It is an error to suppose that the name is derived from the fact that a tenant, having paid it, is quit of all further rent.

Quixa'da (*Gutierre*). Lord of Villagarcia. He discharged a javelin at Sire de Haburdin with such force as to pierce the left shoulder, overthrow the knight, and pin him to the ground. Don Quixote calls himself a descendant of this brave knight.

Quixote (*Don*) is intended for the duke of Lerma, *Rawdon Brown.*

Don Quixote. The romance so called is a merciless satire by Cervantës on the chivalric romances of the Middle Ages, and had the excellent effect of putting an end to this sort of literature.

Don Quixote's horse. Ros'inantë (Spanish, *rocin-ante*, a jade previously).

The wooden-pin wing-horse on which

he and Sancho Panza mounted to achieve the liberation of Dolori'da and her companions was called Algie'ro Clavile'no (*'wooden-pin wing-bearer*).

Quixote of the North. Charles XII. of Sweden, sometimes called the *Madman*. (1682, 1697-1718.)

Quixot'ic. Dreamy, foolishly romantic, like Don Quixote, a half-crazy reformer or knight of the supposed distressed.

Quiz. One who banters or chaffs another. Daly, manager of the Dublin theatre, laid a wager that he would introduce into the language within twenty-four hours a new word of no meaning. Accordingly on every wall, or all places accessible, were chalked up the four mystic letters, and all Dublin was inquiring what they meant. The wager was won, and the word remains current in our language. It is a corruption of *Quid est ?* (What is this?)

Quo Warranto. A writ against a defendant (whether an individual or a corporation) who lays claim to something he has no right to; so named because the offender is called upon to show *quo warranto* [rem] *usurpa'vit* (by what right or authority he lays claim to the matter of dispute).

Quod. *To be in quod*—in prison. A corruption of *quad*, which is a contraction of quadrangle. The quadrangle is the prison enclosure in which the prisoners are allowed to walk, and where whippings used to be inflicted.

> Flogged and whipped in quod.
> *Hughes, "Tom Brown's Schooldays."*

Quodling (*The Rev. Mr.*). Chaplain to the duke of Buckingham.—*Sir Walter Scott, "Peveril of the Peak."*

> "Why," said the duke, "I had caused my little Quodling to go through his oration thus:—'That whatever evil reports had passed current during the life-time of the worthy matron whom they had restored to dust that day, Malice herself could not deny that she was *born* well, *married* well, *lived* well, and *died* well; since she was born in Shadwell, married to Cresswell, lived in Camberwell, and died in Bridewell.'"—"*Peveril of the Peak*," ch. xliv.

Quondam (*Latin*). Formerly. We say, *He is a quondam schoolfellow*—my former schoolfellow; *My quondam friend*, *The quondam candidate*, &c.; also *The quondam chancellor*, &c.

> My quondam barber, but "his worship" now.
> *Dryden.*

Quo'rum. Those persons essential to make up a committee or board. Commissions of the peace are addressed to several persons by name—say five or seven—of which (*quo'rum*) some two or three are named as essential to form the board, and without whose presence no business can be done. Thus, suppose the commission to be named A, B, C, D, E, &c., it would run—"Of these I wish A to be one" (*quorum aliquem vestrum unum esse volumus*). These honoured names are called "Justices of the Quorum." Slender calls Justice Shallow justice of the peace and quorum.—*Shakespeare, "Merry Wives of Windsor,"* i. 1.

Quota (*Latin*). The allotted portion or share; the rate assigned to each. Thus we say, "Every man is to pay his quota towards the feast."

Quotem (*Caleb*). A parish clerk and Jack-of-all-trades, in "The Wags of Windsor," by Colman.

R

R in prescriptions. The ornamental part of this letter is the symbol of Jupiter (♃), under whose special protection all medicines were placed. The letter itself (*Recĭpĕ*, take) and its flourish may be thus paraphrased: "Under the good auspices of Jove, the patron of medicines, take the following drugs in the proportions set down." It has been suggested that the symbol is for *Responsum Raphaëlis*, from the assertion of Dr. Napier, and other physicians of the seventeenth century, that the angel Raphael imparted them.

R is called the dog-letter, because a dog in snarling utters the letter r-r-r-r, r-r, r-r-r-r-r, &c.—sometimes preceded by a g.

> Irritata canis quod RR quam plurima dicat.
> *Lucilius.*
>
> [R] that's the dog's name. R is for the dog.'
> *Shakespeare, "Romeo and Juliet,"* ii. 4.

The three R's. Sir William Curtis being asked to give a toast said, "I will give you the three R's—writing, reading, and arithmetic."

> The House is aware that no payment is made except on the "three R's."—*Mr. Corry, M.P., Address to the House of Commons*, Feb. 28th, 1867.

R.I.P. *Requiescat in pacĕ.*

R. M. T. In the reign of William III. all child-stealers (*comprachios*) apprehended were branded with red-hot iron: R (rogue) on the shoulders; M (man-slayer) on the right hand; and T (thief) on the left.

Rab'agas. A demagogue in the kingdom of king of Monaco. He was won over to the court party by being invited to dine at the palace.—*M. Sardou, "Rabagas"* (1872).

Rabbi Abron of Trent. A fictitious sage, and wonderful linguist, "who knew the nature of all manner of herbs, beasts, and minerals."—*"Reynard the Fox,"* xii.

Rabbi Bar-Coch'ba, in the reign of the emperor Hadrian, made the Jews believe that he was the Messiah, because he had the art of breathing fire.—*Beckmann, "History of Inventions."*

Rabbit. *A Welsh rabbit.* Toasted cheese, or rather bread and cheese toasted together. A corruption of "rare-bit," meaning a tit-bit or delicious morsel.

Rab'elais. *The English Rabelais.* Swift, Sterne, and Thomas Amory have all been so called. Voltaire calls Swift so.

The modern Rabelais. William Maginn. (1794-1842.)

Rabelais' Dodge. Rabelais one day was at a country inn, and finding he had no money to pay his score, got himself arrested as a traitor who was forming a project to poison the princes. He was immediately sent to Paris and brought before the magistrates; but as no tittle of evidence was found against him, was liberated forthwith. By this artifice he not only got out of his difficulty at the inn, but he also got back to Paris free of expense. Fathered on Tarleton also.

Rabelais'ian Licence. The wild grotesque of Rabelais, whether in words or artistic illustrations.

Rabica'no or *Rabican.* The name of Astolpho's horse. Its sire was Wind, and its dam Fire. It fed on unearthly food.—*"Orlando Furioso."*

Argalia's steed in "Orlando Inamorato" is called by the same name.

Raboin or *Rabuino* (French). The devil; so called from the Spanish *rabo,* a tail. In the mediæval ages it was vulgarly asserted that the Jews were born with tails; this arose from a confusion of the word rabbi or rabbins with raboin or rabuino.

Rab'sheka, in the satire of "Absalom and Achitophel," by Dryden and Tate, is meant for Sir Thomas Player. Rab-shakeh was the officer sent by Sennacherib to summon the Jews to surrender, and he told them insolently that resistance was in vain (2 Kings xviii.).

> Next him, let railing Rabsheka have place—
> So full of zeal, he has no need of grace. (Pt. ii.)

Raby (*Aurora*). The model of this exquisite sketch was Miss Millbank, as she appeared to lord Byron when he first knew her. Miss Millpond (a little further on in the same canto) is the same lady after marriage. In Canto I., Donna Inez is an enlarged photograph of the same person. Lord Byron describes himself in the first instance under the character of Don Juan, and in the last as Don José.

Races. *Goodwood Races.* So called from Goodwood Park, in which they are held. They begin the last Tuesday of July, and continue four days, of which Thursday (the "cup-day") is the principal. These races are very select, and admirably conducted. Goodwood Park was purchased by Charles, first duke of Richmond, of the Compton family, then resident in East Lav'ant, a village two miles north of Chichester.

The seven annual race meetings at Newmarket. (1) The Craven; (2) first spring; (3) second spring; (4) July; (5) first October; (6) second October; (7) the Houghton.

The Epsom. So called from Epsom Downs, where they are held. They last four days.

The Derby. The second day (Wednesday) of the great May meeting at Epsom, in Surrey; so called from the earl of Derby, who instituted the stakes in 1780.

The Oaks. The fourth day (Friday) of the great Epsom races; so called from "Lambert's Oaks," erected on lease by the "Hunters' Club." The Oaks estate passed to the Derby family, and the twelfth earl established the stakes so called.

St. Leger. The great Doncaster race; so called from colonel St. Leger, who founded the stakes in 1776.

Ascot, held on Ascot Heath, in Berks.

Rach'aders. The second tribe of giants or evil genii, who had frequently made the earth subject to their kings, but were ultimately punished by Shiva and Vishnoo.—*Indian mythology.*

Rache. A "setter," or rather a dog that hunts wild beasts, birds, and even fishes by scent. The female is called a *brache—i.e.*, bitch-rache. (Saxon, *ræcc*; French, *braque.*)

> A leyshe of ratches to renne an hare.—*Skelton "Magnificence."*

Rack. Vapour, ruin, naught. (Danish, *rag*; Swedish, *rack*; German, *rauch*; Saxon, *reac.* Thus, *rack and ruin, gone to rack*)

> The cloud-capped towers, the gorgeous palaces,
> The solemn temples, the great globe itself,
> Yea, all which it inherit, shall dissolve;
> And.....leave not a rack behind.
> *Shakespeare, "Tempest," iv. 1.*

Rack. The instrument of torture so called was a frame in which a man was fastened, and his arms and legs were *stretched* till the body was lifted by the tension several inches from the floor. Not unfrequently the limbs were forced thereby out of their sockets. Coke says that the rack was first introduced into the Tower by the duke of Exeter, constable of the Tower in 1447, whence it was called the "duke of Exeter's daughter." (*See* RACK-RENT.)

Rack and manger. Housekeeping.

To lay at rack and manger. To live at reckless expense. Here "at" means *out*, as in the proverb "strain *at* a gnat and swallow a camel."

> When Virtue was a country maide,
> And had no skill to set up trade,
> She came up with a carrier's jade,
> And lay at rack and manger
> *"Life of Robin Goodfellow."* (1628.)

Rack-Rent. The actual value or rent of a tenement, and not that modified form on which the rates and taxes are usually levied. (Saxon, *wrecan* to stretch; Dutch, *racken.*)

Racket. Noise or confusion, like that of persons playing racket or tennis.

Racy. Having distinctive piquancy, as *racy wine.* It was first applied to wine, and, according to Cowley, comes to us from the Spanish and Portuguese *raiz* (root), meaning having a radical or distinct flavour; but probably it is a corruption of "relishy," French *relèché* (flavorous).

> Rich racy verse, in which we see
> The soil from which they come, taste, smell, and see.
> *Cowley.*

Racy Style. Piquant composition, the very opposite of mawkish.

Radcliffe Library (*Oxford*). Founded by Dr. John Radcliffe, of Wakefield, Yorkshire. (1650-1714.)

> When king William [III.] consulted [Radcliffe] on his swollen ancles and thin body, Radcliffe said "I would not have your majesty's two legs for your three kingdoms."—*Leigh Hunt, The "Town," ch. vi.*

Radegaste. A tutelary god of the Slavi. The head was that of a cow, the breast was covered with an ægis, the left hand held a spear, and a cock surmounted its helmet.—*Slavonic mythology.*

Rad'egund. Queen of the Am'azons, "half like a man." Getting the better of Sir Art'egal in a single combat, she compels him to dress in "woman's weeds," with a white apron before him, and to spin flax. Brit'omart, being informed of his captivity by Talus, goes to the rescue, cuts off the Amazon's head, and liberates her knight. — *Spenser, "Faëry Queen,"* bk. v. 4-7.

St. Radëgonde or *Radegund*, wife of Clothaire, king of France.

St. Radegonde's Lifted Stone. A stone sixty feet in circumference, placed on five supporting stones, said by the historians of Poitou to have been so arranged in 1478, to commemorate a great fair held on the spot in the October of that year. The country people insist that queen Radegonde brought the impost stone on her head, and the five uprights in her apron, and arranged them all with her own hands as they appear to this day.

Radevore (3 syl.), tapestry, a pattern.

> This woful lady ylern'd had in youthe
> So that she worken and embrowden kouthe,
> And weven in stole [the loom] the radevore,
> As hyt of wommen had be woved wore.
> *Chaucer*

Rad'ical. An ultra-liberal, verging on republican opinions. The term was first applied as a party name in 1818 to Henry Hunt, Major Cartwright, and others of the same clique, who wished to introduce *radical reform* in the representative system, and not merely to disfranchise and enfranchise a borough or two. Lord Bolingbroke, in his "Discourses on Parties," says, "Such a

remedy might have wrought a *radical cure* of the evil that threatens our constitution." (Letter xviii.)

Rag. A tatter, hence a remnant, hence a vagabond or ragamuffin.

Lash hence these overweening rags of France.
Shakespeare, "Richard III.," v. 3.

Rag. A cant term for a farthing.

Money by me? Heart and good-will you might,
But surely, master, not a rag of money.'
Shakespeare, "Comedy of Errors," iv. 4.

Rank Pride may be seen peering through the rags of Antis'thenës' doublet. Antisthenes was the founder of the Cynic school in Athens, and affected the utmost indifference to dress. He wore a coarse ragged cloak, and carried a wallet and staff like a beggar. It was Socratës who said he could see Rank Pride peering through the holes of Antisthenes' rags.

Rags and Jags. Rags and tatters. A jagged edge is one that is toothed. (German, *zacken*, a jag.)

Hark, hark! the dogs do bark:
The beggars are coming to town,
Some in rags and some in jags,
And some in silken gown.
Nursery rhyme.

Ragamuffin (French, *maroufle*). A *muff* or muffin is a poor thing of a creature, a "regular muff;" so that a ragamuffin is a sorry creature in rags.

I have led my ragamuffins where they are peppered.—*Shakespeare, "1 Henry IV," v. 3.*

Ragged-Robin. A wild-flower. The word is used by Tennyson to mean a pretty damsel in ragged clothes.

The prince
Hath picked a ragged-robin from the hedge.
Tennyson, "Idylls of the King" (Enid).

Raghu. A legendary king of Oude, belonging to the dynasty of the Sun. The poem called the Raghu-vansa, in nineteen cantos, gives the history of these mythic kings.

Ragi'nis. Nymphs who preside over music.—*Indian mythology.*

Ragman Roll originally meant the roll of Ragimund, a legate of Scotland, who compelled all the clergy to give a true account of their benefices, that they might be taxed at Rome accordingly. Subsequently it was applied to the four great rolls of parchment recording the acts of fealty and homage done by the Scotch nobility to Edward I. in 1296; these four rolls consisted of thirty-five pieces sewn together. The originals perished, but a record of them is preserved in the Rolls House, Chancery Lane.

Ragnarök (*twilight of the gods*). The day of doom, when the present world and all its inhabitants will be annihilated. Vidar and Vali will survive the conflagration, and reconstruct the universe on an imperishable basis.—*Scandinavian mythology.*

And, Frithiof, may'st thou sleep away
Till Ragnarök, if such thy will.
Frithiof-Saga, "Frithiof's Joy."

Ragout is something "more-ish," something you will be served twice to (Latin, *re-gustus*, tasted again; French, *re-goûté*).

Ra'han (*holy man*). The Pali word for a monk.

Ra'hu. The demon that causes eclipses. One day Rahu stole into Valhalla to quaff some of the nectar of immortality. He was discovered by the Sun and Moon, who informed against him, and Vishnu cut off his head. As he had already taken some of the nectar into his mouth, the head was immortal, and ever afterwards hunted the Sun and Moon, which caught occasionally, causing eclipses.—*Hindu mythology.*

Railway King. George Hudson, of Yorkshire, chairman of the North Midland Company, and for a time the Dictator of the Railway Speculations. In one day he cleared the large sum of £100,000. It was the Rev. Sydney Smith who gave him this designation (1800—1871).

Rain. *To rain cats and dogs* In Northern mythology the cat is supposed to have great influence on the weather, and English sailors still say, "The cat has a gale of wind in her tail," when she is unusually frisky. Witches that rode upon the storms were said to assume the form of cats; and the stormy north-west wind is called the *cat's-nose* in the Harz even at the present day.

The dog is a signal of *wind*, like the wolf, both which animals were attendants of Odin, the storm-god. In old German pictures the wind is figured as the "head of a dog or wolf," from which blasts issue.

The *cat* therefore symbolises the down-

pouring rain, and the *dog* the strong gusts of wind which accompany a rain-storm; and a "rain of cats and dogs" is a heavy rain with wind. (*See* CAT AND DOG.)

Rainbow. (*See* CIRCLE OF ULLOA.)

Rainy Day. Evil times.

Lay by something for a rainy day. Save something against evil times; provide for days of ill-fortune.

Raise the Wind. To obtain ready money by hook or crook. A sea phrase. What wind is to a ship, money is to commerce.

Rajah. (Sanskrit for king, cognate with the Latin *reg'* or *rex.*) Maha-rajah means the "Great rajah."

Rak'shas. Evil spirits who guard the treasures of Kuvera, the god of riches. They haunt cemeteries, and devour human beings; assume any shape at will, and their strength increases as the day declines. Some are hideously ugly, but others, especially the female spirits, allure by their beauty.—*Hindu mythology.*

Ra'leigh. Sir Walter Scott introduces in "Kenilworth" the tradition of his laying down his cloak on a miry spot for the queen to step on.

> Hark ye, Master Raleigh, see thou fail not to wear thy muddy cloak, in token of penitence, till our pleasure be further known.—*Sir Walter Scott, "Kenilworth,"* ch. xv.

Rally is *re-alligo,* to bind together again. (French, *re-lier.*) In Spenser it is spelt re-allie—

> Before they could new consels re-allie.
> *"Faëry Queen."*

Ralph or *Ralpho.* The squire of Hudibras. The model was Isaac Robinson, a zealous butcher in Moorfields, always contriving some queer art of church government. He represents the Independent party, and Hudibras the Presbyterian. Rhymes with *half* and *safe.*

> He was himself under the tyranny of scruples as unreasonable as those of.....Ralpho.—*Macaulay.*

Ralph Roister Doister. The title of the earliest English comedy; so called from the chief character. Written by Nicholas Udall. (16th century.)

Ram. The usual prize at wrestling matches. Thus Chaucer says of his Mellere, "At wrastlynge he wolde bere away the ram."—*"Canterbury Tales"* (*Prologue,* 550).

Ram and Teazle, a public-house sign, is in compliment to the Clothiers' Company. The *ram* with the golden fleece is emblematical of wool, and the *teazle* is used for raising the nap of wool spun and woven into cloth.

Ram Feast. May morning is so called at Holne, near Dartmoor, because on that day a ram is run down in the "Ploy Field." It is roasted whole with its skin and fur, close by a granite pillar. At mid-day a scramble takes place for a slice, which is supposed to bring luck to those who get it. This is a relic of Baal-worship in England.

Râma. There are three Indian deities so called—all gods incarnate of surpassing beauty: one seems to resemble Bacchus and his exploits in India; another may be termed the Indian Mars; and the third is the sixth incarnation of the god Vishnu, whose wife was Sitâ.

Rama-Yana. The history of Râmâ, the best great epic poem of ancient India, and worthy to be ranked with the "Iliad" of Homer.

Ram'adan. The ninth month of the Mahometan year, and the Mussulman's Lent or Holy month.

> November is the financial Ramadan of the Sublime Porte.—*The Times.*

That is, when the Turkish government promises all kinds of financial reforms and curtailments of national expenses.

Ramaza'ni's Feast. The Turkish or Mahometan "Lent." Also called "Ramazan" or "Ramadan" (*q.v.*).

Rambouillet. *Hôtel de Rambouillet.* The réunion of rank and literary genius on terms of equality: a coterie where sparkling wit with polished manners prevails. The marquise de Rambouillet, in the seventeenth century, reformed the French soirées, and purged them of the gross morals and licentious conversation which at that time prevailed. The present good taste, freedom without licentiousness, wit without *double entendre,* equality without familiarity, was due to this illustrious Italian. The "Précieuses Ridicules" of Molière was a satire on her imitators, without her talent and good taste. Catharine marquise de Rambouillet. (1588-1665.)

Ramee Samee. The conjurer who swallowed swords, and could twist him-

self into a knot as if he had neither bones nor joints.

Ramesch'ne (3 syl.). A good genius of the Parsis, whose charge was to watch over the well-being of man.—*Persian mythology.*

Ram'esës (3 syl.). The title of an ancient Egyptian dynasty; it means *Offspring of the Sun.* This title was first assumed towards the close of the eighteenth dynasty, and ran through the nineteenth. Rameses III. is called Rhampsini'tos by Herod'otos. Sesostris is supposed to be identical with Rameses the Great. (Eses, *i.e.*, Isis.)

Ram'iel (2 syl.). One of the fallen angels cast out of heaven. The word means *One that exalts himself against God.*

Raminago'bris. A cat; a vile poet. La Fontaine in several of his fables gives this name to the cat. Rabelais under this name satirises Guillaume Crétin, an old French poet in the reigns of Charles VIII., Louis XII., and François I.—Rabelais, "*Pantagruel*," iii. 21.

Rampal'lian. A term of contempt; probably it means a rampant or wanton woman; hence in "A New Trick to Cheat the Devil" (1639) we have this line: "And bold rampallian-like, swear and drink drunk."

Away, you scullion! you rampallian! you fustilarian! I'll tickle your catastrophe.—*Shakespeare,* "*2 Henry IV.*," ii. 1.

Ramsay the Rich. Ramsay used to be called the Crœsus of our English abbeys. It had only sixty monks of the Benedictine order to maintain, and its revenues allowed £1,000 a year to the abbot, and £100 a year for each of its monks.

David Ramsay. The old watchmaker near Temple Bar.

Margaret Ramsay. His daughter, who becomes the bride of lord Nigel.—*Sir Walter Scott,* "*Fortunes of Nigel.*"

Ramsbottom (*Mrs.*). A vile speller of the Queen's English. It was the signature of Theodore Hook in his letters published in the *John Bull* newspaper, 1829.

Ra'na. Goddess of the sea, and wife of the sea-god Aëger.—*Scandinavian mythology.*

"May Rana keep them in the deep,
As is her wont,
And no one save them from the grave,"
Cried Helgehont.
Frithiof-Saga, "*The Banishment.*"

Randem-Tandem. A tandem of three horses.—*University term.*

Random (*Roderick*). A young Scotch scapegrace in quest of fortune; at one time basking in prosperity, at another in utter destitution. He is led into different countries, whose peculiarities are described; and into all sorts of society, as that of wits, sharpers, courtiers, courtezans, and so on. Though occasionally lavish, he is inherently mean; and though possessing a dash of humour, is contemptibly revengeful. His treatment of Strap is revolting to a generous mind. Strap lends him money in his necessity, but the heartless Roderick wastes the loan, treats Strap as a mere servant, fleeces him at dice, and cuffs him when the game is adverse.—*Smollett,* "*Roderick Random.*"

Ranks. *Risen from the ranks.* From mean origin; a self-made man. A military term applied to an officer who once served as a private soldier.

Rank and File. Altogether, every one. The rank is the depth, and the file the length of marching soldiers. The "rank men" stand shoulder by shoulder, the "file men" stand behind each other. Thus 100 men four deep would be twenty-five files ranged four in a row (*in four ranks*).

Ran'tipole (3 syl.). A harum-scarum fellow, a mad-cap (Dutch, *randten,* to be in a state of idiotcy or insanity, and *pole,* a head or person.) The late emperor (Napoleon III.) was called *Rantipole,* for his escapades at Strasbourg and Boulogne. In 1852, I myself saw a man commanded by the police to leave Paris within twenty-four hours for calling his dog Rantipole.

Dick be a little rantipolish.—Colman, "*Heir-at-Law.*"

Ranz des Vaches. Simple melodies played by the Swiss mountaineers on their Alp-horn when they drive their herds to pasture, or call them home (*pour ranger des vaches* to bring the cows to their place.)

Rap. *Not worth a rap.* The rap was a base halfpenny, intrinsically worth about half a farthing, issued for the nonce in Ireland in 1721, because small coin was so very scarce. There was also a coin in Switzerland called a *rappe,* worth the seventh of a penny.

Rape (1 syl.). The division of a county. Sussex is divided into six rapes, each of which has its river, forest, and castle. *Repp* is Norwegian for a parish district, and rape in Doomsday-book is used for a district under military jurisdiction. The Saxon *râp*, like the Greek *schoinos*, signifies not only a rope, but also a measure of land. (*See* RIDING.)

Raph'ael. The sociable archangel who travelled with Tobi'as into Me'dia and back again, instructing him on the way how to marry Sara and to drive away the wicked spirit. Milton introduces him as sent by God to advertise Adam of his danger. (*See* SEVEN SPIRITS.)

> Raphael, the sociable spirit, that deigned
> To travel with Tobias, and secured
> His marriage with the seven-times-wedded wife.
> "*Paradise Lost*," v.

Raphael, according to Longfellow, is the angel of the Sun, who brings to man the "gift of faith."

> I am the angel of the Sun,
> Whose flaming wheels began to run
> When God Almighty's breath
> Said to the darkness and the night
> "Let there be light," and there was light.—
> I bring the gift of faith.
> "*Golden Legend*" (*The Miracle Play*, iii.).

St. Raphael, the archangel, is usually distinguished in Christian art by a pilgrim's staff, or carrying a fish, in allusion to his aiding Tobias to capture the fish which performed the miraculous cure of his father's eye-sight.

The French Raphael. Eustace Lesueur. (1617-1655.)

The Raphael of Cats. Godefroi Mind, a Swiss painter, noted for his cats. (1768-1814.)

Rapparee'. A wild Irish plunderer, so called from his being armed with a rapary or half-pike.

Rappee. A coarse species of snuff, manufactured from dried tobacco by an instrument called in French a *râpe*, "instrument en metal percé de plusieurs trous, dont on se sert pour réduire les corps en pulpe ou en fragments. On se sert surtout de la râpe dans les ménages, pour le sucre, le chocolat, le poivre; et dans les usines, pour le tabac, les betteraves, les pommes de terre qu'on réduit en fécule, &c.—*Bouillet*, "*Dictionnaire des Sciences*."

Ra'ra A'vis (Latin, *a rare bird*). A phenomenon; a prodigy; a something quite out of the common course. Black swans are now familiar to us; they are natives of Australia, and have given its name to the "Swan River." The black swan is not uncommon in our own island

> Rara avis in terris nigroque simillima cycno.
> *Juvenal.*

Rare Ben. So Shakespeare called Ben Jonson, the dramatist. (1574-1637.) Aubrey says that this inscription on his tablet in the "Poets' Corner," Westminster Abbey, "was done at the charge of Jack Young (afterwards knighted), who, walking there when the grave was covering, gave the fellow eighteenpence to cut it." At the late relaying of the pavement, this stone was unhappily removed. When Sir William Davenant was interred in Westminster Abbey, the inscription on his covering-stone was, "O rare Sir William Davenant"—showing how nearly the sublime and the ridiculous often meet.

Rascal (*Saxon*). A lean, worthless deer; metaphorically, a base fellow. Hence Shakespeare says—"Horns! the noblest deer hath them as huge as the rascal." Hollyband gives it in his "Dictionarie" as the translation of *commune* (1593). Palsgrave calls a starveling animal like the lean kine of Pharaoh, "a rascall refus beest" (1530). Applied to men it means base, sorry jade. The French have *racaille* (riff-raff).

> Come, you thin thing; come, you rascal.
> *Shakespeare*, "*2 Henry IV*," v. 4.

Rascal Counters. Pitiful or paltry £ s. d. Brutus calls money paltry compared with friendship, &c.

> When Marcus Brutus grows so covetous
> To lock such rascal counters from his friends,
> Be ready, gods, with all your thunder-bolts
> Dash him to pieces.
> *Shakespeare*, "*Julius Cæsar*," iv. 3.

Rasher. A slice, as a rasher of bacon. (Italian, *raschiare*; French, *raser*; Welsh, *rhasg*, a slice or shave; Latin, *rasura lardi*; our "razor," "erasure," &c.)

Rash'leigh Osbaldistone. An accomplished but deceitful villain, called "the Scholar." He is the youngest of the six hopeful sons of Sir Hildebrand Osbaldistone. The six brothers were nicknamed "the Sot," "the Bully,' "the Gamekeeper," "the Horse-jockey," "the Fool," and the crafty "Scholar.' —*Sir Walter Scott*, "*Rob Roy*."

Ra'siël. The angel who was the tutor of Adam.—*Talmud.*

Raskol'nik (*separatists*). So dissenters from the Greek church are called in Russia.

Ras'selas. Prince of Abyssinia, in Dr. Johnson's romance so called.

"Rasselas" is a mass of sense, and its moral precepts are certainly conveyed in striking and happy language. The mad astronomer who imagined that he possessed the regulation of the weather and the distribution of the seasons, is an original character in romance; and the happy valley in which Rasselas resides is sketched with poetical feeling.—*Young.*

Rat. The Egyptians and Phrygians deified rats. The people of Basso'ra and Cambay to the present time forbid their destruction. In Egypt the rat symbolised "utter destruction;" it also symbolised "judgment," because rats always choose the best bread for their repast.

Rat. Pliny tells us (bk. viii., ch. 57) that the Romans drew presages from these animals, and to see a *white* rat foreboded good-fortune. The bucklers at Lanu'vium being gnawed by rats presaged ill-fortune, and the battle of the Marses, fought soon after, confirmed this superstition. Proserpine's veil was embroidered with rats.

Irish rats rhymed to death. It was once a prevalent opinion that rats in pasturages could be extirpated by anathematising them in rhyming verse or by metrical charms. This notion is frequently alluded to by ancient authors: thus Ben Jonson says—"Rhyme them to death, as they do Irish rats" ("Poetaster"); Sir Philip Sidney says—"Though I will not wish unto you . . . . to be rimed to death, as is said to be done in Ireland" ("Defence of Poesie"); and Shakespeare makes Rosalind say—"I was never so berhymed since . . . . I was an Irish rat"—alluding to the Pythagore'an doctrine of the transmigration of souls ("As You Like It," iii. 2). (*See* CHARM.)

I smell a rat. I perceive there is something concealed which is mischievous. The allusion is to a cat smelling a rat.

To rat. To forsake a losing side for the stronger party. It is said that rats forsake ships not weather-proof. A rat is one who rats or deserts his party.

> Averting....
> The cup of sorrow from their lips,
> And fly like rats from sinking ships.
> *Swift, "Epistle to Mr. Nugent."*

Rat-killer. Apollo received this aristocratic sobriquet from the following incident:—Crinis, one of his priests, having neglected his official duties, he sent against him a swarm of rats and mice; but the priest, seeing the invaders coming, repented and obtained forgiveness of the god, who annihilated the swarms which he had sent with his far-darting arrows. For this redoubtable exploit the sun-god received the appellation of Apollo the Rat-killer.—*Classic mythology.*

Ratafia, *res rata fiat* (que l'affaire soit conclue), because on the conclusion of a bargain the parties take together a glass of liqueur. A delicious etymon, equal to "golosh," *i.e.*, Goliath's shoes.

Rat'atosk. The squirrel that runs up and down the mythological tree Yggdrasil'.—*Scandinavian mythology.*

Ratten. To destroy or take away a workman's tools, or otherwise incapacitate him from doing work, for not paying his *natty* to a "benefit" fund, or for having offended a trades union. *Rattening* is the act of doing this ill turn (probably connected with *rate*, "to find fault;" Swedish, *rata;* Icelandic, *reita*, to chide. In the North, the word *ratile* means to "punish," "thrash," "revile").

Rattlin (*Jack*). A famous naval character in Smollett's "Roderick Random." Tom Bowling is another naval character in the same novel.

Raul. *Sir Raul di Nangis*, the Huguenot, in love with Valenti'na, daughter of the comte de St. Bris, governor of the Louvre. Being sent for by Marguerite, he is offered the hand of Valentina in marriage, but rejects it, because he fancies she is betrothed to the comte de-Nevers. Nevers is slain in the Bartholomew massacre, and Valentina confesses her love for Raul. The two are united by Marcello, an old Puritan servant; but scarcely is the brief ceremony ended, when both are shot by the musketeers under the command of St. Bris.—*Meyerbeer, "Gli Ugonotti" (an opera).*

Rava'na, according to Indian mythology, was fastened down between heaven and earth for 10,000 years by Siva's leg, for attempting to move the hill of heaven to Ceylon. He is described as a demon-giant with ten faces.—*Hindu mythology.*

Raven. A bird of ill omen. They are said to forebode death and bring infection. The former notion arises from

their following an army under the expectation of finding dead bodies to raven on; the latter notion is a mere offshoot of the former, seeing pestilence kills as fast as the sword.

> The boding raven on her cottage sat,
> And with hoarse croakings warned us of our fate.
> *Gay, "Pastorals" (the Dirge).*

> Like the sad-presaging raven that tolls
> The sick man's passport in her hollow beak,
> And, in the shadow of the silent night,
> Does shake contagion from her sable wing.
> *Marlowe, "Jew of Malta"* (1633).

Raven. Jovianus Ponta'nus relates two skirmishes between ravens and kites near Beneventum, which prognosticated a great battle. Nice'tas speaks of a skirmish between crows and ravens as presaging the irruption of the Scythians into Thrace. He also tells us that his friend Mr. Draper, in the flower of his age and robust health, knew he was at the point of death, because two ravens flew into his chamber. Cicero was forewarned of his death by the fluttering of ravens, and Macaulay relates the legend that a raven entered the chamber of the great orator the very day of his murder, and pulled the clothes off his bed. Like many other birds, ravens indicate by their cries the approach of foul weather, but "it is ful unleful to beleve that God sheweth his prevy counsayle to crowes, as Isidore sayth."

He has the foresight of a raven. A raven was accounted at one time a prophetic bird. (*See above.*)

> Of inspired birds ravens were accounted the most prophetical. Accordingly, in the language of that district, "to have the foresight of a raven" is to this day a proverbial expression.—*Macaulay, "History of St. Kilda,"* p. 174.

Ravens bode famine. When a flock of ravens forsake the woods we may look for famine and mortality, because "ravens bear the characters of Saturn, the author of these calamities, and have a very early perception of the bad disposition of that planet." *See* "Athenian Oracle" (Supplement, p. 476).

> As if the great god Jupiter had nothing else to doe but to dryve about jacke dawes and ravens.—*Carneades.*

The ravens were once as white as the swans, and not inferior in size; but one day a raven told Apollo that Coro'nis, a Thessalian nymph whom he passionately loved, was faithless, and the god shot the nymph with his dart; but, hating the tell-tale bird—

> He blacked the raven o'er,
> And bid him prate in his white plumes no more.
> *Addison, "Translation of Ovid,"* bk. ii.

Ravens in Christian Art. Emblems of God's providence, in allusion to the ravens which fed Elijah. St. Oswald holds in his hand a raven with a ring in its mouth; St. Benedict has a raven at his feet; St. Paul the Hermit is drawn with a raven bringing him a loaf of bread; &c.

The "fatal Raven," consecrated to Odin, the Danish war-god, was the emblem on the Danish standard. This raven was said to be possessed of necromantic power. The standard was termed *Landeyda* (the desolation of the country), and miraculous powers were attributed to it. The fatal raven was the device of Odin, god of war, and was said to have been woven and embroidered in one noontide by the daughters of Regner Lodbrok, son of Sigurd, that dauntless warrior who chanted his death-song (the Krakamal) while being stung to death in a horrible pit filled with deadly serpents. If the Danish arms were destined to defeat, the raven hung his head and drooped his wings; if victory was to attend them, he stood erect and soaring, as if inviting the warriors to follow.

> The Danish "Raven," lured by annual prey,
> Hung o'er the land incessant,
> *Thomson, "Liberty,"* pt. iv.

The two ravens that sit on the shoulders of Odin are called Hugin and Munnin (*Mind* and *Memory*).

One raven will not pluck another's eyes out (German, "Keine krähe hackt der anderen die augen aus"). Friends will not "peach" friends; you are not to take for granted all that a friend says of a friend.

Ravenglass (*Cumberland*). A corruption of *Afon-glass* (Blue river).

Ra'venstone. The stone gibbet of Germany; so called from the ravens which are wont to perch on it. (German, *rabenstein.*)

> Do you think
> I'll honour you so much as save your throat
> From the ravenstone, by choking you myself?
> *Byron, "Werner,"* ii. 2.

Ra'venswood (*Allan, lord of*). A decayed Scotch nobleman of the Royalist party.

Master Edgar Ravenswood. His son, who falls in love with Lucy Ashton, daughter of Sir William Ashton, lord-keeper of Scotland. The lovers plight their troth at the Mermaid's Fountain, but Lucy is compelled to marry Frank

Hayston, laird of Bucklaw. The bride, in a fit of insanity, attempts to murder the bridegroom, and dies in convulsions. Bucklaw recovers, and goes abroad. Colonel Ashton, seeing Edgar at the funeral of Lucy, appoints a hostile meeting; and Edgar, on his way to the place appointed, is lost in the quicksands of Kelpies-flow.—*Sir Walter Scott, "Bride of Lammermoor."*

In Donizetti's opera of "Lucia di Lammermoor," Bucklaw dies of the wound inflicted by the bride, and Edgar, heart-broken, comes on the stage and kills himself, that "his marriage with Lucy, forbidden on earth, may be consummated in heaven."

Rawhead and Bloody-Bones. A bogie at one time the terror of children.

Servants awe children and keep them in subjection by telling them of Rawhead and Bloody-bones.—*Locke.*

Ray'mond (in "Jerusalem Delivered"). Master of 4,000 infantry, count of Toulouse, equal to Godfrey in the "wisdom of cool debate" (bk. iii.). This Nestor of the crusaders slays Aladine, the king of Jerusalem, and plants the Christian standard upon the tower of David (bk. xx.).

Rayne or *Raine* (*Essex*). *Go and say your prayers at Raine.* The old church of Raine, built in the time of Henry II., famous for its altar to the Virgin, and much frequented at one time by pregnant women, who went to implore the Virgin to give them safe deliverance.

Raw. *To touch one on the raw.* To mention something that makes a person wince, like touching a horse on a raw place in cleaning him.

Razee (*raz-za*). A ship of war cut down to a smaller size, as a seventy-four reduced to a frigate. (*French.*)

Raz'ikah'. An idol worshipped by the tribe of Ad, in order that food might be abundant.

Razor. *Hewing blocks with a razor.* Livy relates how Tarquinius Priscus, defying the power of Attus Navius the augur, said to him, "Tell me, if you are so wise, whether I can do what I am now thinking about." "Yes," said Navius. "Ha! ha!" cried the king; "I was thinking whether I could cut in twain that whetstone with a razor." "Cut boldly!" answered the augur, and the king cleft it in twain with a blow.

In short, 'twas his fate unemployed or in place, sir,
To eat mutton cold, or cut blocks with a razor.
Goldsmith, "Retaliation" (said of Burke).

Raz'zia. An incursion made by the military into an enemy's country, for the purpose of carrying off cattle and destroying the standing crops. It is an Arabic word much employed in connection with Algerine affairs.

War is a razzia rather than an art to the.....merciless Pelissier.—*The Standard.*

Reach of a river. The part which lies between two points or bends; so called because it *reaches* from point to point.

When he drew near them he would turn from each,
And loudly whistle till he passed the "Reach."
Crabbe, "Borough."

Ready (*The*). An elliptical expression for ready-money. Goldsmith says *Æs in presenti perfectum format* (ready-money makes a man perfect). —*Eton Latin Grammar.*

Lord Strut was not very flush in the "ready."—*Dr. Arbuthnot.*

Ready-to-Halt. A pilgrim that journeyed to the Celestial city on crutches. He joined the party under the charge of Mr. Greatheart, but "when he was sent for" he threw away his crutches, and lo! a chariot bore him into Paradise.—*Bunyan, "Pilgrim's Progress,"* pt. ii.

Real Presence. The doctrine that Christ himself is really and substantially present in the bread and wine of the Eucharist after consecration.

Reason. *The Goddess of Reason.* The wife of Momoro, the printer, was set up by the Commune of Paris to represent this goddess in 1793. Dressed in a thin white veil, and wearing on her head the cap of liberty, she was carried in a chair by four men to Notre Dame de Paris, and placed on the altar. Hymns were then sung to her, and processions formed.

Rebec'ca. Daughter of Isaac the Jew, in love with Ivanhoe. Rebecca, with her father and Ivanhoe, being taken prisoners, are confined in Front de Bœuf's castle. Rebecca is taken to the turret chamber and left with the old sibyl there, but when Brian de Bois Guilbert comes and offers her insult she spurns him with heroic disdain, and rushing to the verge of the battlements, threatens to throw

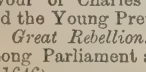
herself over if he touches her. Ivanhoe, who was suffering from wounds received in a tournament, is nursed by Rebecca. Being again taken prisoner, the Grand Master commands the Jewish maiden to be tried for sorcery, and she demands a trial by combat. The demand is granted, when Brian de Bois Guilbert is appointed as the champion against her; and Ivanhoe undertakes her defence, slays Brian, and Rebecca is set free. To the general disappointment of novel-readers, after all this excitement Ivanhoe tamely marries the lady Rowen'a, a "vapid piece of still life." Rebecca pays the newly-married pair a wedding visit, and then goes abroad with her father to get out of the way. —*Sir Walter Scott, "Ivanhoe."*

Rebec'caites (4 syl.). Certain Welsh rioters in 1843, whose object was to demolish turnpike gates. The name was taken from Rebekah, the bride of Isaac. When she left her father's house, Laban and his family "blessed her," and said, "Let thy seed possess the gate of those that hate them" (Gen. xxiv. 60).

Rebellion (*The*). The revolts in behalf of the House of Stuart in 1715 and 1745: the former in behalf of the chevalier de St. George, son of James II., called the Old Pretender, and the latter in favour of Charles Edward, usually termed the Young Pretender.

The Great Rebellion. The revolt of the Long Parliament against Charles I. (1642-1646).

Rebus (Latin, *with things*). A hieroglyphic riddle, "non verbis sed rebus." The origin of the word and custom is this: The basochiens of Paris, during the Carnival, used to satirise the current follies of the day in squibs called *De rebus quæ geruntur* (on the current events). That these squibs might not be accounted libellous, they employed hieroglyphics either wholly or in part. The following is an example of a rebus:—



Rose Hill I adore.

Re'chabites (3 syl.). A religious sect founded by Jonadab, son of Rechab, who enjoined his family to abstain from wine, and dwell in tents.—*Jewish history.*

Recla'im (2 syl.). To turn from evil ways This is a term in falconry, and means to *call back the* hawk to the wrist This was done when it was unruly, that it might be smoothed and tamed. (Latin, *re-clamo.*)

Recorded. *Death recorded* means that the sentence of death is *recorded* or written by the recorder against the criminal, but not verbally pronounced by the judge. This is done when capital punishment is likely to be remitted. It is the verbal sentence of the judge that is the only sufficient warrant of an execution. The sovereign is not now consulted about any capital punishment.

Rec'reant is one who cries out (French, *récrier*); alluding to the judicial combats, when the person who wished to give in cried for mercy, and was held a coward, and infamous. (*See* CRAVEN.)

Rector. (*See* CLERICAL TITLES.)

Recul'ver. The antiquities of this place are fully described in "Antiquitates Rutupinæ," by Dr. Battely (1711). It was a Roman fort in the time of Claudius.

Red Basque Cap. The cognizance of Don Carlos, pretender to the Spanish throne.

Red Book. The book which gave account of the court expenditure in France before the Revolution was so called because its covers were red. We have also a "Red Book" in manuscript, containing the names of all those who held lands *per baro'niam* in the reign of Henry II., with other matters pertaining to the nation before the Conquest. —*Ryley*, 667.

Red Cap (*Mother*). An old nurse "at the Hungerford Stairs." Dame Ursley or Ursula, another nurse, says of her rival—

> She may do very well for skippers' wives, chandlers' daughters, and such like, but nobody shall wait on pretty Mistress Margaret.....excepting and saving myself.—*Sir Walter Scott, "Fortunes of Nigel."*

Red Com'yn. Sir John Comyn of Badenoch, son of Marjory, sister of king John Baliol; so called from his ruddy complexion and red hair, to distinguish him from his kinsman "Black Comyn," whose complexion was swarthy, and hair black. He was stabbed by Sir Robert Bruce in the church of the Minorites at Dumfries, and afterwards dispatched by Lindesay and Kirkpatrick.

Red-cross Knight, in Spenser's "Faëry Queen," is the impersonation of holiness, or rather the spirit of Chris-

tianity. Politically he typifies the Church of England. The knight is sent forth by the queen to slay a dragon which ravaged the kingdom of Una's father. Having achieved this feat he marries Una (*q.v.*). Book i.

Red Flag. The symbol of insurrection and terrorism. The National Assembly of France ordained that a red flag should be unfurled whenever martial law was proclaimed.

Red Hand of Ireland. In an ancient expedition to Ireland, it was given out that whoever first touched the shore should possess the territory which he touched; O'Neill, seeing another boat likely to outstrip his own, cut off his left hand, and threw it on the coast. From this O'Neill the princes of Ulster were descended, and the motto of the O'Neills is to this day, *Lamh dearg Eirin* (red hand of Erin). (*See* HAND, p. 383, col. 2.)

Red-handed. In the very act; with red blood still on his hand.

I had some trouble to save him from the fury of those who had caught him red-handed.—*The Times* (*a correspondent*).

Red Heads. (*See* SCHIITES.)

Red-laced Jacket. A flogging.

I gave the fellow a red-laced jacket.—*Military slang.*

Red-lattice Phrases. Pot-house talk. Red-lattice at the doors and windows was formerly the sign that an ale-house was duly licensed; hence our *chequers*. In some cases "lattice" has been converted into *lettuce*, and the colour of the alternate checks changed to *green;* such a sign used to be in Brownlow Street, Holborn. Sometimes, without doubt, the sign had another meaning, and announced that "tables" were played within; hence Gayton, in his "Notes on Don Quixote," page 340, in speaking of our public-house signs, refers to our notices of "billiards, kettle-noddy-boards, tables, truncks, shovel-boards, fox-and-geese, and the like." It is quite certain that shops with the sign of the chequers were not uncommon among the Romans. (*See* a view of the left-hand street of Pompeii, presented by Sir William Hamilton to the Society of Antiquaries. *See* LATTICE.)

I, I, I myself sometimes, leaving the fear of heaven on the left hand....am fain to shuffle, to hedge, and to lurch; and yet you, rogue, will ensconce your rags....your red-lattice phrases...under the shelter of your honours.—*Shakespeare*, "*Merry Wives of Windsor.*" ii. 2.

Red-letter Day. A lucky day; a day to be recalled with delight. In almanacks, saints' days and holidays are printed in red ink, other days in black.

Red Man. The French say that a red man commands the elements, and wrecks off the coast of Brittany those whom he dooms to death. The legend affirms that he appeared to Napoleon and foretold his downfall.

Red Men. W. Hepworth Dixon tells us that the Mormons regard the Red Indians as a branch of the Hebrew race, who lost their priesthood, and with it their colour, intelligence, and physiognomy, through disobedience. In time the wild olive-branch will be restored, become white in colour, and will act as a nation of priests.—"*New America*," i. 15.

Red Republicans. Those extreme republicans of France who scruple not to dye their hands in blood in order to accomplish their political object. They used to wear a red cap. (*See* CARMAGNOLE.)

Red Sea. The sea of the Red Man, *i.e.*, Edom. Also called the "sedgy sea," because of the sea-weed which collects there.

Red-shanks. A Highlander; so called from a buskin formerly worn by them; it was made of undressed deer's hide, with the red hair outside.

Red Snow and Gory Dew. The latter is a slimy damp like blood which appears on walls. Both are due to the presence of the algæ called by botanists *Palmella cruenta* and *Hæmato coccus sanguineus*, which are of the lowest forms of vegetable life.

Red Tape. Official formality, so called because lawyers and government officials tie their papers together with red tape. Charles Dickens introduced the phrase.

Red Tincture. That preparation which the alchemists thought would convert any baser metal into gold. It is sometimes called the Philosopher's Stone, the Great Elixir, and the Great Magisterium. (*See* WHITE TINCTURE.)

Redan'. The simplest of fieldworks, and very quickly constructed. It consists simply of two faces and an angle formed thus ∧, the angle being towards the object of attack. A corruption of *redens*, a contraction of *recedens* (Latin).

Redgauntlet. A novel told in a series of letters by Sir Walter Scott. Sir Edward Hugh Redgauntlet, a Jacobite conspirator in favour of the Young Pretender, Charles Edward, is the hero. When George III. was crowned he persuaded his niece, Lilias Redgauntlet, to pick up the glove thrown down by the the king's champion. The plot ripened, but when the prince positively refused to dismiss his mistress, Miss Walkinshaw—a *sine quâ non* with the conspirators—the whole enterprise was given up. General Campbell arrived with the military, the prince left Scotland, Redgauntlet who embarked with him became a prior abroad, and Lilias his niece married her brother's friend, Allan Fairford, a young advocate.

Redgaunt'let. Sir Aberick. An ancestor of the family so called.

Sir Edward. Son of Sir Aberick, killed by his father's horse.

Sir Robert. An old Tory in "Wandering Willie's Tale." He has a favourite monkey called "Major Weir."

Sir John. Son and successor of Sir Robert.

Sir Redwald. Son of Sir John.

Sir Henry Darsie. Son of Sir Redwald.

Lady Henry Darsie. Wife of Sir Henry Darsie.

Sir Arthur Darsie alias *Darsie Latimer.* Son of Sir Henry and the above lady.

Miss Lilias alias *Greenmantle.* Sister of Sir Arthur; she marries Allan Fairford.

Sir Edward Hugh. A political enthusiast and Jacobite conspirator, uncle of Sir Arthur Darsie. He appears as "Laird of the Lochs," "Mr. Herries of Birrenswork," and "Mr. Ingoldsby." "When he frowned, the puckers of his brow formed a horseshoe, the special mark of his race."—*Sir Walter Scott, "Redgauntlet."*

Redlaw (*Mr.*). The haunted man, professor of chemistry in an ancient college. Being haunted, he bargained with his spectre to leave him, and the condition imposed was that "the gift 'of forgetfulness' given by the spectre Redlaw should give again, go where he would." From this moment the chemist carried in his touch the infection of sullenness, selfishness, discontent, and ingratitude. On Christmas-day the infection ceased, and all those who had suffered by it were restored to love and gratitude.—*Dickens, "The Haunted Man."*

Redmain. Magnus, earl of Northumberland, was so called not from his red or bloody hand, but on account of his long red beard or mane. He was slain in the battle of Sark (1449).

> He was remarkable for his long red beard, and was therefore called by the English Magnus Redbeard; but the Scotch in derision called him "Magnus with the Red Mane."—*Godscroft*, fol. 178.

Redmond O'Neale. Rokeby's page, who is beloved by Rokeby's daughter Matilda. Redmond turns out to be Mortham's son and heir, and marries Matilda.—*Sir Walter Scott, "Rokeby."*

Reduplicated or **Ricochet** words, of intensifying force. Chit-chat, click-clack, clitter-clatter, dilly-dally, ding-dong, drip-drop, fal-lal, flim-flam, fiddle-faddle, flip-flop, fiffy-fluffy, flippity-floppity, handy-pandy, harum-scarum, helter-skelter, heyve-keyve (Halliwell), hibbledy-hobbledy, higgledy-piggledy, hob-nob, hodge-podge, hoity-toity, hurly-burly, mish-mash, mixy-maxy (Brockett), namby-pamby, niddy-noddy, niminy-piminy, nosy-posy, pell-mell, pit-pat, pitter-patter, random-tandem, randy-dandy, ribble-rabble, riff-raff, roly-poly, rusty-fusty-crusty, see-saw, shilly-shally, slip-slop, slish-slosh, snick-snack, spitter-spatter, splitter-splutter, squish-squash, teeny-tiny, tick-tack, tilly-valley, tiny-totty, tip-top, tittle-tattle, toe-toes, wee-wee, wiggle-waggle, widdy-waddy (Halliwell), widdle-waddle, wibble-wobble, wish-wash, wishy-washy; besides a host of rhyming synonyms, as bawling-squawling, mewling-pewling, whisky-frisky, musty-fusty, gawky-pawky, slippy-sloppy, rosy-posy, right and tight, wear and tear, *high* and *mighty*, &c.; and many more with the Anglo-Saxon letter-rhyme, as *s*afe and *s*ound, jog-trot, &c.

Ree. Right. Thus teamers say to a leading horse, "Ree!" when they want it to turn to the right; and "Hey!" for the contrary direction. (Saxon, *reht;* German, *recht;* Latin, *rectus;* various English dialects, *reet,* whence *reetle,* "to put to rights.")

> Who with a hey and ree the beasts command.
> "*Micro-Cynicon*" (1599).

Riddle me, riddle me ree. Expound my riddle rightly.

Reef. *He must take in a reef or so.* He must reduce his expenses; he must retrench. A reef is that part of a sail which is between two rows of eyelet-holes. The object of these eyelet-holes is to reduce the sail reef by reef as it is required.

Reeves Tale. Thomas Wright says that this tale occurs frequently in the jest and story books of the sixteenth and seventeenth centuries. Boccaccio has given it in the "Decameron," evidently from a fabliau, which has been printed in Barbazan under the title of "De Gombert et des Deux Clers." Chaucer took the story from another fabliau, which Wright has given in his "Anecdota Literaria," p. 15.

Refresh'er. A fee paid to a barrister daily in addition to his retaining fee, to remind him of the case intrusted to his charge.

Rega'le (2 syl.). To entertain like a king. (Latin, *rega'lis*, like a king, kingly.)

Re'gan and Gon'eril. Two of the daughters of King Lear, and types of unfilial daughters.—*Shakespeare, "King Lear."*

Regatta (*Italian*). Originally applied to the contests of the gondoliers at Venice. (Latin, *remigata.*)

Régime de la Calotte. Administration of government by ecclesiastics. The *calotte* is the small skull-cap worn over the tonsure.

Régiment de la Calotte. A society of witty and satirical men in the reign of Louis XIV. When any public character made himself ridiculous, a calotte was sent to him to "cover the bald or brainless part of his noddle." (*See above.*)

Regi'na (*St.*), the virgin martyr, is depicted with lighted torches held to her sides, as she stands fast bound to the cross on which she suffered martyrdom.

Regiomonta'nus. The Latin equivalent of *Königsberger.* The name adopted by Johann Müller, the mathematician. (1436-1476.)

Re'gium Do'num (*Latin*). An annual grant of public money to the Presbyterian, Independent, and Baptist ministers of Ireland. It began in 1672 and was commuted in 1869.

Re'gius Professor. One who holds in an English university a professorship founded by Henry VIII. Each of the five Regius Professors of Cambridge receives a royally endowed stipend of about £40. In the universities of Scotland they are appointed by the crown.

Reign of Terror. The period in the French Revolution between the fall of the Girondists and overthrow of Robespierre. It lasted 420 days, from May 31st, 1793, to July 27th, 1794.

Rel'dresal. Principal secretary for private affairs in the court of Lilliput, and great friend of Gulliver. When it was proposed to put the Man-mountain to death for high treason, Reldresal moved as an amendment, that the "traitor should have both his eyes put out, and be suffered to live that he might serve the nation."—*Swift, "Gulliver's Travels"* (*Voyage to Lilliput*).

Rem'bha. Goddess of pleasure.—*Indian mythology.*

Remig'ius (*St.*). Rémy, bishop and confessor, is represented as carrying a vessel of holy oil, or in the act of anointing therewith Clovis, who kneels before him. When Clovis presented himself for baptism, Rémy said to him: "Sigambrian, henceforward burn what thou hast worshipped, and worship what thou hast burned." (438-533.)

Renaissance (*French*). A term applied in the arts to that peculiar style of decoration revived by Raphael, and which resulted from ancient paintings exhumed in the pontificate of Leo X. (16th century). The French Renaissance is a Gothic skeleton with classic details.

Renaissant Period. That period in French history which began with the Italian wars in the reign of Charles VIII., and closed with the reign of Henri II. It was the intercourse with Italy, brought about by the Italian war (1494-1557), which "regenerated" the arts and sciences in France; but as everything was Italianised—the language, dress, architecture, poetry, prose, food, manners, &c.—it was a period of great false taste and national deformity.

Renard. *Une queue de renard.* A mockery. At one time a common practical joke was to fasten a fox's tail behind a person against whom a laugh was

designed. "Panurge never refrained from attaching a fox's tail, or the ears of a levret, behind a Master of Arts or Doctor of Divinity, whenever he encountered them."—*Rabelais*, ii. 16.

C'est une petite vipère
Qui n'épargneroit pas son père,
Et qui par nature ou par art
Sçait couper la queuë au renard.
Beaucaire, "*L'Embarras de la Foire*."

Renarder (*French*). To vomit, especially after too freely indulging in intoxicating drinks. Our word *fox* means also to be tipsy. (*See* CAT, p. 147, col. 2.)

Il luy visite la mâchoire,
Quand l'autre luy renarde aux yeux,
Le baume qu'ils venoient de boire
Pour se le rendre a qui mieux mieux.
Sieur de St. Amant, "*Chambre de Desbauché*."

Rena'ta. Renée, daughter of Louis XII. and Anne of Bretagne, married Hercules, second son of Lucretia Borgia and Alphonso.

Renaud. French form of Rinaldo (*q.v.*).

Rendezvous. The place to which you are to repair, a meeting, a place of muster or call. Also used as a verb. (French, *rendez*, betake; *vous*, yourself.)

His house is a grand rendezvous of the élite of Paris.

The Imperial Guard was ordered to rendezvous in the Champs de Mars.

Renē (2 syl.) *Le Bon Roi René*. Son of Louis II., duc d'Anjou, comte de Provence, father of Margaret of Anjou. The last minstrel monarch, just, joyous, and debonair; a friend to chase and tilt, but still more so to poetry and music. He gave in largesses to knights-errant and minstrels (so says Thiebault) more than he received in revenue. (1408-1480.)

Studying to promote, as far as possible, the immediate mirth and good-humour of his subjects..... he was never mentioned by them excepting as *Le Bon Roi René*, a distinction..... due to him certainly by the qualities of his heart, if not by those of his head. —*Sir Walter Scott*, "*Anne of Geierstein*," ch. xxix.

Renē Leblanc. Notary-public of Grand Pré (*Nova Scotia*), the father of twenty children and 159 grand-children. —*Longfellow*, "*Evangeline*."

Rep'artee' properly means a smart return blow in fencing. (French, *repartir*, to return a blow.)

Reprie've (2 syl.) meant originally "to apprehend again." French, *reprendre*, *re-pris*, to grant a respite and then bring to trial again; but the present meaning is to respite or remit the original sentence.

Republican Queen. Sophie Charlotte, wife of Frederick I. of Prussia.

Republicans. (*See* BLACK.)

Resolute (*The*). John Florio, the philologist, tutor to prince Henry; the Holofernēs of Shakespeare. (1545-1625.)

The Resolute Doctor. John Baconthorp. (*-1346.)

The Most Resolute Doctor. Guillaume Durandus de St. Pourçain. (*-1332.)

Res'tive (2 syl.) means inclined to resist, resist-ive, obstinate or self-willed. It has nothing to do with *rest* (quiet).

Restora'tionists. The followers of Origen's opinion that all persons, after a purgation proportioned to their demerits, will be restored to Divine favour and taken to paradise. Mr. Ballow, of America, has introduced an extension of the term, and maintains that all retribution is limited to this life, and at the resurrection all will be restored to life, joy, and immortality.

Resurrection Pie is pie made of broken cooked meat. Meat *réchauffé* is sometimes called "resurrection meat."

Retia'rius. A gladiator who made use of a net, which he threw over his adversary.

As in thronged amphitheatre of old
The wary Retiarius trapp'd his foe.
Thomson, "*Castle of Indolence*," canto ii.

Reuben Dixon. A village schoolmaster "of ragged lads."

Mid noise, and dirt, and stench, and play, and prate,
He calmly cuts the pen or views the slate.
Crabbe, "*Borough*," letter xxiv.

Reveillé (*re-vay'-yæ*). The beat of dram at daybreak to warn the sentries that they may forbear from challenging, as the troops are awake. (French, *réveiller*, to awake.)

Rev'el. Mr. Lye derives this word from the Dutch *raveelen*, to wander loosely about, and refers in proof to the old term a *revel-rout*; but it is far more likely to be the French *réveillon*, a feast given in the middle of the night, from the verb *réveiller*, to rouse out of sleep.

Master of the Revels. (*See* LORD OF MISRULE.)

Revenons à nos Moutons (*Return we to our sheep*). Let us come back to the matter in hand; let us resume our discourse. The phrase is from an old comedy of the fifteenth century, called "L'Avocat Patelin," by De Brueys, in

which a clothier giving evidence against a shepherd who had stolen some sheep, is ever running from the subject to talk about some cloth which Patelin his lawyer had swindled him of. The judge perpetually stops him by saying, "But about the sheep," "Tell us about the sheep."

Reverend. An archbishop is *the Most Reverend* [Father in God]; a bishop, *the Right Reverend;* a dean, *the Very Reverend;* an archdeacon, *the Venerable;* all the rest of the clergy, *the Reverend.*

Review. The *British Review* was nicknamed "My Grandmother." In "Don Juan," lord Byron says, "I bribed *My Grandmama's Review,* the British." The editor took this in dudgeon and gave Byron the lie, but the poet turned the laugh against the reviewer.

Am I fiat, I tip "My Grandmother" a bit of prose.
—"*Noctes Ambrosianæ.*"

Revi'se (2 syl.). The second proof-sheet submitted to an author or "reader."

I at length reached a vaulted room..... and beheld, seated by a lamp and employed in reading a blotted revise.....the author of Waverley.—*Scott,* "*Fortune of Nigel*" (*Introduction*).

Revival of Letters in *England,* dates from the commencement of the 11th century.

Revival of Painting and Sculpture began with Niccola Pisano, Giunta, Cimabué, and Giotto (2 syl.).

Revo'ke (2 syl.). When a player at cards can follow suit, but plays some other card, he makes a revoke, and by the laws of whist the adversaries are entitled to score three points.

Good Heaven! Revoke? Remember, if the set
Be lost, in honour you should pay the debt.
Crabbe, "*Borough.*"

Revulsion *(in philosophy).* Part of a substance set off and formed into a distinct existence; as when a slip is cut from a tree and planted to form a distinct plant of itself. Tertullian the Montanist taught that the second person of the Trinity was a revulsion of the Father. (Latin, *revulsio, re-vello,* to pull back.)

Rewe. A roll or slip, as Ragman's Rewe. (*See* RAGMAN.)

There is a whole world of curious history contained in the phrase "Ragman's Rewe," meaning a list, roll, catalogue . . . charter, scroll of any kind. In "Piers Plowman's Vision," it is used for the pope's bull.—*Edinburgh Review* (July 1870).

In Fescenium was first invented the joylites of mynstrelsie and syngyng merrie songs for makyng laughter, hence called "Fescennia Carmina," which I translate a "Ragman's Rewe or Bible."—*Udall.*

Y *

Reyn'ard the Fox. The hero in the beast-epic of the fourteenth century. This prose poem is a satire on the state of Germany in the middle ages. Reynard typifies the church; his uncle, Isengrin the wolf, typifies the baronial element; and Nodel the lion, the regal. The word means deep counsel or wit. (Gothic, *raginohart,* cunning in counsel; Old Norse, *hreinn* and *ard*; German, *reineke.*) Reynard is commonly used as a synonym of fox. *Heinrich von Alkmaar.*

Where prowling Reynard trod his nightly round.
Bloomfield, "*Farmer's Boy.*"

Reynard the Fox. Professedly by Hinreck van Alckmer, tutor of the duke of Lorraine. This name is generally supposed to be a pseudonym of Hermann Barkhusen, town-clerk and book-printer in Rostock. (1498.)

False Reynard. So Dryden describes the Unitarians in his "Hind and Panther."

With greater guile
False Reynard fed on consecrated spoil;
The graceless beast by Athana'sius first
Was chased from Nice, then by Socinus nursed.
Part i.

Reynar'dine (3 syl.). The eldest son of Reynard the Fox, who assumed the names of Dr. Pedanto and Crabron.—"*Reynard the Fox.*"

Reynold of Montalbon. One of Charlemagne's knights and paladins.

Rhadaman'thos. One of the three judges of hell; Minos and Æacos being the other two.—*Greek mythology.*

Rhampsini'tos. The Greek form of Ram'eses III., the richest of the Egyptian kings, who amassed seventy-seven millions sterling, which he secured in a treasury of stone, but by an artifice of the builder he was robbed every night.

Rhapsody means songs sewed together. The term was originally applied to the books of the Iliad and Odyssey, which at one time were in fragments. Certain bards collected together a number of the fragments, enough to make a connected "ballad," and sang them as our minstrels sang the deeds of famous heroes. Those bards who sang the Iliad wore a *red* robe, and those who sang the Odyssey a *blue* one. Pisis'tratos of Athens had all these fragments carefully compiled into their present form. (Greek, *rapto,* to sew or string together; *odë,* a song.)

Rhene (1 syl.). The Rhine. (Latin, *Rhenus.*)

To pass
Rhene or the Danaw [*Danube*],
Milton, "*Paradise Lost*," bk. i.

Rhine or *Rhineland.* The country of Gunther, king of Burgundy, is so called in the "Nibelungen-Lied."

Not a lord of Rhineland could follow where he flew.
Leitsom's "*Nibelungen-Lied*," st. 210.

Rhi'no. Ready-money. (*See* NOSE.)

Rhod'alind. A princess famous for her "knightly" deeds; she would have been the wife of Gon'dibert, but he wisely preferred Birtha, a country girl, the daughter of the sage As'tragon.

Rho'dian Law. The earliest system of marine law known to history; compiled by the Rhodians about 900 B.C.

Rhone. *The Rhone of Christian eloquence.* St. Hil'ary; so called from the vehemence of his style. (300-368.)

Rhopal'ic Verse (*wedge-verse*). A line in which each successive word has more syllables than the one preceding it. (Greek, *rhopalon*, a club, which from the handle to the top grows bigger).

Rem	tibi	confecti,	doctissime,	dulcisonorum.
Spes	deus	æternæ est	stationis	conciliator.
Hope	ever	solaces	miserable	individuals.
1	2	3	4	5

Rhyme. *Neither rhyme nor reason.* Fit neither for amusement nor instruction. An author took his book to Sir Thomas More, chancellor in the reign of Henry VIII., and asked his opinion. Sir Thomas told the author to turn it into rhyme. He did so, and submitted it again to the lord chancellor. "Ay! ay!" said the witty satirist, "that will do, that will do. 'Tis rhyme now, but before it was neither rhyme nor reason."

Rhyming to death. The Irish at one time believed that their children and cattle could be "eybitten," that is bewitched by an evil eye, and that the "eybitter" or witch could "rime" them to death.—*R. Scott*, "*Discovery of Witchcraft.*" (*See* RATS.)

Rhymer. *Thomas the Rhymer.* Thomas Learmount, of Ercildoune, who lived in the thirteenth century. This was quite a different person to Thomas Rymer, the historiographer royal to William III. (Flourished 1283.) (*See* TRUE THOMAS.)

Rib'aldry is the language of a ribald. (French, "*ribaud*; Old French, *ribaudie*; Italian, *ribalderia*, the language of a vagabond or rogue.)

Ribbonism. A Catholic association organised in Ireland about 1808. Its two main objects are (1) to secure "fixity of tenure," called the tenant-right; and (2) to deter any one from taking land from which a tenant has been ejected. The name arises from a ribbon worn as a badge in the button-hole of the members.

Ribston Pippin. So called from Ribston, in Yorkshire, where Sir Henry Goodricke planted three pips sent to him from Rouen, in Normandy. Two of the pips died, but the third became the parent of the Ribston apple-trees in England.

Ricardo, in the opera of "I Puritani," is Sir Richard Forth, a Puritan, commander of Plymouth fortress. Lord Walton promised to give him his daughter Elvira in marriage, but Elvira had engaged her affections to lord Arthur Talbot, a Cavalier, to whom ultimately she was married.

Ricciardet'to. Son of Agmon and brother of Bradamante.—*Ariosto*, "*Orlando Furioso.*"

Rice thrown after a bride. A relic of the "panis farreus," in the most honourable form of Roman marriage, called "Confarrea'tio."

Rich as a Jew. This expression arose in the middle ages, when Jews were almost the only merchants, and were certainly the most wealthy of the people. There are still the Rothschilds among them, and others of great wealth.

Richard Cœur de Lion. (*See* BOGIE.)

His tremendous name was employed by the Syrian mothers to silence their infants; and if a horse suddenly started from the way, his rider was wont to exclaim, "Doat thou think king Richard is in the bush?"—*Gibbon*, "*Decline and Fall*," &c., xi. 146.

Richard II.'s Horse. Roan Barbary.

O, how it yearned my heart, when I beheld
In London streets that coronation day
When Bolingbroke rode on Roan Barbary—
That horse that thou so often hast bestrid—
That horse that I so carefully have dressed.
Shakespeare, "*Richard II.*," v 5.

Richard III.'s Horse. White Surrey.

Saddle White Surrey for the field to-morrow.
Shakespeare, "Richard III.," v. 3.

Richard's Himself Again. These words are not in Shakespeare's "Richard III.," but were interpolated from Colley Cibber by John Kemble.

Richard of Cirencester. Sometimes called "The monk of Westminster," an early English chronicler. His chronicle "On the Ancient State of Britain" was first brought to light by Dr. Charles Julius Bertram, professor of English at Copenhagen in 1747, but the original (like the original of Macpherson's "Ossian" and of Joe Smith's "Book of Mormon") does not exist, and grave suspicion prevails that all three are alike forgeries. (*See* SANCHONIATHO.)

Richard Roe. A mere nominal defendant in actions of ejectment. The name used formerly to be coupled with *John Doe*.

Richar'da, wife of Nicholas d'Este. A widow who, with her son Hercules, was dispossessed of her inheritance by Lionello and Borso. Both were obliged to go into exile, but finally Hercules recovered his lordship.

Richborough, *Richeboro'*, or *Ratesburgh* (a Roman fort in the time of Claudius), called by Alfred of Beverley, Richberge; by the Saxons (according to Bede) Reptacester, and by others Ruptimuth; by Orosius, the port and city of Rhutubus; by Ammianus, Rhutupiæ Statio; by Antoninus, Rhitupis Portus; by Tacitus, Portus Trutulensis for Rhutupensis; by Ptolemy, Rhutupiæ.—*Camden.*

Rickety Stock. Stock bought or sold for a man of straw. If the client cannot pay, the broker must.

Ricochet *(rikko-shay).* Anything repeated over and over again. The fabulous bird that had only one note was called the Ricochet; and the rebound on water termed *ducks and drakes* has the same name. Marshal Vauban (1633-1707) invented a battery of rebound called the *Ricochet battery*, the application of which was Ricochet firing. (*See* p. 742, col. 2.)

Riddle. Josephus relates how Hiram, king of Tyre, and Solomon had once a contest in riddles, when Solomon won a large sum of money; but he subsequently lost it to Abde'mon, one of Hiram's subjects.

Riddle. Plutarch states that Homer died of chagrin, because he could not solve a certain riddle. (*See* SPHINX.)

Father of Riddles. So the abbé Cotin dubbed himself, but posterity has not confirmed his right to the title. (1604-1682.)

Ride. *To ride abroad with St. George, but at home with St. Michael;* said of a henpecked braggart. St. George is represented as riding on a war charger whither he listed; St. Michael, on a dragon. Abroad a man rides like St. George on a horse which he can control and govern; but at home he has "a dragon" to manage like St. Michael. (*French.*)

To ride up Holborn Hill. To go to the gallows.

I shall live to see you ride up Holborn Hill.
Congreve, "Love for Love."

Rider. An addition to a manuscript, like a codicil to a will; an additional clause tacked to a bill in parliament; so called because it *over-rides* the preceding matter when the two come into collision.

Perhaps Mr. Kenneth will allow me to add the following as a rider to his suggestion.—*Notes and Queries," M. N."*

Riderhood *(Rogue).* The villain in Dickens's novel entitled "Our Mutual Friend."

Ridicule *(Father of).* François Rabelais. (1495-1553.)

Riding of Yorkshire. Same as *trithing* in Lincolnshire; the jurisdiction of a third part of a county, under the government of a reeve (*sheriff*). The word *ding* or *thing* is Scandinavian, and means a legislative assembly; hence the great national diet of Norway is still called a *stor-thing* (great legislative assembly), and its two chambers are the *lag-thing* (law assembly) and the *odels-thing* (freeholders' assembly). Kent was divided into *laths*, Sussex into *rapes*, Lincoln into *parts*. The person who presided over a trithing was called the *trithing-man*; he who presided in the lath was called a *lath-grieve*.

Ridol'phus (in "Jerusalem Delivered"). One of the band of adventurers that joined the Crusaders. He was slain by Argantës (bk. vii.).

Ridot'to (*Italian*). An assembly where the company is first entertained with music, and then joins in dancing

Rien'zi (*Nicolò Gabri'ni*). The Reformer at Rome. (1313-1354.) Bulwer Lytton (Lord Lytton) has a novel called "Rienzi," and Wagner an opera.

Rif or *Rifle* (French). *Avoir rifle et rafle.* To have everything. Also, the negative *n'avoir ni rif ni raf*; to have nothing.

> Hélas! j'ai goute miseraigne,
> J'ai rifle et rafle, et roigne et taigne.
> "*Les Miracles de Ste. Geneviève.*"

Riff-raff. The offscouring of society, or rather "refuse and sweepings." *Rief* is Anglo-Saxon, and means a rag; *Raff* is also Anglo-Saxon, and means sweepings. (Danish, *rips-raps.*) The French have the expression *avoir rifle et rafle*, meaning to have everything; whence *radoux*, one who has everything, and the phrase *il n'a laissé ni rif ni raf*, he has left nothing behind him.

> I have neither ryff nor ruff [*rag to cover me nor roof over my head*].—*Sharp*, "Coventry Myst.," p. 224.
>
> Ilka man agayne his gud he gaffe
> That he had tane with ryfe and raffe.
> *Quoted by Halliwell in his "Archaic Dictionary."*

Rifle is from the German *reifeln*, to hollow into tubes. In 1851, the French *minié* rifle was partially supplied to the British army. In 1853 it was superseded by the *Enfield* rifle, which has three grooves. Sir William Armstrong's gun, which has numerous small sharp grooves, was adopted by the government in 1859. The Whitworth gun, which has a polygonal bore, with a twist towards the muzzle, will probably supersede the Armstrong.

Rig. A piece of frolic or fun. The Scotch say of a man who indulges in intoxication, "He goes the *rig*." The same word is applied in Scotland to a certain portion or division of a field. Thus, such expressions as the "lea-rig" and the "rigs o' barley" occur in the songs of Burns. A wanton used to be called a *rig*. (French, *se rigoler*, to make merry.)

> He little thought when he set out
> Of running such a rig.
> *Cowper*, "*John Gilpin.*"

Rig. To dress; whence *rigged out*, to *rig oneself*, to *rig a ship*, *well-rigged*, &c. (Saxon, *wrigan*, to dress; *hragl*, a garment.

> Jack was rigged out in his gold and silver lace, with a feather in his cap.—*L'Estrange.*

Rig-Marie. Base coin. The word originated from one of the billon coins struck in the reign of queen Mary, which bore the words *Reg. Maria* as part of the legend.

Rigadoon. A French figure-dance invented by Isaac Rig'adon.

> And Isaac's Rgiadoon shall live as long
> As Raphael's painting, or as Virgil's song.
> *Jenyns*, "*Art of Dancing*," canto ii.

Rig'dum Fun'nidos, in Carey's burlesque of "Chrononhotonthologos."

Rigdum Funnidos. A sobriquet given by Sir Walter Scott to John Ballantyne, his publisher. So called because he was full of fun. (1776-1821.)

> A quick, active, intrepid little fellow....full of fun and merriment....all over quaintness and humorous mimicry.....a keen and skilful devotee of all manner of field-sports, from fox-hunting to badger-baiting inclusive.—*Lockhart.*

Right. *Right as the trivet.* The trivet is a metallic plate-stand with three legs. Some fasten to the fender, and are designed to hold the plate of hot toast. (Saxon, *thryfot* three-foot, tripod.)

Declaration of Rights. An instrument submitted to William and Mary on their being called to the throne, setting forth the fundamental principles of the constitution. The chief items are these: The crown cannot levy taxes, nor keep a standing army in times of peace; the members of parliament are free to utter their thoughts, and a parliament is to be convened every year; elections are to be free, trial by jury is to be inviolate, and the right of petition is not to be interfered with.

Right Foot Foremost. In Rome a boy was always stationed at the door of a mansion to caution the visitors not to cross the threshold with their left foot, which would have been an ill-omen.

Right Hand. The right-hand side of the Speaker, meaning the ministerial benches. In the French Legislative Assembly, *the right* meant the Monarchymen. In the National Convention, the Girondists were called the *right hand*, because they occupied the Ministerial benches.

Riglet. A thin piece of wood used for stretching the canvas of pictures; and in printing, to regulate the margin,

&c. (French, *reglet*, a rule or regulator; Latin, *reg'ula*, a rule.)

Rig'ol. A circle or diadem. The word seems to be a corruption of *ringle* (a little ring).

> [Sleep] That from this golden rigol hath divorced
> So many English kings.
> *Shakespeare*, "*2 Henry IV*," iv. 4.

Rigolette (3 syl.). A grisette, a courtezan; so called from Rigolette in Eugène Sue's "Mysteries of Paris."

Rigoletto. An opera describing the agony of a father obliged to witness the prostitution of his own child. The libretto is borrowed from the drama called "Le Roi s'Amuse," by Victor Hugo; the music is by Giuseppe Verdi.

Rile. *Don't rile the water.* Do not stir up the water and make it muddy. *The water is riled*—muddy and unfit to drink. Common Norfolk expressions; also, a boy is *riled* (out of temper). *I's y, together, Joe Smith was regularly riled*, is quite Norfolk. The American *roil* has the same meaning. (French, *brouiller*; our *broil*.)

Rime of Sir Thopas. A travestie of the ancient rhyming romances introduced by Chaucer into his "Canterbury Tales." Harry Bailly interrupts mine host with the most energetic expressions of contempt.

Ri'mer. Chief god of Damascus; so called from the word *rimë*, a "pomegranate," because he held a pomegranate in his right hand. The people bore a pomegranate in their coat armour. The Romans called this god Jupiter Cassius, from mount Cassius, near Damascus.

Rimfaxi (*Frost-mane*). The horse of Night, the foam of whose bit causes dew.—*Scandinavian mythology.*

Rimmon. A Syrian god, whose seat was Damascus,

> Him followed Rimmon, whose delightful seat
> Was fair Damascus, on the fertile bank
> Of Aby'bana and Pharphar, lucid streams.
> *Milton*, "*Paradise Lost*," bk. i.

Rimthur'sar. Brother of Y'mer. They were called the "Evil Ones."—*Scandinavian mythology*

Rinal'do (in "Jerusalem Delivered"). The Achilles of the Christian army. "He despises gold and power, but craves renown" (bk. i.). He was the son of Bertoldo and Sophia, and nephew of Guelpho, but was brought up by Matilda. At the age of fifteen he ran away and joined the Crusaders, where he was enrolled in the adventurers' squadron. Having slain Gernando, he was summoned by Godfrey to public trial, but went into voluntary exile. The pedigree of Rinaldo, of the noble house of Estë, is traced from Actius on the male side, and Augustus on the female to Actius VI. (Bk. xvii.)

Rinaldo (in "Orlando Furioso"). Son of the fourth marquis d'Estë, cousin of Orlando, lord of Mount Auban or Albano, eldest son of Amon or Aymon, nephew of Charlemagne, and Bradamant's brother (*see* ALBA'NO). He was the rival of his cousin Orlando, but Angelica detested him. He was called "Clarmont's leader," and brought an auxiliary force of English and Scotch to Charlemagne, which "Silence" conducted safely into Paris.

Rinaldo or *Renaud*, one of the paladins of Charlemagne, is always painted with the characteristics of a borderer—valiant, alert, ingenious, rapacious, and unscrupulous.

Ring. *The Ring and the Book.* An idyllic epic by Robert Browning, founded on a *cause célèbre* of Italian history (1698). Guido Franceschi'ni, a Florentine nobleman of shattered fortune, by the advice of his brother, cardinal Paulo, marries Pompilia, an heiress, to repair his state. Now Pompilia was only a supposititious child of Pietro, supplied by Violantë for the sake of preventing certain property from going to an heir not his own. When the bride discovered the motive of the bridegroom, she revealed to him this fact, and the first trial occurs to settle the said property. The count treats his bride so brutally that she quits his roof under the protection of Caponsacchi, a young priest, and takes refuge in Rome. Guido follows the fugitives and arrests them at an inn; a trial ensues, and a separation is permitted. Pompilia pleads for a divorce, but, pending the suit, gives birth to a son at the house of her putative parents. The count, hearing there of, murders Pietro, Violante, and Pompilia; but, being taken red-handed, is executed.

Ring. If a lady or gentleman is willing to marry, but not engaged, a ring should be worn on the index finger of the left hand; if engaged, on the second finger; if married, on the third finger; but if

either has no desire to marry, on the little finger.—*Madame C. De la Tour.*

A ring worn on the forefinger indicates a haughty, bold, and overbearing spirit on the long finger, prudence, dignity, and discretion; on the marriage finger, love and affection; on the little finger, a masterful spirit.

Ring. It is said that Edward the Confessor was once asked for alms by an old man, and gave him his ring. In time some English pilgrims went to the Holy Land, and happened to meet the same old man, who told them he was John the Evangelist, and gave them the identical ring to take to "Saint" Edward. This ring was preserved in Westminster Abbey.

Ring given in marriage, because it was anciently used as a *seal,* by which orders were signed (Gen. xxxviii. 18; Esther iii. 10-12); and the delivery of a ring was a sign that the giver endowed the person who received it with all the power he himself possessed (Gen. xli. 42). The woman who had the ring could issue commands as her husband, and was in every respect his representative.

In the Roman espousals, the man gave the woman a ring by way of pledge, and the woman put it on the third finger of her left hand, because it was believed that a nerve ran from that finger to the heart. —*Macrobius,* Sat. vii. 15.

Ring posy or motto:

(1) A E I (Greek for "*Always*").
(2) For ever and for aye.
(3) In thee, my choice, I do rejoice.
(4) Let love increase.
(5) May God above Increase our love.
(6) Not two but one, Till life is gone.
(7) My heart and I, Until I die.
(8) When this you see, Then think of me.
(9) Love is heaven, and heaven is love.
(10) Wedlock, 'tis said, In heaven is made.

Right to wear a gold ring. Amongst the Romans, only senators, chief magistrates, and in later times knights, enjoyed the "jus annuli aurei." The emperors conferred the right upon whom they pleased, and Justinian extended the privilege to all Roman citizens.

Ring. The doge of Venice, on Ascension day, used to throw a ring into the sea from the ship Bucentaur, to denote that the Adriatic was subject to the republic of Venice as a wife is subject to her husband.

Polyc'ratēs' ring was flung into the sea to propitiate Nem'esis, and was found again by the owner inside a fish. (*See* Glasgow Arms).

Pope Innocent's Rings. On May 29th, 1205, pope Innocent III. sent John, king of England, four gold rings set with precious stones, and in his letter says the gift is emblematical. He thus explains the matter:—The rotundity signifies *eternity,* remember we are passing through time into eternity. The number signifies the four virtues which make up constancy of mind—viz., "justice, fortitude, prudence, and temperance." The material signifies "wisdom from on high," which is as gold purified in the fire. The green emerald is emblem of "faith," the blue sapphire of "hope," the red garnet of "charity," and the bright topaz of "good works."—*Rymer, "Fœdera,"* vol. i. 139.

The Enchanted Ring (in "Orlando Furioso") was given by king Agramant to the dwarf Brunello, from whom it was stolen by Brad'amant and given to Melissa. It passed successively into the hands of Roge'ro and Angelica (who carried it in her mouth).—Bk. v.

Solomon's ring, among other wonderful things, sealed up the refractory Jins in jars, and cast them into the Red Sea.

Reynard's wonderful ring. This ring, which existed only in the brain of Reynard, had a stone of three colours—red, white, and green. The *red* made the night as clear as the day; the *white* cured all manner of diseases; and the *green* rendered the wearer of the ring invincible.—"*Reynard the Fox,*" ch. xii.

Ring of Invisibility which belonged to Otnit, king of Lombardy, given to him by the queen-mother when he went to gain in marriage the soldan's daughter. The stone of the ring had the virtue of directing the wearer the right road to take in travelling.—*The Heldenbuch.*

Gyges' ring (*q.v.*) rendered the wearer invisible when its stone was turned inwards.

It has the true ring—has intrinsic merit; bears the mark of real talent. A metaphor taken from the custom of judging genuine money by its "ring" or sound.

The ring. The space set apart for prize-fighters, horse-racing, &c.; so called because the spectators stand round in a ring.

Ring Down. Conclude, end at once. A theatrical phrase, alluding to the custom of ringing a bell to give notice for the fall of the curtain. Charles Dickens

says, "It is time to ring down on these remarks."—*Speech at the Dramatic Fête.*

Ring Finger. Priests used to wear their ring on the fore-finger (which represents the Holy Ghost) in token of their spiritual office. (*See* WEDDING FINGER.)

The *ring* finger represents the *humanity* of Christ, and is used in matrimony, which has only to do with humanity. (*See* FINGER BENEDICTION.)

Ring Finger. Aulus Gellius tells us that Appia'nus asserts in his Egyptian books that a very delicate nerve runs from the fourth finger of the left hand to the heart, on which account this finger is used for the marriage ring.—"*Noctes,*" x. 10.

The *fact* has nothing to do with the question: that the ancients *believed* it is all we require to know. In the Roman Catholic church, the thumb and first two fingers represent the Trinity: thus the bridegroom says, "in the name of the Father," and touches the thumb; "in the name of the Son," and touches the first finger; and "in the name of the Holy Ghost" he touches the long or second finger. The next finger is the husband's, to whom the woman owes allegiance next to God. The *left* hand is chosen to show that the woman is to be subject to the man. In the Hereford, York, and Salisbury missals, the ring is directed to be put first on the thumb, then on the first finger, then on the long finger, and lastly on the ring-finger, *quia in illo digito est quædam vena procedens usque ad cor.*

Ringing Changes. Bantering each other; turning the tables on a jester. The allusion is to bells. (*See* PEAL.)

Ring'ing Island. The church of Rome. It is an *island* because it is isolated or cut off from the world. It is a *ringing* island because bells are incessantly ringing: at matin and vespers, at mass and at sermon-time, at noon, vigils, eves, and so on. It is entered only after four days' fasting, without which none in the Romish church enter holy orders.

Ringlet of Grass. Whoever lives in a house built over a "fairy ring" shall wondrously prosper.—*Athenian Oracle,* i. 397.

Ringleader. The person who opens a ball or leads off a dance (*see* "Hollyband's Dictionary," 1593). The dance referred to was commenced by the party taking hands round in a ring, instead of in two lines as in the country dance. The leader in both cases has to set the figures.

Riot. *To run riot.* To act in a very disorderly way. Riot means debauchery or wild merriment.

> See, Riot her luxurious bowl prepares.
> "*Tableau of Cebes.*"

Rip. *To rip up old grievances* or *sores* To bring them again to recollection, to recall them. The allusion is to breaking up a place in search of something hidden and out of sight. (*Saxon.*)

> They ripped up all that had been done from the beginning of the rebellion.—*Clarendon.*

Rip van Winkle, slept 20 years in the Kaatskill mountains. (*See* WINKLE.)

Ripaille. *I am living at Ripaille*—in idleness and pleasure. (French, *faire Ripaille.*) Amadëus VIII., duke of Savoy, retired to Ripaille, near Geneva, where he threw off all the cares of state, and lived among boon companions in the indulgence of unrestrained pleasure. (*See* SYBARITE.)

Riph'ean or Rhiphæ'an Rocks. Any cold mountains in a north country. The fabled Rhiphæan mountains were in Scythia.

> Cold Riphean rocks, which the wild Russ
> Believes the stony girdle of the world.
> *Thomson,* "*Autumn.*"

The poet here speaks of the Weliki Camenypoys (*great stone girdle*) supposed by the early Russians to have girded the whole earth.

Rip'on. *True as Ripon steel.* Ripon used to be famous for its steel spurs, which were the best in the world. The spikes of a Ripon spur would strike through a shilling-piece without turning the point.

Riquet with a Tuft, from the French "Riquet à la Houppe," by Charles Perrault; borrowed from "The Nights of Straparola," and imitated by Madame Villeneuve in her "Beauty and the Beast." Riquet is the beau-ideal of ugliness, but had the power of endowing the person he loved best with wit and intelligence. He falls in love with a beautiful woman as stupid as Riquet is ugly, but possessing the power of endowing the person she loves best with beauty. The two marry and exchange gifts.

Rise. *To take a rise out of one.* Hotten says this is a metaphor from fly-fishing; the fish *rise* to the fly, and are caught.

Rising in the Air. In the middle ages, persons believed that saints were sometimes elevated from the ground by religious ecstacy. St. Philip of Neri was sometimes raised to the height of several yards, occasionally to the ceiling of the room. Ignatius Loyola was sometimes raised up two or three feet, and his body became luminous. St. Robert de Palentin was elevated in his ecstacies eighteen or twenty inches. St. Dunstan, a little before his death, was observed to rise from the ground. And Girolamo Savonarola, just prior to execution, knelt in prayer, and was lifted from the floor of his cell into mid-air, where he remained suspended for a considerable time.—"*Acta Sanctorum.*"

Rivals ("Persons dwelling on opposite sides of a river"). Forsyth derives these words from the Latin *riva'lis*, a riverman. Cælius says there was no more fruitful source of contention than river-right, both with beasts and men, not only for the benefit of its waters, but also because rivers are natural boundaries. Hence Ariosto compares Orlando and Ag'rican to "two hinds quarrelling for the river right" (xxiii. 83).

River of Paradise. St. Bernard, abbot of Clairvaux, "the Last of the Fathers," was so called. (1091-1153.)

River Demon or *River Horse* was the Kelpie of the Lowlands of Scotland.

Roach. *Sound as a roach* (French, *sain comme une roche*). Sound as a rock.

Road or *Roadstead*, as "Yarmouth Roads," a place where ships can ride at anchor. (French, *rader*, to anchor in a *rade*; Saxon, *rad*, a road or place for riding.)

King of Roads [Rhodes]. John Loudon Macadam. (1756-1836.)

The law of the road—

> The law of the road is a paradox quite,
> In riding or driving along:
> If you go to the left you are sure to go right
> If you go to the right you go wrong.

Road-agent. A highwayman in the mountain districts of North America.

> Road-agent is the name applied in the mountains to a ruffian who has given up honest work in the store, in the mine, in the ranch, for the perils and profits of the highway.—*W. Hepworth Dixon*, "*New America*," i. 14.

Roan. A reddish-brown. This is the Greek *eruthron* or *eruthræon*; whence the Latin *rufum*. (The Welsh have *rhudd;* German, *roth;* Saxon, *rud;* our *ruddy*.)

Roan Barbary. The famous charger of Richard II., that ate from his royal hand. (*See* RICHARD II.)

Roarer. A broken-winded horse is so called from the noise it makes in breathing.

Roaring. *He drives a roaring trade.* He does a great business; his employés are driven till all their wind is gone; hence *fast, quick.* (*See above.*)

Roaring-boys or *Roarers.* The riotous blades of Ben Jonson's time, whose delight it was to annoy quiet folk. At one time their pranks in London were carried to an alarming extent.

> And bid them think on Jones amidst this glee,
> In hope to get such roaring boys as he.
> "*Legend of Captain Jones*" (1659).

Roast. *To rule the roast.* To have the chief direction; to be paramount. It is a corruption of *raadst*, meaning "the council." (German, *rath.*)

> John, duke of Burgoyn, ruled the rost, and governed both kyng Charles .... and his whole realme.—*Hall*, "*Union*" (1548).

To roast one or *give him a roasting.* To banter him, to expose him to the purgatory of sharp words. Shakespeare, in "Hamlet," speaks of roasting "in wrath and fire." The allusion is to fire of purgatory, not to the culinary art.

Rob. A sort of jam. It is a Spanish word, taken from the Arabic *roob* (the juice of fruit).

Faire un rob (in whist). To win the rubber; that is, either two successive games, or two out of three. Borrowed from the game of bowls.

Rob Roy (*Robert the Red*). A nickname given to Robert M'Gregor, who assumed the name of Campbell when the clan M'Gregor was outlawed by the Scotch parliament in 1662. He may be termed the Robin Hood of Scotland.

> Rather beneath the middle size than above it, his limbs were formed upon the very strongest model that is consistent with agility..... Two points in his person interfered with the rules of symmetry: his shoulders were so broad .....as to give him the air of being too square in respect to his stature; and his arms, though round, sinewy, and strong, were so very long as to be rather a deformity. —*Sir Walter Scott*, "*Rob Roy M'Gregor*," xxiii.

Robber. The robber who told Alexander that he was the greater robber of the two was named Dionídēs. The tale is given in "Evenings at Home," under the title of "Alexander and the Robber."

Robber. Edward IV. of England was called by the Scotch *Edward the Robber.*

Robbing Peter to pay Paul. On the 17th of December, 1540, the abbey church of St. Peter, Westminster, was advanced to the dignity of a cathedral by letters patent; but ten years later it was joined to the diocese of London again, and many of its estates appropriated to the repairs of St. Paul's cathedral.—*Winkle, "Cathedrals.*

Tanquam siquis crucifigeret Paulum ut redimeret Petrum (12th cent.).

It was not desirable to rob St Peter's altar in order to build one to St Paul.

Vigilius, "Com. Dec. Denarii," i. 9 (1569).

Robert of Brunne, that is, of Bourne, in Lincolnshire. His name was Robert Manning, author of an old English "Chronicle," written in the reign of Edward III. It consists of two parts, the first of which is in octo-syllabic rhymes, and is a translation of Wace's "Brut;" the second part is in Alexandrine verse, and is a translation of the French chronicle of Piers de Langtoft of Yorkshire.

Of Brunne I am, if any me blame,
Robert Mannyng is my name.....
In the thrid Edwardes tyme was I
When I wrote alle this story.
Preface to "Chronicle."

King Robert of Sicily. A metrical romance of the Trouveur, taken from the "Story of the Emperor Jovinian" in the "Gesta Romano'rum," and borrowed from the Talmud. It finds a place in the "Arabian Nights," the Turkish "Tutinameh," the Sanskrit "Pantschatantra," and has been recently *réchauffé* by Longfellow under the same name.

Robert, Robin. A highwayman. Probably the word is simply *robber.* "Roberdes knaves," robber knaves; Robert's or Roberdes men, banditti; Robin Goodfellow, the fairy or elfin robber. The wild geranium is called *herb Robert* by a figure of speech, robbers being "wild wanderers," and not household plants. (Persian, *robodan*; Spanish, *robar,* connected with the Latin *rapio,* and French *ravir.* Whence Robin Hood—*i.e.*, the Robber o' the Wood.)

Robert the Devil. *Robert, first duke of Normandy;* so called for his daring and cruelty. The Norman tradition is that his wandering ghost will not be allowed to rest till the Day of Judgment. He is also called *Robert the Magnificent.* (1028-1035.)

Robert François Damiens, who attempted to assassinate Louis XV. (1714-1757.)

Robert le Diable. The son of Bertha and Bertramo. The former was daughter of Robert, duke of Normandy, and the latter was a fiend in the guise of a knight. The opera shows the struggle in Robert between the virtue inherited from his mother, and the vice imparted by his father. He is introduced as a libertine; but Alice, his foster-sister, places in his hand the will of his mother, "which he is not to read till he is worthy." Bertramo induces him to gamble till he loses everything, and finally claims his soul; but Alice counterplots the fiend, and finally triumphs by reading to Robert the will of his mother. —*Meyerbeer, "Roberto il Diavolo" (an opera).*

Robert Macaire. *He's a Robert Macaire*—a bluff, free-living, unblushing libertine, who commits the most horrible crimes without stint or compunction. It is a character in M. Daumier's drama of "L'Auberge des Adrets." His accomplice is Bertrand, a simpleton and villain. (*See* MACAIRE.)

Robert Street (*Adelphi, London*). So called from Robert Adams, the builder.

Robespierre's Weavers. The fishwomen and other female rowdies who joined the Parisian Guard, and helped to line the avenues to the National Assembly in 1793, and clamour "*Down with the Girondists!*"

Robin and Ma'kyne (2 syl.). An ancient Scottish pastoral. Robin is a shepherd for whom Makyne sighs. She goes to him and tells her love, but Robin turns a deaf ear, and the damsel goes home to weep. After a time the tables are turned, and Robin goes to Makyne to plead for her heart and hand; but the damsel replies—

The man that will not when he may
Sall have nocht when he wald.
Percy, "Reliques," &c. (series ii.).

Robin Goodfellow. A "drudging fiend," and merry domestic fairy, famous for mischievous pranks and practical jokes. At night-time he will sometimes do little services for the family over which he presides. The Scotch call this domestic spirit a *brownie;* the Germans, *kobold* or *Knecht Ruprecht.* The Scandinavians called it *Nissë God-dreng.* Puck, the jester of Fairy-court, is the same.

Either I mistake your shape and making quite,
Or else you are that shrewd and knavish sprite
Called Robin Goodfellow.....
Those that Hob-goblin call you, and sweet Puck,
You do their work, and they shall have good luck.
Shakespeare, "*Midsummer Night's Dream,*" ii. 1.

Robin Gray (*Auld*). Words by lady Anne Lindsay, daughter of the earl of Balcarres, and afterwards lady Barnard, in 1772, written to an old Scotch tune called "The bridegroom grat when the sun gaed down." Auld Robin Gray was the herdsman of her father. When lady Anne had written a part, she called her younger sister for advice. She said, "I am writing a ballad of virtuous distress in humble life. I have oppressed my heroine with sundry troubles: for example, I have sent her Jamie to sea, broken her father's arm, made her mother sick, given her Auld Robin Gray for a lover, and want a fifth sorrow; can you help me to one?" "Steal the cow, sister Anne," said the little Elizabeth; so the cow was stolen awa', and the song completed.

Robin Hood is first mentioned by the Scottish historian Fordun, who died in 1386. According to Stow he was an outlaw in the reign of Richard I. (12th century). He entertained one hundred tall men, all good archers, with the spoil he took, but "he suffered no woman to be oppressed, violated, or otherwise molested; poore men's goods he spared, abundantlie relieving them with that which by theft he got from abbeys and houses of rich carles." He was an immense favourite with the common people, who have dubbed him an earl. Stukeley says he was Robert Fitz-ooth, earl of Huntingdon. (*See* ROBERT.)

Hear, underneath this latil stean,
Laiz Robert earl of Huntington;
Nea arcir ver az hie sa geud,
An pipl kauld him Robin Heud.
Sich utlaz az he an iz men
Vil England nivr sl agen.
Epitaph of Robin Hood
(*obit 24, Kalend, Dikembris* 1247)

According to one tradition, Robin Hood and Little John were two heroes defeated with Simon de Montfort at the battle of Evesham, in 1265. Fuller, in his "Worthies," considers him an historical character, but Thierry says he simply represents a class, viz., the remnant of the old Saxon race, which lived in perpetual defiance of the Norman oppressors from the time of Hereward.

Other examples of similar combinations are the Cumberland bandits, headed by Adam Bell, Clym of the Clough, and William of Cloudesley.

Robin Hood's death. He was bled to death treacherously by a nun, instigated to the foul deed by his kinsman, the prior of Kirkless, Notts. Introduced by Sir Walter Scott in "*Ivanhoe.*"

Robin Hood. In the accounts of king Edward II.'s household is an item which states that "Robin Hood received his wages as king's valet, and a gratuity on leaving the service." One of the ballads relates how Robin Hood took service under this king.

Many talk of Robin Hood who never shot in his bow. Many brag of deeds in which they took no part. Many talk of Robin Hood, and wish their hearers to suppose they took part in his adventures, but they never put a shaft to one of his bows; nor could they have bent it even if they had tried.

To sell Robin Hood's pennyworth is to sell things at half their value. As Robin Hood stole his wares, he sold them under their intrinsic value, for just what he could get on the nonce.

Robin Hood and Guy of Gisborne. Robin Hood and Little John, having had a little tiff, part company, when Little John falls into the hands of the sheriff of Nottingham, who binds him to a tree. Meanwhile Robin Hood meets with Guy of Gisborne, sworn to slay the "bold forrester." The two bowmen struggle together, but Guy is slain, and Robin Hood rides till he comes to the tree where Little John is bound. The sheriff mistakes him for Guy of Gisborne, and gives him charge of the prisoner. Robin cuts the cord, hands Guy's bow to Little John, and the two soon put to flight the sheriff and his men.—*Percy,* "*Reliques,*" &c. (series i.).

Robin Redbreast. The tradition is that while our Lord was on his way to

Calvary, a robin pecked a thorn out of his crown, and the blood which issued from the wound falling on the bird dyed its breast with red.

Robinson Crusoe. Alexander Selkirk was found in the desert island of Juan Fernandez, where he had been left by captain Stradling. He remained on the island four years and four months, when he was rescued by captain Rogers, and brought to England. The embryo of De Foe's novel may be seen in captain Burney's interesting narrative.

Roc. A fabulous white bird of enormous size, and such strength that it can "truss elephants in its talons," and carry them to its mountain nest, where it devours them.—"*Arabian Nights*" (*The Third Calender, and Sinbad the Sailor*).

*** The "Rukh of Madagascar" lays an egg equal to 148 hens' eggs.—"*Comptes Rendus*," *&c.*, xxxii., p. 101. (1851.)

Roche (*St.*). Patron of those afflicted with the plague, because he devoted his life to their service, and is said to intercede for them in his exaltation. He is depicted in a pilgrim's habit, lifting his dress to display a plague-spot on his thigh, which an angel is touching that he may cure it. Sometimes he is accompanied by a dog bringing bread in his mouth, in allusion to the legend that a hound brought him bread daily while he was perishing in a forest of pestilence.

St. Roche's Day (August 16th), formerly celebrated in England as a general harvest-home, and styled "the great August festival." The Saxon name of it was *harfest* (herb-feast), the word *herb* meaning autumn (German *herbst*), and having no relation to what we call herbs.

Sir Boyle Roche's bird. Sir Boyle Roche, quoting from Jevon's play (*The Devil of a Wife*), said on one occasion in the House, "Mr. Speaker, it is impossible I could have been in two places at once, unless I were a bird."

Presuming that the duplicate card is the knave of hearts, you may make a remark on the ubiquitous nature of certain cards, which, like Sir Boyle Roche's bird, are in two places at once.—"*Drawing-room Magic.*"

Men of la vieille roche. Old-fashioned men; men of fossilised ideas; non-progressive men. A geological expression.

Perhaps it may be justly attributed to a class of producers, men of *la vieille roche*, that they have been so slow to apprehend the changes which are daily presenting themselves in the requirements of trade.—*The Times.*

Rochelle Salt. So called because it was discovered by an apothecary of Rochelle, named Seignette, in 1672.

Roches (*Catharine des*) had a collection of poems written on her, termed "La Puce de Grands-jours de Poitiers."

Rochester, according to Bede, derives its name from "Hrof," a Saxon chieftain. (*Hrofs-ceaster*, Hrof's castle.)

Rock. A quack; so called from one Rock, who was the "Helloway" of queen Anne's reign.

Oh, when his nerves had once received a shock,
Sir Isaac Newton might have gone to Rock.
Crabbe, "*Borough.*"

The Ladies' Rock. A crag in Scotland under the castle-rock of Stirling, where ladies used to witness tournaments.

In the castle-hill is a hollow called *The Valley*, about a square acre in extent, used for justings and tournaments. On the south side of the valley is a small rocky pyramidical mount called *The Ladies' Hill* or *Rock*, where the ladies sat to witness the spectacle.—*Nimmo*, "*History of Stirlingshire*," p. 282.

People of the Rock. The inhabitants of Hejaz or Arabia Petræa.

Captain Rock. A fictitious name assumed by the leader of the Irish insurgents in 1822.

Rock-cork. A variety of Asbestos, resembling cork. It is soft, easily cut, and very light.

Rock-crystal. The specimens which enclose hair-like substances are called *Thetis's Hair-stone, Venus's Hair-stone, Venus's Pencils, Cupid's Net, Cupid's Arrows*, &c.

Rock-leather. A variety of Asbestos.

Rock-wood. A variety of Asbestos.

Rococo. *C'est du rococo.* It is mere twaddle; Brummagen finery; make-believe. (Italian, *roco*, uncouth.)

Roco'co Architecture. A debased style, which succeeded the revival of Italian architecture, and very prevalent in Germany. The ornamention is without principle or taste, and may be designated ornamental design run mad.

Roco'co Jewellery, strictly speaking, means showy jewellery made up of several different stones. Moorish decoration and Watteau's paintings are rococo. The term is now generally used depre-

ciatingly for flashy, gaudy. Louis XIV. furniture, with gilding and ormolu, is sometimes termed rococo.

Rod. *A rod in pickle.* A scolding in store. The rod is laid in pickle to keep it ready for use.

Rod'erick, the thirty-fourth and last of the Visigothic kings, was the son of Theod'ofred, and grandson of king Chindasuin'tho. Witi'za, the usurper, put out the eyes of Theod'ofred, and murdered Favil'a, a younger brother of Roderick; but Roderick, having recovered his father's throne, put out the eyes of the usurper. The sons of Witi'za joining with count Julian, invited the aid of Muza ibn Nozeir, the Arab chief, who sent Tarik into Spain with a large army. Roderick was routed at the battle of Guadale'të, near Xerës de la Fronte'ra (July 17th, 711). Southey has taken this story for an epic poem in twenty-five books—blank verse. (*See* RODRIGO.)

Rod'erick Random. A child of impulse, with an occasional dash of generosity and good-humour; but for the most part a selfish libertine, more prone to revenge than gratitude. His treatment of Strap is revolting for its heartlessness and injustice.—*Smollett, "Roderick Random."*

Roderigo. A Venetian gentleman in Shakespeare's "Othello." He was in love with Desdemona, and when the lady eloped with Othello, hated the "noble Moor." Iago took advantage of this temper for his own ends, told his dupe the Moor will change, therefore "put money in thy purse;" Desdemo'na will also change her present mood, therefore "put money in thy purse." The burden of his advice was always the same—"Put money in thy purse."

This word is sometimes pronounced Rod'ri-go: *g.e.* "It is as sure as you are Roderigo;" and sometimes Rode-ri'go: *g.e.* "On, good Roderigo; I'll deserve your pains."—Act i., s. 1.

Rodhaver. The lady-love of Zal, a Persian hero. Zal wanted to scale her bower, and Rodhaver let down her long tresses to assist him; but the lover managed to climb to his mistress by fixing his crook into a projecting beam.—*Champion, "Ferdosi."*

Rodilar'dus. A huge cat which scared Panurge, and which he declared to be a puny devil.—*Rabelais, "Gargantua and Pantagruel,"* iv. 67.

Rodol'fo *(Count).* The count, returning from his travels, puts up for the night at an inn near his castle. While in bed, a lady enters his chamber, and speaks to him of her devoted love. It is Ami'na, the somnambulist, who has wandered thither in her sleep. Rodolpho perceives the state of the case, and quits the apartment. The villagers, next morning, come to congratulate their lord on his return, and find his bed occupied by a lady. The tongue of scandal is loud against her, but the count explains to them the mystery, and his tale is confirmed by their own eyes, which see Ami'na at the moment getting out of the window of a mill, and walking in her sleep along the edge of a roof under which the wheel of the mill is rolling with velocity. She crosses the crazy bridge securely, and every one is convinced of her innocence.—*Bellini, "La Sonnambula" (his best opera).*

Rod'omont (in "Orlando Inamorato" and "Orlando Furioso") king of Sarza or Algiers, Ulien's son, and called the "Mars of Africa." He was commander both of horse and foot in the Saracen army sent against Charlemagne, and may be termed the Achilles of the host. His lady-love was Dor'alis, princess of Grana'da, who ran off with Mandricardo, king of Tartary. At Roge'ro's wedding-feast Rodomont rode up to the king of France in full armour, and accused Roge'ro, who had turned Christian, of being a traitor to king Agramant, his master, and a renegade; whereupon Roge'ro met him in single combat, and slew him. (*See* ROGERO.)

> Who more brave than Rodomont?—*Cervantes, "Don Quixote."*

Rod'omont. The surname of Luigi Gonza'ga, son of Ludovi'co Gonzaga, and called Gazalo, from a castle which he held.

Rod'omonta'de (4 syl.). From Rodomont, a brave but braggart knight in Bojardo's "Orlando Inamorato." He is introduced into the continuation of the story by Ariosto ("Orlando Furioso"), but the braggart part of his character is greatly toned down. Neither Rodomont nor Hector deserves the opprobrium

which has been attached to their names. (*See* RODOMONT.)

Rodrigo (*Rod-ree'-go*) or Roderick, king of Spain, conquered by the Arabs. He saved his life by flight, and wandered to Guadalet'ë, where he saw a shepherd, and asked food. In return he gave the shepherd his royal chain and ring. He passed the night in the cell of a hermit, who told him that by way of penance he must pass certain days in a tomb full of snakes, toads, and lizards. After three days the hermit went to see him, and he was unhurt, "because the Lord kept his anger against him." The hermit went home, passed the night in prayer, and went again to the tomb, when Rodrigo said, "They eat me now, they eat me now, I feel the adders' bite." So his sin was atoned for, and he died.

Rogation Days. The Monday, Tuesday, and Wednesday before Ascension-day. Rogation is the Latin equivalent of the Greek word "Litany," and on the three Rogation days "the Litany of the Saints" is appointed to be sung by the clergy and people in public procession. ("Litany," Greek *litaneia*, supplication. "Rogation," Latin *rogatio*, same meaning.)

Rogation Week used to be called *Gang Week*, from the custom of ganging round the country parishes to mark their bounds. Similarly, the weed Milkwort is still called Rogation or Gangflower, from the custom of decorating the pole (carried on such occasions by the charity children) with these flowers.

Rogel of Greece. A knight, whose exploits and adventures form a supplemental part of the Spanish romance entitled "Am'adis of Gaul." This part was added by Feliciano de Silva.

Roger. The cook in Chaucer's "Canterbury Tales." "He cowde roste, sethe, broille, and frie. Make mortreux, and wel bake a pye;" but Herry Bailif, the host, said to him—

> Now telle on, Roger, and loke it be good;
> For many a Jakk of Dover hastow sold,
> That hath be twyës hoot and twyës cold.
> Verse 4313.

Roger Bontemps. (*See* BONTEMPS.)

The Jolly Roger. The black flag, the favourite ensign of pirates.

> Set all sail, clear the deck, stand to quarters, up with the Jolly Roger!—*Sir Walter Scott*, "*The Pirate*," ch. xxxi.

Roger of Bruges. Roger van der Weyde, painter. (1455-1529.)

Roger de Coverley. A dance invented by the great-grandfather of Roger de Coverley, or Roger of Cowley, near Oxford.

Roger of Hoveden or Howden, in Yorkshire, continued Bede's History from 732 to 1202. The reigns of Henry II. and Richard I. are very fully given. The most matter-of-fact of all our old chroniclers; he indulges in no epithets or reflections.

Roge'ro, *Ruggiero*, or *Rizieri of Risa* (in "Orlando Furioso"), was brother of Marphi'sa, son of Rogero and Galacella. He married Brad'amant, Charlemagne's niece, but had no children. Galacella being slain by Ag'olant and his sons, Rogero was nursed by a lioness. Rogero deserted from the Moorish army to the Christian Charles, and was baptised. His marriage with Bradamant and election to the crown of Bulgaria conclude the poem.

Rogero was brought up by Atlantës, a magician, who gave him a shield of such dazzling splendour that every one quailed who set eyes on it. Rogero, thinking it unknightly to carry a charmed shield, threw it into a well.

> Who more courteous than Rogero?—*Cervantes*, "*Don Quixote*."

Rogero (in "Jerusalem Delivered"), brother of Bœmond, and son of Roberto Guiscardo of the Norman race, was one of the band of adventurers in the crusading army. Slain by Tisaphernës.—Bk. xx.

Roi Panade (*King of Slops*). Louis XVIII. was so nicknamed (1755, 1814—1824).

Roland, count of Mans and knight of Blaives, was son of duke Milo of Aiglant, his mother being Bertha, the sister of Charlemagne. His sword was called Durandal, and his horse Veillantif. He was eight feet high, and had an open countenance, which invited confidence, but inspired respect. In Italian romance he is called *Orlando*, his sword *Uranda'na*, and his horse *Veglianti'no*. (See *Song of Roland.*)

> I know of no one to compare him to but the Archangel Michael.—"*Croquemitaine*," iii.

Roland or *Rolando* (*Orlando* in

Italian). One of Charlemagne's paladins and nephews. He is represented as brave, loyal, and simple-minded. On the return of Charlemagne from Spain, Roland, who commanded the rear-guard, fell into an ambuscade at Roncesvallës in the Pyrenees, and perished with all the flower of French chivalry (778). He is the hero of Theroulde's "Chanson de Roland;" the romance called "Chroniq de Turpin;" Beïardo's epic, "Orlando in Love" (*Italian*); and Ariosto's epic of "Orlando Mad" (*Italian*).

Roland, after slaying Angoulaffre, the Saracen giant, in single combat at Fronsac, asked for his reward the hand of Aude, daughter of Sir Gerard and lady Guibourg; but the marriage never took place, as Roland fell at Roncesvalles, and Aude died of a broken heart.—"*Croquemitaine*," xi.

A Roland for an Oliver. A blow for a blow, tit for tat. Roland and Oliver were two of the paladins of Charlemagne, whose exploits are so similar that it is very difficult to keep them distinct. What Roland did Oliver did, and what Oliver did Roland did. At length the two met in single combat, and fought for five consecutive days on an island in the Rhine, but neither gained the least advantage. (*See* in "La Légende des Siècles," by Victor Hugo, the poem entitled "Le Mariage de Roland.")

The etymologies connecting the proverb with Charles II., General Monk, and Oliver Cromwell are wholly unworthy of credit, for even Shakespeare alludes to it: "England all Olivers and Rolands bred" ("1 Henry VI.," i. 2); and Edward Hall, the historian, almost a century before Shakespeare, writes—

> But to have a Roland to resist an Oliver, he sent solempne ambassadors to the kyng of Englande, offeryng hym hys doughter in mariage.—"*Henry VI.*" (*See* Oliver; Breche.)

Faire le Roland. To swagger.

To die like Roland. To die of starvation or thirst. It is said that Roland the great paladin, set upon in the defile of Roncesvalles, escaped the general slaughter, and died of hunger and thirst in seeking to cross the Pyrenees.

> Post ingentem Hispano'rum cædem propë Pyrenæi saltus juga....siti miserrimë extinctum. Indë nostri intolera'bili siti et immi'ti volentës significa'rë se torquēri, face'rë aiunt, Rolandi morte se perirë.—*John de la Bruiere Champie*, "*Re Cibaria*," xvi. 5.

Like the blast of Roland's horn. When Roland was set upon by the Gascons at Roncesvallës, he sounded his horn to give Charlemagne notice of his danger. At the third blast it cracked in two, but so loud was the blast that birds fell dead and the whole Saracen army was panic-struck. Charlemagne heard the sound at St. Jean Pied de Port, and rushed to the rescue, but arrived too late.

> Oh for one blast of that dread horn
> On Fontarabian echoes borne,
> That to king Charles did come.
> *Sir Walter Scott*, "*Marmion*," vi. 23.

Song of Roland. Part of the "Chansons de Geste," which treat of the achievements of Charlemagne and his paladins. William of Normandy had it sung at the head of his troops, when he came to invade England.

Song of Roland. When Charlemagne had been six years in Spain, by the advice of Roland, his nephew, he sent Ganelon on an embassy to Marsillus, the pagan king of Saragossa. Ganelon, out of jealousy, betrayed to Marsillus the route which the Christian army designed to take on its way home, and the pagan king arrived at Roncesvallës just as Roland was conducting through the pass a rear-guard of 20,000 men. Roland fought till 100,000 Saracens lay slain, and only fifty of his own men survived. At this juncture another army, consisting of 50,000 men, poured from the mountains. Roland now blew his enchanted horn, and blew so loudly that the veins of his neck started. Charlemagne heard the blast, but Ganelon persuaded him that it was only his nephew hunting the deer. Roland died of his wounds, but in dying threw his trusty sword Durandal into a poisoned stream, where it still remains.

Roland de Vaux (*Sir*). Baron of Triermain, who wakes Gyneth from her long sleep of 500 years and marries her.—*Sir Walter Scott*, "*Bridal of Triermain*."

Rolandseck Tower, opposite the Drachenfels. The legend is that when Roland went to the wars, a false report of his death was brought to his betrothed, who retired to a convent in the isle of Nonnewërth. When Roland returned home flushed with glory and found that his lady-love had taken the veil, he built the castle which bears his name, and overlooks the nunnery, that he might at least see his heart-treasure, lost to him for ever.

Rolls (*Chancery Lane, London*). So called from the records kept there in rolls of parchment. The house was originally built by Henry III. for converted Jews, and was called "Domus Conversō'rum." It was Edward III. who appropriated the place to the conservation of records.

Glover's Roll. A copy of the lost "Roll of Arms" made by Glover, Somerset herald. It is a roll of the arms borne by Henry III., his princes of the blood, barons, and knights, between 1216 and 1272.

The Roll of Caerlaverock. An heraldic poem in Norman-French, reciting the names and arms of the knights present at the siege of Caerlaverock, in 1300.

Rollrich or Rowldrich Stones, near Chipping Norton (*Oxfordshire*). A number of large stones in a circle, which tradition says are *men* turned to stone. The highest of them is called *the King*, who "would have been king of England, if he could have caught sight of Long Compton, which may be seen a few steps further on; five other large stones are called the knights, and the rest common soldiers.

Rolly-polly (pron. *roul-y poul-y*). A crust with jam rolled up into a pudding; a little fat child. Rolly is a thing rolled with the diminutive added. Polly is fine flour, or flour bolted, whence our *pollen* (Latin, *pollis*, dust). The whole word means "a little fine flour rolled into a little pudding." In some parts of Scotland the game of nine-pins is called *rouly-pouly*.

Roma'ic. Modern or Romanised Greek.

Roman (*The*).

Jean Dumont, the French painter, *le Romain.* (1700-1781.)

Stephen Picart, the French engraver, *le Romain.* (1631-1721.)

Giulio Pippi, *Giulio Romano.* (1492-1546.)

Adrian van Roomen, the mathematician, *Adria'nus Roma'nus.* (1561-1615.)

Most learned of the Romans. Marcus Terentius Varro. (B.C. 116-28.)

Last of the Romans. Rienzi. (1310-1354.)

Last of the Romans. Charles James Fox. (1749-1806.) (*See* SIDNEY.)

Ultimus Romanorum. Horace Walpole. (1717-1797.) (*See* LAST.)

Roman Birds. Eagles; so called because the ensign of the Roman legion was an eagle.

> Roma'nas avēs propria legio'num nu'mina.
> *Tacitus.*

Roman Remains in England. The most remarkable are the following:—

The pharos, church, and trenches in Dover.

Chilham Castle, Richborough, and Reculver Forts.

Silchester (Berkshire), Dorchester, and Caerleon, amphitheatres.

Hadrian's wall, from Tyne to Boulness.

The wall, baths, and Newport Gate of Lincoln.

Verulam, near St. Albans.

York (Eboracum), where Sevērus and Constantius Chlorus died, and Constantine the Great was born.

Bath, &c.

Roman des Romans. A French version of "Am'adis of Gaul," greatly extended, by Gilbert Saunier and Sieur de Duverdier.

Roman de Chevalier de Lyon, by Maître Wace, canon of Caen in Normandy, and author of "Le Brut." The romance referred to is the same as that entitled "Ywain and Gawain."

Roman de la Rose. (*See* ILIAD, the French.)

Romance. A tale in prose or verse the incidents of which are hung upon what is marvellous and fictitious.

These tales were originally written in the Romance language (*q.v.*), and the expression, "In Romance we read," came in time to refer to the tale, and not to the language in which it was told.

Romance of Chivalry may be divided into three groups:—(1) That relating to Arthur and his Round Table; (2) that relating to Charlemagne and his paladins; (3) that relating to Am'adis and Pal'merin. In the first are but few fairies; in the second they are shown in all their glory; in the third (which belongs to Spanish literature) we have no fairies, but the enchantress Urganda la Desconeci'da.

Romanes'que (3 syl.).

In *painting.* Fanciful and romantic, rather than true to nature.

In *architecture.* Byzantine, Lombard, Saxon, and indeed all the debased Roman

styles, between the time of Constantine (350) and Charlemagne (800).

In *literature*. The dialect of Languedoc, which smacks of the Romance.

Roman'ic or *Romance* **Languages.** Those modern languages which are the immediate offspring of Latin, as the Italian, Spanish, Portuguese, and French. Early French is emphatically so called; hence Bouillet says: "Le roman était universellement parlé en Gaule au dixième siècle."

> Frankis speech is called Romance,
> So says clerks and men of France.
> *Robert de Brunn.*

Ro'manism. Popery, or what resembles popery, the religion of modern Rome.

Romantic means like Rome, in the Roman style, because European fiction was first written in the Romance languages, or the languages based on the Latin. (*See* ROMANCE.)

Roman'tic School. The name assumed, at the beginning of the present century, by a number of young poets and critics in Germany, who wished to redeem poetry and art from the trammels of French pedantry.

Romantic School of France. A similar movement made in France about thirty years later. Lamartine and Victor Hugo are its best exponents.

Roma'nus (*St.*), a Norman bishop of the seventh century, is depicted fighting with a dragon, in allusion to the tale that he miraculously conquered a dragon which infested Normandy.

Roma'ny. Gipsy language, the speech of the Roma or Zinca'li.

Rome. The etymology of this word from *Roma*, the mother of Romulus and Remus, or from *Rom'ulus* the legendary founder, or from *ruma* (a dug) in allusion to the fable of the wolf suckling the outcast infants, is wholly worthless. Niebuhr derives it from the Greek word *rhoma* (strength), a suggestion confirmed by its other name Valentia, from *valens* (strong). Michelet prefers *Rumo*, the ancient name of the river Tiber.

Rome was not built in a day. Achievements of great pith and moment are not accomplished without patient perseverance and a considerable interval of time. The French say *Grand bien ne vient pas en peu d'heures*, but the English proverb is to be found in the French also: *Rome n'a pas été faite en un jour.* (1615.)

Founder of Rome. (1) Romulus, the legendary founder, B.C. 752; (2) Camillus was termed the *Second Romulus*, for saving Rome from the Gauls, B.C. 365; (3) Caius Ma'rius was called the *Third Romulus*, for saving Rome from the Teuto'nës and Cimbri, B.C. 101.

From Rome to May. A bantering expression equivalent to the following:—"From April to the foot of Westminster bridge;" "Inter pascha Rennesque feror ("Reinardus," ii. 690); "Inter Cluniacum et Sancti festa Johannis obit" ("Reinardus," iv. 972); "Cela s'est passé entre Maubeuge et la Pentecôte."

Oh that all Rome had but one head, that I might strike it off at a blow! Caligula, the Roman emperor, is said to have uttered this amiable sentiment.

When you go to Rome, do as Rome does—i.e., Conform to the manners and customs of those among whom you live, and don't wear a brown hat in Friesland. St. Mon'ica and her son St. Augustine bishop of Hippo, being at Milan, asked St. Ambrose his advice on the following point: At Rome they fast on Saturday, but not so at Milan; which practice ought to be observed? To this the Milan saint replied, "When I am at Milan, I dine, as they do at Milan; but when I go to Rome, I do as Rome does."—*Epistle* xxxvi.

Rome's best wealth is patriotism. So said Mettius Curtius, when he jumped into the chasm which the soothsayers gave out would never close till Rome threw therein "its best wealth."

Book of Rome. Books of romance. (*See* ROMANCE.)

> Yt ys in the Boke of Rome,
> Ther was no knyght of Kyrstendome
> That jorney durst crave.
> "*Torrent of Portugal*," p. 6.

Romeo and Juliet (*Shakespeare*). The story is taken from a poetical version by Arthur Brooke of Boisteau's novel called "Rhomeo and Julietta." Boisteau borrowed the main incidents from a story by Luigi da Porto, of Vicenza (1535), entitled "La Giulietta." In many respects it resembles the "Ephesi'aca" (in ten books) of Ephe'sius Xenophon, whose novel recounts the loves of Habroco'mas and Anthia.

Romeo. A devoted lover; a lady's

man; from Romeo in Shakespeare's tragedy. (*See* ROMEO AND JULIET.)

James in an evil hour went forth to woo
Young Juliet Hart, and was her Romeo.
Crabbe, "Borough."

Rom'ulus. *We need no Romulus to account for Rome.* We require no hypothetical person to account for a plain fact. This is said of characters invented to make out an etymology, as Hurleigh Burleigh, to account for our word "Hurly-burly" (*q.v.*).

Ron. The name of prince Arthur's spear, made of ebony.

His spere he nom [*took*] an honde, tha Ron wes thaten [*called*]. *Layamon, "Brut" (12th cent.).*

Ronald. Lord Ronald gave lady Clare a lily-white doe as a love-token, and the cousins were to be married on the following day. Lady Clare opened her heart to Alice the nurse, and was then informed that she was not lady Clare at all, but the nurse's child, and that lord Ronald was rightful heir to the estate. "Lady" Clare dressed herself as a peasant, and went to reveal the mystery to her lord. Ronald replied, "If you are not the heiress born, we will be married to-morrow, and you shall still be lady Clare.—*Tennyson.*

Roncesval'les (4 syl.). A defile in the Pyrenees, famous for the disaster which here befell the rear of Charlemagne's army, in the return march from Saragossa. Ganelon betrayed Roland, out of jealousy, to Marsillus, king of the Saracens, and an ambuscade attacking the Franks killed every man of them. Amongst the slain were Roland, Oliver, Turpin, and Mitaine the emperor's godchild. An account of this attack is given in the Epilogue of "Croquemitaine;" but the historical narrative is derived from Eginhard.

Rondib'ilis. The physician consulted by Panurge in "Gargantua and Pantag'ruel," by Rabelais.

Rondo. *Father of the Rondo.* Jean Baptiste Davaux; but Gluck was the first to introduce the musical rondo into France, in the opera of "Orpheus."

Ron'yon or *Ronion.* A term of contempt to a woman. It is the French *rogneux*, scabby, mangy.

You rag! you baggage! you poulcat! you ronyon! out! out!
Shakespeare, "Merry Wives of Windsor," iv. 3.

"Aroint thee, witch!" the rump-fed ronyon cries.
Shakespeare, "Macbeth," i. 3.

Rood Lane (*London*). So called from a rood or "Jesus on the cross" placed there, and in Roman Catholic times held in great veneration.

Rook's Hill, Lavant, Chichester, celebrated for the local tradition that the golden calf of Aaron is buried there.

Rook'ery (3 syl.). Any low neighbourhood frequented by thieves and vagabonds. A person fleeced or liable to be fleeced is a pigeon, but those who prey upon these "gulls" are called rooks.

Rooky Wood. Not the wood where rooks do congregate, but the *misty* or dark wood. The verb *reek* (to emit vapour) had the preterite *roke, rook,* or *roak*; hence Hamilton, in his "Wallace," speaks of the "rooky mist."

Light thickens, and the crow
Makes wing to the rooky wood.
Shakespeare, "Macbeth" iii. 2.

Room. *Your room is better than your company,* occurs in Green's "Quip for an Upstart Courtier."

Roost. *Gone to roost*—gone to bed.

The chouch and crow to roost are gone.
Glee (words by Joanna Baillie, music by Bishop).

Rope. *You carry a rope in your pocket* (*French*). Said of a person very lucky at cards, from the superstition that a bit of rope with which a man has been hanged, carried in the pocket, secures luck at cards.

"You have no occupation?" said the Bench, inquiringly, to a vagabond at the bar. "Beg your worship's pardon," was the rejoinder; "I deal in bits of halter for the use of gentlemen as plays."—*The Times (French correspondent).*

She is on her high ropes. In a distant and haughty temper. The allusion is to a rope-dancer, who looks down on the spectators. The French say, *Etre monté sur ses grands chevaux:* "To be on your high horse."

Rope-dancer (*The*). Yvo de Grentmesnil, the crusader, one of the leaders of Robert, duke of Normandy's party against Henry I. of England.

Ivo was one of those who escaped from Antioch when it was besieged. He was let down by a rope over the wall, and hence called "The Rope Dancer."
Gentleman's Magazine.

Rope-dancers. Jacob Hall, in the reign of Charles II., greatly admired by the Duchess of Cleveland.

Richer, the celebrated rope-dancer at Sadler's Wells (1608).

Signora Violantë, in the reign of queen Anne.

The Turk who astonished every one that saw him, in the reign of George II.

Froissart (vol. iv., ch. 38, fol. 47) tells us of "a mayster from Geane," who either slid or walked down a rope suspended to the highest house on St. Michael's Bridge and the tower of Our Lady's Church, when Isabel of Bavaria made her public entry into Paris. Some say he descended dancing, placed a crown on Isabel's head, and then re-ascended.

A similar performance was exhibited in London, February 19th, 1546, before Edward VI. The rope was slung from the battlements of St. Paul's steeple. The performer of this feat was a man from Aragon.

The same trick was repeated when Felipe of Spain came to marry queen Mary. (*See* Holinshed, "Chronicle," iii., p. 1121.)

Rope-walk (*barristers' slang*). Old Bailey practice. Thus "gone into the rope-walk" means, he has taken up practice in the Old Bailey.

Roper. Margaret Roper was buried with the head of her father, Sir Thomas More, in her arms.

> Her, who clasped in her last trance
> Her murdered father's head.—*Tennyson.*

Mistress Roper. A cant name given to the *Marines* by British sailors. The wit, of course, lies in the awkward way that marines handle the ship's ropes.

To marry Mistress Roper is to enlist in the Marines.

Roque (1 syl.). A blunt, feeling old man in the service of Donna Floranthë. —*George Colman, "The Mountaineers."*

Saint Roque. Patron saint of those who suffer from plague or pestilence; this is because "he worked miracles on the plague-stricken, while he was himself smitten with the same judgment."

Roque Guinart. A famous robber, whose true name was Pédro Rocha Guinarda, leader of *los Nicerros*, which, with the *los Cadelles*, levied heavy contributions on all the mountain districts of Catalo'nia in the seventeenth century. He was a Spanish Rob Roy, and was executed in 1616.—*Pellicer.*

Roquelaure. A cloak; so called from the duke de Roquelaure (George II.).

> "Your honour's roquelaure," replied the corporal, "has not once been had on since the night before your honour received your wound."—*Sterne, "Tristram Shandy" (Story of Le Fevre).*

Ros-crana. Daughter of Cormac king of Moi-lena, wife of Fingal.—*Ossian, "Temora,"* iv.

Ro'sa (*Salva'tor*). An Italian painter, noted for his scenes of savage nature, gloomy grandeur, and awe-creating magnificence. (1615-1673.)

> Whate'er Lorrain light touched with softened hue
> Or savage Rosa dashed, or learnëd Poussin drew.
> *Thomson, "Castle of Indolence,"* canto i.

Rosa'lia or *St. Rosalie.* A native of Palermo, who was carried by angels to an inaccessible mountain, where she lived for many years in the cleft of a rock, a part of which she wore away with her knees in her devotions. If any one doubts it, let him know that a rock with a hole in it may still be seen, and folks less sceptical have built a chapel there, with a marble statue, to commemorate the event.

> That grot where olives nod,
> Where, darling of each heart and eye,
> From all the youths of Sicily
> St. Rosalie retired to God.
> *Sir Walter Scott, "Marmion,"* i. 23.

St. Rosalia, in Christian art, is depicted in a cave with a cross and skull, or else in the act of receiving a rosary or chaplet of roses from the Virgin.

Ros'alind. Daughter of the banished duke, but brought up with Celia in the court of Frederick, the duke's brother, and usurper of his dominions. When Rosalind fell in love with Orlando, duke Frederick said she must leave his house and join her father in the forest of Arden. Celia resolved to go with her, and the two ladies started on their journey. For better security they changed their names and assumed disguises; Celia dressed herself as a peasant-girl, and took for the nonce the name of Aliena; Rosalind dressed as her brother, and called herself Gan'imed. They took up their quarters in a peasant's cottage, where they soon encountered Orlando, and (to make a long tale short) Celia fell in love with Oliver, and Rosalind obtained her father's consent to marry Orlando.—*Shakespeare, "As You Like It."*

Ros'alind, in the "Shepherds' Calendar," is the maiden vainly beloved by Colin Clout, as her choice was fixed on a shepherd named Menalcas. (*See below.*)

Ros'alinde (3 syl.). The anagram of "Rose Danil" or "Rose Daniel," with whom Spenser was in love, but the young lady married John Florio, lexicographer. In the "Shepherds' Calendar" Rose is called "Rosalinde," and Spenser calls

himself "Colin Clout." Shakespeare introduces John Florio in "Love's Labour's Lost" under the imperfect anagram of Holofernes (*Hnes Floreo*).

Ros'aline (3 syl.). A negress of sparkling wit and great beauty, attending on the princess of France, and loved by Lord Biron', a nobleman in the suite of Ferdinand king of Navarre.—*Shakespeare, "Love's Labour's Lost."*

Ros'amond (*Fair*). Higden, monk of Chester, says—"She was the fayre daughter of Walter lord Clifford, concubine of Henry II., and poisoned by queen Elianor A.D. 1177. Henry made for her a house of wonderfull working, so that no man or woman might come to her. This house was named Labyrinthus, and was wrought like unto a knot in a garden called a maze. But the queen came to her by a clue of thredde, and so dealt with her that she lived not long after. She was buried at Godstow, in an house of nunnes, with these verses upon her tombe:—

"Hic jacet in tumba Rosa mundi, non Rosa munda:
Non redolet, sed olet, quæ redole're solet."

Here Rose the graced, not Rose the chaste, reposes;
The smell that rises is no smell of roses.—E. C. B.

*** Rosamond Clifford is introduced by Sir Walter Scott in two of his novels—"The Talisman" and "Woodstock."

Jane Clifford was her name, as books aver;
Fair Rosamond was but her *nom de guerre*,
Dryden, Epilogue to "Henry II."

Rosa'na. Daughter of the queen of Armenia. She aided the three sons of St. George to quench the seven lamps of the Knight of the Black Castle.—*"The Seven Champions of Christendom,"* ii. 8-9. (*See* LAMPS.)

Ro'sary (*the rose article*). A name given to the bead-roll employed by Roman Catholics for keeping count of their repetitions of certain prayers. It consists of three parts, each of which contains five mysteries connected with Christ or his virgin mother. The entire roll consists of 150 *Ave Marias*, 15 *Pater Nosters*, and 15 doxologies. The word is said by some to be derived from the chaplet of beads, perfumed with roses, given by the Virgin to St. Dominic; Others say the first chaplet of the kind was made of rosewood; others, again, maintain that it takes its name from St. Ro'salie; and some think it is named from the "Mystical Rose," one of the titles of the Virgin. The set is sometimes called "fifteens," from its containing fifteen "doxologies," fifteen "Our Fathers," and 10 times 15 or 150 "Hail Maries."

Ros'ciad. A satire published by Charles Churchill in 1761; it canvasses the faults and merits of the metropolitan actors.

Ros'cius. A first-rate actor; so called from the Roman Roscius, unrivalled for his grace of action, melody of voice, conception of character, and delivery. He was paid thirty pounds a day for acting; Pliny says four thousand a year, and Cicero says five thousand.

What scene of death hath Roscius now to act?
Shakespeare, "3 Henry VI.," v. 6.

Another Roscius. So Camden terms Richard Burbage. (1566-1619.)

The British Roscius. Thomas Betterton, of whom Cibber says, "He alone was born to speak what only Shakespeare knew to write." (1635-1710.)

David Garrick. (1716-1779.)

The Roscius of France. Michel Boyron, generally called Baron. (1653-1729.)

The Young Roscius. William Henry West Betty, who in fifty-six nights realised £34,000. (Died 1874, aged 84.)

Rose. Sir John Mandeville says—A Jewish maid of Bethlehem (whom Southey names Zillah) was beloved by one Ham'uel, a brutish sot. Zillah rejected his suit, and Hamuel vowed vengeance. He gave out that Zillah was a demoniac, and she was condemned to be burnt; but God averted the flames, the stake budded, and the maid stood unharmed under a rose-tree full of white and red roses, then "first seen on earth since Paradise was lost."

Rose. An emblem of England. It is also the cognizance of the Richmonds, hence the rose in the mouth of one of the foxes which support the shield in the public-house called the "Holland Arms," Kensington. The daughter of the duke of Richmond (lady Caroline Lennox) ran away with Mr. Henry Fox, afterwards baron Holland of Foxley. So the *Fox* stole the *Rose* and ran off with it.

Rose, for Rose-noble. A coin struck in 1344, under Edward III.; so called because it had a rose, the badge of the Lancastrians and Yorkists.

De la pistole,
De la guinée, et de l'obole,
Du louis d'or, du ducaton,
De la rose, et du patagon.
Jacques Moreau, in "Virgile Travesti."

The Rose Alley ambuscade. The attack on Dryden by hired ruffians in the employ of Rochester and the duchess of Portsmouth, December 18, 1679. This scandalous outrage was in revenge of a satire by Mulgrave, erroneously attributed to Dryden.

Attacks of this kind were not uncommon in "the age of chivalry;" witness the case of Sir John Coventry, who was waylaid and had his nose slit by some young men of rank for a reflection on the king's theatrical amours. This attack gave rise to the "Coventry Act" against maiming and wounding. Of a similar nature was the cowardly assassination of Mr. Mountford, in Norfolk Street, Strand, by lord Mohun and captain Hill, for the hypothetical offence of his admiration for Mrs. Bracegirdle.

The Rose Coffee-house, formerly called "The Red Cow," and subsequently "Will's," at the western corner of Bow Street, where John Dryden presided over the literature of the town. "Here," says Malcolm, "appeal was made to him upon every literary dispute."—*Spence, "Anecdotes,"* p. 263.

This coffee-house is referred to as "Russell Street Coffee-house," and "The Wits' Coffee-house."

> Will's continued to be the resort of the wits at least till 1710. Probably Addison established his servant [Button] in a new house about 1712.—*Spence, "Anecdotes,"* p. 263.

This Button had been a servant of the countess of Warwick, whom Addison married; and Button's became the headquarters of the Whig *literati*, as Will's had been of the Tory.

The Red Rose, says Sir John Mandeville, sprang from the extinguished brands heaped around a virgin martyr at Bethlehem.

The Red Rose, as a public-house sign. Camden says the red rose was the accepted badge of Edmund, first earl of Lancaster. It was also the cognizance of Edmund Crouchbacke, second son of Henry III.; and of John of Gaunt, fifth duke of Lancaster, in virtue of his wife, who was godchild of Edmund Crouchbacke, and his sole heir. (*See above.*)

The White Rose, says Sir John Mandeville, sprang from the unkindled brands heaped around the virgin martyr at Bethlehem. (*See* ROSE.)

The White Rose, as a public-house sign, was *not* first adopted by the Yorkists during the contest for the crown, as Shakespeare says; it was an hereditary cognizance of the House of York, and had been borne by them ever since the title was first created. It was adopted by the Jacobins as an emblem of the Pretender, because his adherents were obliged to abet him *sub rosa* (in secret).

Rose in Christian art. The attribute of St. Dorothe'a, who carries roses in a basket; of St. Casilda, St. Elizabeth of Portugal, and St. Rose of Viterbo, who carry roses either in their hands or caps. St. Rosa'lia, St. An'gelus, St. Rose of Lima, St. Ascylus, St. Victoria, &c., wear crowns of roses.

> Rose, elle a vecu ce que vivent les roses
> L'espace d'un matin.
> *Malherbe, "A Mad. du Perrier, sur la mort de sa fille."*
> Like other roses, thy sweet rose survived
> While shone the morning sun, then drooped and died.
> E. C. B.

The Wars of the Roses. A civil contest that lasted thirty years, in which eighty princes of the blood, a larger portion of the English nobility, and some 100,000 common soldiers were slain. It was a contest between the Lancastrians and Yorkists, whose supporters wore in their caps as badges a red or white rose; the cognizance of the House of Lancaster being *The rose gules,* and of the House of York *The rose argent.* (1455-1485.)

Under the rose ("sub rosa"). In strict confidence. Cupid gave Harpoc'rates (the god of silence) a rose, to bribe him not to betray the amours of Venus. Hence the flower became the emblem of silence. It was for this reason sculptured on the ceilings of banquet-rooms, to remind the guests that what was spoken *sub vino* was not to be uttered *sub divo.* In 1526 it was placed over confessionals. The banquet-room ceiling at Haddon Hall is decorated with roses.

Rose of Jericho. Also called *Rosa Mariæ* or *Rose of the Virgin.*

Rose-noble. An ancient gold coin, worth 6s. 8d., struck in the reign of Edward III., and stamped with the figure of a rose (1334). (*See* ROSE, p. 763, col. 2.)

Rose-wood. So called because when cut it yields a perfume like that of roses.

Ro'semary is *Ros-mari'nus* (sea-dew), and is said to be "useful in love-making." The reason is this: Both Venus the love-goddess, and Rosemary or sea-dew, were offspring of the Sea; and as Love is

Beauty's son, Rosemary is his nearest relative.

> The sea his mother Venus came on;
> And hence some reverend men approve
> Of rosemary in making love.
> *Butler, "Hudibras,"* pt. ii., c. 1.

Rosemary, an emblem of remembrance. Thus Ophelia says, "There's rosemary, that's for remembrance." According to ancient tradition this herb strengthens the memory. As Hungary water it was once very extensively taken to quiet the nerves. It was much used in weddings, and to wear rosemary in ancient times was as significant of a wedding as to wear a white favour. When the Nurse in "Romeo and Juliet" asks, "Doth not rosemary and Romeo begin both with a [*i.e.*, one] letter?" she refers to these emblematical characteristics of the herb. In the language of flowers it means "Fidelity in love."

Rosemary Lane (*London*), now called *Royal Mint Street.*

Ro'sencran'tz & Guild'enstern. Time-serving courtiers, willing to betray any one, and do any "genteel" dirty work to please a king.—*Shakespeare, "Hamlet."*

Roset'ta (*Africa*). The orchards of Rosetta are filled with turtle-doves.

> Now hangs listening to the doves
> In warm Rosetta.
> *T. Moore, "Paradise and the Peri."*

The Rosetta Stone. A stone found in 1799 by M. Boussard, a French officer of Engineers, in an excavation made at Fort St. Julien, near Rosetta. It has an inscription in three different languages—the hieroglyphic, the demotic, and the Greek. It was erected B.C. 195, in honour of Ptolemy Epiph'anës, because he remitted the dues of the sacerdotal body. The great value of this stone is that it furnished the key whereby the Egyptian hieroglyphics have been deciphered.

Rosicru'cians not *rosa crux*, rose cross; but *ros crux*, dew cross. Dew was considered by the ancient chemists as the most powerful solvent of gold; and *cross* in alchemy is the synonym of light, because any figure of a cross contains the three letters L V X (light). "Lux" is the meastruum of the red dragon (*i.e.*, corporeal light), and this gross light properly digested produces gold, and dew is the digester. Hence the Rosicrucians are those who use dew for digesting lux or light, for the purpose of coming at the philosophers' stone.

> As for the Rosycross philosophers,
> Whom you will have to be but scrcerers,
> What they pretend to is no more
> Than Trismegistus did before,
> Pythagoras, old Zoroaster,
> And Apollonius their master.
> *Butler, "Hudibras,"* pt. ii. 3.

Ross (*Celtic*). A headland; as Roslin, Culross, Rossberg, Montrose, Roxburgh, Ardrossan, &c.

Ross, from the Welsh *rhos*, "a moor;" found in Welsh and Cornish names, as Rossall, Rusholme, &c.

The Man of Ross. A name given to *John Kyrle*, a native of Whitehouse, in Gloucestershire. He resided the greater part of his life in the village of Ross, Herefordshire, and died 1724.

> Who taught that heaven-directed spire to rise?
> "The Man of Ross," each lisping babe replies.
> *Pope, "Moral Essays."*

Rosse (2 syl.). A famous sword which the dwarf Elberich gave to Otwit, king of Lombardy. It struck so fine a cut that it left no "gap." It shone like glass, and was adorned with gold. (*See* BALMUNG.)

> This sword to thee I give: it is all bright of hue;
> Whatever it may cleave, no gap will there ensue,
> From Al'mari I brought it, and Rossë is its name;
> Wherever swords are drawn, 'twill put them all to shame.
> *"The Heldenbuch."*

Ross'el. One of Reynard's sons. The word means "reddish."—*"Reynard the Fox."*

Rossignol (French). *Rossignol d'Arcadie.* A donkey; so called because its *bray* is quite as remarkable as the nightingale's song, and Arcadia is called the land of asses and fools. (*See* FEN-NIGHTINGALE.)

Ros'trum. A pulpit; properly the beak of a ship. In Rome, the pulpit from which orators addressed the public was ornamented with the rostra or ship-prows taken from the Carthaginians.

Ro'ta or *Rota-men.* A political club that met at the "Turk's Head," in New Palace Yard, Westminster, where they discussed and drew up a popular form of commonwealth, the elements of which will be found in Harrington's "Oce'ana." It was called Rota because a third part of the members were *voted out* by ballot every year, and were not eligible for re-election for three years.

Rota Aristote'lica (Aristotle's Wheel). A problem in mechanics founded on the motion of a wheel about its axis. It was first noticed by Aristotle.

Rote. *To learn by rote* is to learn by turning words round and round in the memory as a wheel. To "learn by heart" is to learn thoroughly (French, *apprendre par cœur*). Shakespeare speaks of the "heart of loss," meaning *entire loss*, and to love with "all our heart" is to love thoroughly. (Latin, *rota*, a wheel.)

Rothschild *(Red Shield).* Mayer Amschel, in 1763, made his appearance in Hanover barefoot, with a sack on his shoulders and a bundle of rags on his back. Successful in trade, he returned to Frankfort and set up a small shop, over which hung the signboard of a *red shield.* As a dealer in old coins he became known to William I., elector of Hesse-Cassel, who appointed him confidential agent. The serene elector being compelled to fly his country, Mayer Amschel took charge of his cash, amounting to £250,000. When Napoleon was banished to Elba, and the elector returned, Amschel was dead, but his son Anselm restored the money—an act of noble honesty which the elector mentioned at the Congress of Vienna. Hence arose the greatness of the house which assumed the name of the Red Shield. In 1863 Charles received six millions sterling as his personal share and retiring pension from the firm of the five brothers.

Rotten Row. Muster row. Camden derives the word from *rotteran* (to muster); hence *rot*, a file of six soldiers. Another derivation is the Norman *Ratten Row* (roundabout way), being the way corpses were carried to avoid the public thoroughfares. Others suggest *Route du roi;* or that it is so called from the soft material with which the road is covered.

Roué. The profligate duke of Orléans, regent of France, first used this word in its modern sense. It was his ambition to collect round him companions as worthless as himself, and he used facetiously to boast that there was not one of them who did not deserve to be broken on the *wheel*—that being the most ordinary punishment for malefactors at the time; hence these profligates went by the name of Orleans' roués or wheels. The most notorious roués were the dukes of Richelieu, Broglie, Biron, and Brancas, together with Canillac and Nocé. In England, the dukes of Rochester and Buckingham.

A notorious roué. A libertine. (*See* ROUÉ.)

Rouen. *Aller à Rouen.* To go to ruin. The French are full of these puns, and our merry forefathers indulged in them also.

(1) *Il a fait son cours à Asnières.* He knows nothing; he graduated at Dunse college.

(2) *Aller à Cachan.* To give leg-bail, or "se cacher" [de ses créanciers]; to go to Hyde Park.

(3) *Aller à Dourdan.* To go to be whipped (*douder*, être battu); to be on the road to Flogny.

(4) *Vous êtes de Lagny, vous n'avez par hâte.* I see you are a man of Laggon. Don't hurry yourself, Mr. Slowcoach.

(5) *Il est de Lunel, Il a une chambre à Lunel, Il est des Luniers d'Orléans,* or *Il est Logé à la Lune.* He is a lunatic.

(6) *Envoyer à Mortaigne.* To be slain, or sent to Deadham.

(7) *Aller à Patras.* To die; to be gathered to one's fathers (*ad patres*).

(8) *Aller à Versailles.* To be going to the bad. Here the pun is between *Versa*-illes and *renverser.* This wretched pun is about equal to such a phrase as Going to Downham.

The Bloody Feast of Rouen (1356). Charles the Dauphin gave a banquet to his private friends at Rouen, to which his brother-in-law Charles the Bad was invited. While the guests were at table king Jean entered the room with a numerous escort, exclaiming, "Traitor, thou art not worthy to sit at table with my son!" Then turning to his guards, he added, "Take him hence! By holy Paul I will neither eat nor drink till his head be brought me!" Then seizing an iron mace from one of the men-at-arms, he struck another of the guests between the shoulders, exclaiming, "Out, proud traitor! by the soul of my father thou shalt not live!" Four of the guests were beheaded on the spot.

Rouge Croix. One of the pursuivants of the heraldic establishment; so called from the red cross of St. George, the patron saint of England.

Rouge Dragon. The pursuivant founded by Henry VII.; it was the

ensign of Cadwaladyr, the last king of the Britons, an ancestor of Henry Tudor.

Rouge et Noir (French, *red and black*). A game of chance; so called because of the red and black diamond marked on the board. The dealer deals out to noir first till the sum of the pips exceeds thirty, then to rouge in the same manner. That packet which comes nearest to thirty-one is the winner of the stakes.

Rough. *To rough at cards* is to trump a suit. Ruff means a trump or court card (Dutch, *troef*).

The Roughs. The coarse, ill-behaved rabble, without any of the polish of good-breeding.

Rough and Ready. So General Zachary Taylor, twelfth president of the United States, was called. (1786-1850.)

Rough-hewn. Shaped in the rough, not finished, unpolished, ill-mannered, raw; as a "rough-hewn seaman" (Bacon); a "rough-hewn discourse" (Howel).

> There is a divinity that shapes our ends,
> Rough-hew them how we will.
> *Shakespeare, "Hamlet," v. 2.*

Rough-shod. *Riding rough-shod over one.* Treating one without the least consideration. The allusion is to riding a horse rough-shod.

Rou'mans (2 syl.). The people of Rouma'nia.

Round. A watchman's beat. He starts from one point, and comes round again to the same place.

Round about way.

> Going all round the world to get to Warminster.
> *Wiltshire proverb.*

Round. To whisper. (Saxon, *runian;* German, *raunen,* to whisper). (*See* ROUNDED.)

That lesson which I will round you in the ear—which I will whisper in your ear.—*Bunyan, "Pilgrim's Progress."*

> France....rounded in the ear with [by]....commodity [self-interest] hath resolved to [ou] a most base....peace.—*Shakespeare, "King John," ii. 1.*

> And ner the feend he drough as nought ne were,
> Ful privëly, and rounëd in his eere,
> "Herkë, my brother, herkë, by thi faith.....
> *Chaucer, "Canterbury Tales," 7132.*

Round men in the square holes, and *square men in the round holes.* The wrong men in the wrong place; especially applied to government officials. The expression was first used in 1855, by Mr. Layard, speaking of the "Administration Reform Association." The allusion is to such games as cribbage, German tactics, &c.

A good round sum. A large sum of money. Shakespeare says the Justice has a "big round belly, with good capon lined;" and the notion of puffed out or bloated is evidently the idea of Shylock when he says to Bassa'nio, "'Tis a good round sum."

In round numbers. In whole numbers, without regarding the fractions. Thus we say the population of the British Isles is thirty millions in round numbers, and that of London three millions. The idea is that what is round is whole or perfect, and of course fractions, being broken numbers, cannot belong thereto.

To walk the Round. The lawyers used frequently to give interviews to their clients in the Round Church; and "walking the Round" meant loitering about the Round Church, under the hope of being hired for a witness.

Round Dealing. Honest straightforward dealing, without branching off into underhand tricks, or deviating from the straight path into the bye-ways of finesse.

> Round dealing is the honour of man's nature.—*Bacon.*

Round Robin. A petition or protest signed in such a way that no name heads the list. Of course, the signatures are placed in a circular form. The device is French, and the term is a corruption of *rond* (round) *ruban* (a ribbon). It was first adopted by the officers of government as a means of making known their grievances.

Round Table. Made by Merlin at Carduel for Uter Pendragon. Uter gave it to king Leodegraunce, of Camelyard, and king Leodegraunce gave it to Arthur when the latter married Guinever, his daughter. It seated 150 knights, and a place was left in it for the San Graal.

What is usually meant by Arthur's Round Table is a smaller one for the accommodation of twelve favourite knights. Henry VIII. showed François I. the table at Winchester, which he said was the one used by the British king.

The Round Table, says Dr. Percy, was not peculiar to the reign of king Arthur, but was common in all the ages of chivalry. Thus the king of Ireland, father of the fair Christabelle, says in the ballad—

> Is there never a knighte of my round table
> This matter will undergo? "*Sir Cauline.*"

Round Table. In the eighth year of Edward I., Roger de Mortimer established a Round Table at Kenilworth for "the encouragement of military pastimes." At this foundation 100 knights and as many ladies were entertained at the founder's expense. About seventy years later, Edward III. erected a splendid table at Windsor. It was 200 feet in diameter, and the expense of entertaining the knights thereof amounted to £100 a week.

A Round Table. A tournament. "So called by reason that the place wherein they practised those feats was environed with a strong wall made in a round form" (Dugdale). We still talk of *table-land.*

Holding a Round Table. Proclaiming or holding a grand tournament. Matthew of Paris frequently calls justs and tournaments *Hastilu'dia Mensæ Rotundæ* (lance-games of the Round Table).

Knights of the Round Table. There were 150 knights who had "sieges" at the table. King Leodegraunce brought over 100 when, at the wedding of his daughter Guinever, he gave the table to king Arthur; Merlin filled up twenty-eight of the vacant seats, and the king elected Gawaine and Tor; the remaining twenty were left for those who might prove worthy.—"*History of Prince Arthur,*" 45, 46.

Knights of the Round Table. The most celebrated are *Sirs* Acolon,* Ag'ravain, Am'oral of Wales, Ball'amore,* Banier, Beaumans,* Beleo'bus,* Bevidere, Belvour,* Bersunt,* Bliom'beris, Borre *or* Bors* (Arthur's natural son), Brandiles, Brunor, Caradoc the Chaste (the only knight who could quaff the golden cup), Col'grevance, Din'adam, Driam, Dodynas the Savage, Eric, Floll,* Galahad *or* Galaad the Modest,* Gareth,* Gaheris,* Galohalt,* Gawain *or* Gauwin the Gentle* (Arthur's nephew), Grislet,* Hector of Mares (1 syl.) *or* Ector of Marys,* Iwein *or* Ewain* (also written Yvain), Kay,* Ladynas, Lamareck *or* Lamerock*, Lancelot *or* Launcelot du Lac* (the seducer of Arthur's wife), Lanval of the Fairy Lance, Lavain, Lionell,* Lucan, Marhaus,* Melia'dus, Mordred the Traitor (Arthur's nephew), Morolt *or* Morhault of the Iron Mace, Pag'inet,* Palamede *or* Palame'dës,* Phar'amond, Pell'eas,* Pell'inore, Persaunt of Inde (meaning of the *indigo* or blue armour), Per'civall,* Peredur, Ryence, Sag'ramour le Desirus, Sa'gris,* Super'bilis,* Tor *or* Torres* (reputed son of Ariës the cowherd), Tristram *or* Tristran the Love-lorn,* Tur'quine,* Wig'alois, Wig'amor, Ywain (*see* Iwein).

*** The thirty marked with a star (*) are seated with prince Arthur at the Round Table, in the frontispiece of the "Famous History of the Renowned Prince Arthur."

> There Galaad sat with manly grace,
> Yet maiden meekness in his face;
> There Morolt of the iron mace,
> And love-lorn Tristrem there;
> And Dinadam with lively glance,
> And Lanval with the fairy lance,
> And Mordred with his looks askance,
> Brunor and Bevidere.
> Why should I tell of numbers more?
> Sir Cay, Sir Banier, and Sir Bore,
> Sir Caradoc the keen,
> The gentle Gawain's courteous lore,
> Hector de Mares, and Pell nore,
> And Lancelot, that evermore
> Looked stol'n-wise on the queen.
> *Sir Walter Scott,* "*Bridal of Triermain,*" ii. 13.

Knights of the Round Table. Their chief exploits occurred in quest of the San Graal or Holy Cup, brought to Britain by Joseph of Arimathe'a.

Rounded in the Ear. Whispered in the ear. The old word *rown, rowned* (to whisper, to talk in private). Polonius says to the King in "Hamlet"—"Let his queen-mother all alone entreat him to show his grief,—let her be rowned with him;" not blunt and loud, but *in private converse.* (*See* ROUND.)

Roundheads. Puritans; so called because they wore their hair short, while the Royalists wore long hair covering their shoulders.

> And ere their butter 'gan to coddle,
> A bullet churnd i' th' Roundhead's noddle.
> "*Mon Miracles,*" p. 43 (1656).

Roundle, in heraldry, is a charge of a round or circular form. They are of eight sorts, distinguished by their tinctures: (1) a *Bezant,* tincture "or;" (2) a *Plate,* tincture "argent;" (3) a *Torteau,* tincture "gules;" (4) a *Hurt,* tincture "azure;" (5) an *Ogress* or *Pellet,* tincture "sable;" (6) a *Golpe,* tincture "purpure;" (7) a *Guze,* tincture "sanguine;" (8) an *Orange,* tincture "tenney."

Rounfl. So the Britons called ogres, and the servants or attendants of the ogres they called *Grewnds.*

Rou'sing. *A rousing good fire.* Rousing means large, great; hence a *rousing falsehood* (mendacium magnificum); *rous,* boasting; to *rouse,* to drink

deep. "The king's rouse the heaven shall bruit" ("Hamlet," i. 2). (Dutch, *roes*, a bumper; German, *rausch*, drunkenness.)

Rou'tiers. Adventurers who made war a trade, and let themselves out to any one who would pay them. So called because they were always on the *route*, or moving from place to place. (Twelfth century.)

Rove (1 syl.). To shoot with roving arrows—*i.e.*, arrows shot out of the horizontal.

To shoot at rovers. To shoot at certain marks of the target so called; to shoot at random without any distinct aim.

> Unbelievers are said by Clobery to "shoot at rovers."—"*Divine Glimpses*," p. 4 (1659).

Running at rovers. Running wild; being without restraint.

Row (rhyme with *now*). A tumult. It used to be written *roue*, and referred to the night encounters of the roués or profligate bon-vivants whose glory it was to attack the "Charleys" and disturb the peace. (*See* ROUÉ.)

Row (rhyme with *low*). *The Row* means "Paternoster Row," famous for publishing firms and wholesale booksellers.

Row'dy (rhyme with *cloudy*). A ruffian brawler, a "rough," a riotous or turbulent fellow, whose delight is to make a row or disturbance.—*American.*

Rowe'na. A Saxon princess, and bride of Ivanhoe.—*Sir Walter Scott, "Ivanhoe."*

Rowland. (*See* ROLAND.)

Childe Rowland. Youngest brother of the "fair burd Helen." Guided by Merlin he undertook to bring back his sister from Elf-land, whither the fairies had carried her, and succeeded in his perilous exploit.—*An ancient Scotch ballad.*

> Childe Rowland to the dark tower came;
> His word was still "Fie, foh, and fum,
> I smell the blood of a Britishman."
> *Shakespeare, "King Lear," iii. 4.*

Rowley (*Thomas*). The fictitious priest of Bristol, said by Chatterton to have been the author of certain poems which he (Chatterton) published.

Roxa'na, in the "Rival Queens," by Nathaniel Lee.

Roxburghe Club for printing rare works or MSS., the copies being rigidly confined to members of the club. It was called after John duke of Roxburghe, a celebrated collector of ancient literature, who died 1812. Since the establishment of this club others of a similar character have sprung up, as (1) the Camden, Cheetham, Percy, Shakespeare, Surtees, and Wharton, in England; (2) the Abbotsford, Bannatyne, Maitland, and Spalding, in Scotland; and (3) the Celtic Society of Ireland.

Royal Arms worn by a subject. (*See* LANE.)

Royal Merchant. In the thirteenth century the Venetians were masters of the sea, and some of their wealthy merchants—as the Sanu'dos, the Justinia'ni, the Grimal'di, and others—erected principalities in divers places of the Archipelago, which their descendants enjoyed for many centuries. These self-created princes were called "royal merchants."—*Warburton.*

> Glancing an eye of pity on his losses,
> That have of late so huddled on his back,
> Enough to press a royal merchant down.
> *Shakespeare, "Merchant of Venice," iv. 1.*

Royal Road to Learning. Euclid having opened a school of mathematics at Alexandria, was asked by king Ptolemy whether he could not explain his art to him in a more compendious manner. "Sire," said the geometrician, "there is no royal road to learning."

Royal Titles. (1) Of England.—Henry IV. was styled *His Grace*; Henry VI., *His Excellent Grace*; Edward IV., *High and Mighty Prince*; Henry VII., *His Grace* and *His Majesty*; Henry VIII., *His Highness*, then *His Majesty*. Subsequently kings were styled *His Sacred Majesty*. Our present style is *Her Most Gracious Majesty*.

(2) *Royal titles*, their meaning: Abimelech (*Father King*). Autocrat (*self-potentate*, i.e., *absolute*). Cæsar (*in compliment to Julius Cæsar*). Calif (*successor*). Cham (*chieftain*). Czar (*autocrat*, a contraction of "Samodersheta"). Darius (*holder of the empire*). Duke (*leader*). Emperor (*commander*). Hospodar (*Slavonic, master of the house*). Kaiser (*Cæsar*). Khan (*provincial chief*). King (*father*). Landgrave (*land reeve*). Margrave (*border reeve*). Nejus (*lord protector*). Nizam (*ruler*). Pharaoh (*light of the world*). Queen (*mother*). Shah or Padishah (*protector, sceptred protector*). Sheik (*elder*). Sultan (*ruler*).

Royston (*Herts*) means king's town; so called in honour of king Stephen, who erected a cross there. (French, *roy.*)

A Royston horse and Cambridge Master of Arts will give way to no one. A Cambridgeshire proverb. Royston was a village famous for malt, which was sent to London on horseback. These heavy-laden beasts never moved out of the way. The Masters of Arts, being the great dons of Cambridge, had the wall conceded to them by the inhabitants out of courtesy.

Rozinante (4 syl.). A wretched jade of a riding-horse. Don Quixote's horse was so called. (Spanish, *rocin-anté*, a hack before.)

It is the only time he will sit behind the wretched Rosinante, and it would be Quixotic of him to expect speed.—*London Review.*

Ruach. The Isle of Winds, visited by Pantag'ruel and his fleet on their way to the Oracle of the Holy Bottle, is the isle of windy hopes and unmeaning flattery. The people of this island live on nothing but wind, eat nothing but wind, and drink nothing but wind. They have no other houses but weathercocks, seeing every one is obliged to shift his way of life to the ever-changing caprice of court-fashion; and they sow no other seeds but the wind-flowers of promise and flattery. The common people get only a fan-puff of food very occasionally, but the richer sort banquet daily on huge mill-draughts of the same unsubstantial stuff.—*Rabelais*, "*Pantag'ruel*," iv. 43.

Rub. An impediment. The expression is taken from bowls, where "rub" means that something hinders the free movement of your bowl.

Without rub or interruption.—*Swift.*

Like a bowle that runneth in a smooth allie, without anie rub.—*Stanihurst*, p. 10.

Rubens' Women. The portrait of Helena Forman or Fourment, his second wife, married at the age of 16, introduced in several of his historical paintings; but the woman in *Rubens and his Wife*, in the Munich gallery, is meant for Isabella Brandt of Antwerp, his first wife.

Ru'bi. One of the Cherubim or "Spirits of Knowledge," who was present when Eve walked in Paradise. He felt the most intense interest in her, and longed, as the race increased, to find one of her daughters whom he could love. He fixed upon Lir'is, young and proud, who thirsted for knowledge, and cared not what price she paid to obtain it. After some months had elapsed, Liris asked her angel-lover to let her see him in his full glory; so Rubi showed himself to her in all his splendour, and she embraced him. Instantly Liris was burnt to ashes by the radiant light, and the kiss she gave on the angel's forehead became a brand, which shot agony into his brain. That brand was "left for ever on his brow," and that agony knew no abatement.—*Thomas Moore*, "*Loves of the Angels*," story ii.

Ru'bicon. *To pass the Rubicon.* To adopt some measure from which it is not possible to recede. Thus, when the Austrians in 1859 passed the Tici'no, the act was a declaration of war against Sardinia; and, in 1866, when the Italians passed the Adigë, it was a declaration of war against Austria. The Rubicon was a small river separating ancient Italy from Cisalpine Gaul (the province allotted to Julius Cæsar). When Cæsar crossed this stream he passed beyond the limits of his own province, and became an invader of Italy.

Rubo'nax. Sir Philip Sidney says, "He was driven by a poet's verses to hang himself."—"*Defence of Poesie.*"

Ru'bric (Latin, *rubrica*, red ochre). So called because the directions were originally printed in red ochre.

The same in sheeps milke with rubricke and soft pitch, drunke every day, or eaten to your meate, helpeth the ptisicke.—*Topsell*, "*Beasts*," p. 133 (1607).

Ru'by. The king of Ceylon has the finest ruby ever seen. "It is a span long, as thick as a man's arm, and without a flaw." Kublai-Khan offered the value of a city for it, but the king answered that he would not part with it if all the treasures of the world were laid at his feet.—*Marco Polo.*

Ruch'iel. God of the air. (Hebrew, *ruch*, air; *el*, god.)—*Jewish mythology.*

Rudder. *Who won't be ruled by the rudder must be ruled by the rock.* Who won't listen to reason must bear the consequences, like a ship that runs upon a rock if it will not answer to the helm.

Ruddock. The redbreast, "sacred to the household gods." The legend says

if a redbreast finds a dead body in the woods it will "cover it with moss." Drayton alludes to this tradition—

> Covering with moss the dead's unclosèd eye,
> The little redbreast teachest charitie.
> "*The Owl.*"

Shakespeare makes Arvir'agus say over Imogen—

> Thou shalt not lack
> The flower that's like thy face, pale primrose; nor
> The azured hare-bell....the ruddock would
> With charitable bill bring thee all these.
> "*Cymbeline.*"

So also in the tale of "The Babes in the Wood"—

> The Robins so red
> Fresh strawberry-leaves did over them spread.

Ruddy-mane (*bloody-hand*). The infant son of Sir Mordant; so called because his hand was red with his mother's blood. She had stabbed herself because her husband had been paralysed by a draught from an enchanted stream.—*Spenser*, "*Faëry Queen*," bk. ii. 1, 3.

Rudge (*Barnaby*). A half-witted lad, who had for his companion a raven. —*Dickens*, "*Barnaby Rudge.*"

Ru'diger (3 syl.). Margrave of Bechëlar'en, a wealthy Hun, liegeman of king Etzel. In the "Nibelungen-Lied" he is represented as a most noble character. He was sent to Burgundy by king Etzel, to conduct Kriemhild to Hungary if she would consent to marry the Hunnish king. When Gunther and his suite went to pay a visit to Kriemhild, he entertained them all most hospitably, and gave his daughter in marriage to Kriemhild's youngest brother, Gis'elher; and when the broil broke out in the dining-hall of king Etzel, and Rudiger was compelled to take part against the Burgundians, he fought with Kriemhild's second brother, Gernot. Rudiger struck Gernot "through his helmet," and the prince struck the margrave "through shield and morion," and "down dead dropped both together, each by the other slain."—"*Nibelungen-Lied.*"

Rudolstadt (*La Comtesse de*), or "Consuelo," who marries the count of Rudolstadt.—*Romances by George Sand* (*Madame Dudevant*). (*See* CONSUELO.)

Rudra. Father of the tempest-gods. The word means "run about crying," and the legend says that the boy ran about weeping because he had no name, whereupon Brahma said, "Let thy name be Rud-dra." (Sanskrit, *rud*, weep; *dru*, run.)—*Vedic mythology.*

Rue, to grieve for something done, to repent, is the Saxon *reow*, contrition; German, *reue.*

Rue, called "herb of grace," because it was employed for sprinkling holy water. Without doubt it was so used symbolically, because *to rue* means to be sorry, and penitence brings the water of grace with it. (*See* DIFFERENCE.) Ophelia says—

> There's rue for you, and here's some for me; we may call it "herb of grace" o' Sundays.—*Shakespeare*, "*Hamlet*," iv. 5.

Rue. A slip of land (free of all manorial charges and claims) encompassing or bounding manorial land. It certainly is not derived from the French *rue*, a street, nor is it a corruption of *row.*

"*Rewe*" is a roll or slip, hence Ragman's rewe or roll (*q.v.*).

> There is a whole world of curious history contained in the phrase Ragman's rewe, meaning a roll. In "Piers Plowman's Vision" the pope's bull is called a rewe.—"*Edinburgh Review*," *July*, 1870.

Ruffe. A game at cards, now called *slamm.*

> A swaggerer is one that plays at ruffe, from whence he took the denomination of ruffyn.—*J. H.* (*Gent.*), "*Satyrical Epigrams*," 1619.

Ruffian Hall. That part of West Smithfield which is now the horse-market, where "tryals of skill were plaid by ordinary ruffianly people with sword and buckler."—*Blount*, p. 562.

Rufus (*The Red*). William II. of England. (1056, 1087-1100.)

Otho II. of Germany; also called *The Bloody.* (955, 973-983.)

Gilbert de Clare, earl of Gloucester, son-in-law of Edward I. (Slain 1313.)

Ruggie'ro. (*See* ROGERO.)

Rukenaw (*Dame*). The ape's wife in the tale of "Reynard the Fox." The word means noisy insolence.

Rule (*St.*) or *St. Reg'ulus*, a monk of Patræ in Achaia, is the real saint of Scotland. He was the first to colonise its metropolitan see, and to convert the inhabitants (370). The name Killrule (*Cella Reg'uli*) perpetuates this fact. St. Andrew superseded the Achæan.

> But I have solemn vows to pay....
> To far St. Andrew's bound,
> Within the ocean-cave to pray
> Where good St. Rule his holy lay
> Sung to the billows' sound.
> *Sir Walter Scott*, "*Marmion*," *i.* 29.

Rule, Britannia. Words by Thomson, author of "The Seasons;" music by Dr. Arne. It first appeared in a masque entitled "Alfred," in which the name of David Mallett is associated with that of James Thomson, and some think he was the real author of this "political hymn." (August 1, 1740.)

Rule Nisi. A "rule" is an order from one of the superior courts, and a "rule nisi" is such an order "to show cause." That is, the rule is to be held absolute *unless* the party to whom it applies can "show cause" why it should not be so.

Rum. Queer, quaint, old-fashioned. This word was first applied to Roman Catholic priests, and subsequently to other clergymen. Thus Swift speaks of "a rabble of tenants and rusty dull rums" (country parsons). As these "rusty dull rums" were old-fashioned and quaint, a "rum fellow" came to signify one as odd as a "rusty dull rum." (Saxon, *rom*, a catholic priest.)

Ru'minate (3 syl.). To think, to meditate upon some subject; properly, "to chew the cud" (Latin, *ru'mino*).

To chew the cud of sweet and bitter fancy.—*Milton.*
On a flowery bank he chews the cud.—*Dryden.*

Rumolt. Gunther's chief cook.

Sore toiled the chief cook, Rumolt; ah! how his orders ran
Among his understrappers! how many a pot and pan,
How many a mighty cauldron rattled and rang again!
They dressed a world of dishes for the expected train.
Lettsom's "Nibelungen-Lied," stanza 800.

Rump Parliament. Oliver Cromwell (1648) sent two regiments to the House of Commons to coerce the members to condemn Charles I. Forty-one were seized and imprisoned in a lower room of the House, 160 were ordered to go home, and the sixty favourable to Cromwell were allowed to remain. These sixty were merely the fag-end or *rump* of the whole House. (*See* PRIDE'S PURGE.)

The name was revived again in the protectorate of Richard Cromwell. Subsequently the former was called *The Bloody Rump*, and the latter *The Rump of a Rump.*

The few,
Because they're wasted to the stumps,
Are represented best by rumps.
Butler, "Hudibras," pt. iii. 2

Rumpelstilzchen (*Rumple-stilts-skin*). A passionate little deformed dwarf. A miller's daughter was enjoined by a king to spin straw into gold, and the dwarf did it for her, on condition that she would give him her first child. The maiden married the king, and grieved so bitterly when her first child was born, that the dwarf promised to relent if within three days she could find out his name. Two days were spent in vain guesses, but the third day one of the queen's servants heard a strange voice singing—

Little dreams my dainty dame
Rumpelstilzchen is my name.

The queen being told thereof, saved her child, and the dwarf killed himself from rage.—*German Popular Stories.*

Rumping Dozen. A corruption of *Rump and Dozen*, meaning a rump of beef and a dozen of claret.

Rumtun'shid. A Corsican deity.

Run. *The tub runs*—leaks, or lets out water. In this and all similar phrases the verb run means to "be in a running state." Thus we have "the ulcer runs," "the cup runs over," "the rivers run blood," "the field runs with blood."

To go with a run. A seaman's phrase. A rope goes with a run when it is let to go entirely, instead of being slackened gradually.

To run a man down. To abuse, depreciate. A hunting term.

To run thin. To start from a bargain. When liquor runs thin it indicates that the cask is nearly empty.

To run riot. To run wild. A hunting term, meaning to run at a whole herd.

In the long run. In the final result. This allusion is to race-running: one may get the start for a time, but in the long run, or entire race, the result may be different. The hare got the start, but in the long run the patient perseverance of the tortoise won the race.

Run Amuck. (*See* AMUCK.)

It was like a Malay running amuck, only with a more deadly weapon.—*The Times.*
Frontless and satire-proof he scours the streets,
And runs an Indian-muck at all he meets.
Dryden, "The Hind and the Panther."

Runes. The earliest alphabet in use among the Gothic tribes of Northern Europe. The characters were employed either for purposes of secrecy or for divination. *Rûn* is Teutonic for "mystery," and *helrûn* for "divination."

Runic Rhymes. Rhymes in imitation of the Edda or book of Runic mythology; rude, old-fashioned poetry of a Runic stamp.

Runic Wands. Willow wands with mystic characters inscribed on them, used by the Scandinavians for magic ceremonies.

Running Footman. The last of these menials died out with the infamous duke of Queensberry. In the early part of the eighteenth century no great house was complete without some half-dozen of them. Their duty was to run before and alongside the fat Flemish mares of the period, and advise the innkeeper of the coming guests. The pole which they carried was to help the cumbrous coach of their master out of the numerous sloughs on the northern and western high-roads. (*See* ESTAFETTE.)

Running Leather. *His shoes are made of running leather.* He is given to roving. Probably the pun is between *roan* and *run*.

Running Thursday. In the beginning of the reign of William III. a rumour ran that the French and Irish Papists had landed; a terrible panic ensued, and the people betook themselves to the country, running for their lives. Joseph Perry says, "I was dismally affrighted the day called Running Thursday. It was that day the report reached our town, and I expected to be killed" (his "Life"). The day in question was Thursday, December 13, 1688.

Running Water. No enchantment can subsist in a living stream; if, therefore, a person can interpose a brook betwixt himself and the witches, sprites, or goblins chasing him, he is in perfect safety. Burns's tale of "Tam o' Shanter" turns upon this superstition.

Running the Hood. It is said that an old lady was passing over Haxey Hill, when the wind blew away her hood. Some boys began tossing it from one to the other, and the old lady so enjoyed the fun that she bequeathed thirteen acres of land, that thirteen candidates might be induced to renew the sport on the 6th of every January.

Runnymede. The *nom de plume* of Disraeli in the *Times*. (1805-1881.)

Rupee. An Indian coin of the value of 2s. English. A corruption of the Sanskrit *rûpya*, from *rûpa*, a shape, meaning the *shape of a man—i.e.*, a coin with a human figure impressed on it.—*Pânini*.

Rupert of Debate. Edward Geoffrey, fourteenth earl of Derby. It was when he was Mr. Stanley, and the opponent of the great O (*i.e.*, O'Connell), that lord Lytton so describes him. (1799-1869.)

> The brilliant chief, irregularly great,
> Frank, haughty, bold—the Rupert of Debate.
> "*New Timon.*"

Rupert's Balls, or *Prince Rupert's Drops.* Glass bubbles first brought to England by prince Rupert. Each bubble has a tail, and if the smallest part of the tail is broken off, the bubble explodes. The French term is *larme Batavique*, because these toys were invented in Holland.

> The first production of an author....is usually esteemed as a sort of prince Rupert's drop, which is destroyed entirely if a person make on it but a single scratch.—*Household Words.*

Rush. *Not worth a rush.* Worthless. The allusion is to the practice of strewing floors with rushes before carpets were invented. Distinguished guests had clean fresh rushes, but those of inferior grade had either the rushes which had been already used by their superiors, or none at all. The more modern expression is "Not worth a straw."

> Strangers have green rushes, when daily guests are not worth a rush.—*Lilly*, "*Sapho and Phao.*"

Friar Rush. Will-o'-the-Wisp; a strolling demon, who once on a time got admittance into a monastery as a scullion, and played the monks divers pranks. (*See* FRIAR'S LANTHERN.)

Rush Bearing. The day of a church's dedication; so called from the ancient custom of carrying rushes on the day to adorn the church.—*Yorkshire.*

Rush'van. The angel who opens and shuts the gates of Paradise or Al Janat.—*The Koran.*

Ruskine'se (3 syl.). Words and phrases introduced by Ruskin, or coined à la Ruskin. The word is used in the *Times*:—

> Such writers as Ruskin and Carlyle have made for themselves technical terms, words, and phrases; some of which will be incorporated into the language ....while others may remain emblems of Ruskinese and Carlylism.—(June 11, 1869.)

Russ. The Russian language; a Russian.

Rus'sel. A common name given to a fox, from its russet colour.

> Daun Russel, the fox, stert up at oones,
> And by the garget hentë Chaunteclere,
> And on his bak toward the wood him bere.
> *Chaucer, "The Nonne Prestës Tale."*

Rus'sian. The nickname of a Russian is "A Bear," or the "Northern Bear."

Rus'tam. The Deev-bend and Persian Her'culës, famous for his victory over the white dragon named Asdeev'. He was the son of Zâl, prince of Sedjistan. The exploits attributed to him must have been the aggregate of exploits performed by numerous persons of the same name. His combat for two days with prince Isfendiar is a favourite subject with the Persian poets. The name of his horse was Reksh. Matthew Arnold's poem, "Sohrab and Rustam," gives an account of Rustam fighting with and killing his son Sohrab.

Rus'ty. *He turns rusty.* Like a rusty bolt, he sticks and will not move.

Rusty-Fusty. That odour and filth which accumulates on things and in places not used.

> Then from the butchers we bought lamb and sheepe,
> Beer from the alehouse, and a broome to sweepe
> Our cottage, that for want of use was musty,
> And most extremely rusty-fusty dusty.
> *Taylor, "Workes,"* ii. 24 (1630).

Ruyde'ra. The duenna of Belerma. She had seven daughters, who wept so bitterly at the death of Durandartë, that Merlin, out of pity, turned them into lakes or estuaries.—*"Don Quixote,"* pt. ii. bk. ii. ch. 6.

Ry. A Stock-Exchange expression for any sharp or dishonest practice. It originated in an old stock-jobber, who had practised upon a young man, and being compelled to refund, wrote on the cheque, "Please to pay to R. Y.," &c., in order to avoid direct evidence of the transaction.

Rye-house Plot. A conspiracy to assassinate Charles II. and his brother James on their way from Newmarket. As the house in which the king was lodging accidentally caught fire, the royal party left eight days sooner than they had intended, and the plot miscarried. It was called the Rye-House Plot because the conspirators met at the Rye-House Farm, in Hertfordshire (1683).

Rykell (*John*). A celebrated tregetour in the reign of Henry V. (*See* TREGETOUR.)

> Maister John Rykell, sometime tregitour
> Of noble Henry, kingë of Englande,
> And of France the mighty conquerour.
> *John Lidgate, "Daunce of Macabre."*

Rykelot. A magpie (?); a little rook. The German *roche*, Anglo-Saxon *hroc*, seem to be cognate words. The *ot* is a diminutive.

Rymar (*Mr. Robert*). Poet at the Spa. —*Sir Walter Scott, "St. Ronan's Well."*

Ry'mer. A giant, the enemy of the celestials. At the end of the world this giant is to be the pilot of the ship "Naglefarë."—*Scandinavian mythology.*

Ryot. A tenant in India who pays a usufruct for his occupation. The Scripture parable of the husbandmen refers to such a tenure; the lord sent for his rent, which was not money but fruits, and the husbandmen stoned those who were sent, refusing to pay their "lord." Ryots have an hereditary and perpetual right of occupancy so long as they pay the usufruct, but, if they refuse or neglect payment, may be turned away.

Ryparog'rapher (*Greek*). So Pliny calls Pyri'cus the painter, because he confined himself to the drawing of ridiculous and gross pictures," in which he greatly excelled. Rabelais was the ryparographer of wits. (Greek, *rupăros*, foul, nasty.)

Rython. A giant of Bretagne, slain by king Arthur.

> Rython, the mighty giant, slain
> By his good brand, relieved Bretagne.
> *Sir Walter Scott, "Bridal of Triermain,"* ii. 11.

S

S. *You have crossed your s* (French). You have cheated me in your account; you have charged me pounds where you ought to have charged shillings, or shillings where you ought to have charged pence. In the old French accounts, *f* (=*s*) stood for sous or pence, and *f* for francs. To cross your *f* meant therefore to turn it fraudulently into *f*.

S.S. collar; worn by the lords chief justices, the lord chief baron of the exchequer, the lord mayor of London, the heralds, and the serjeants-at-arms. The

collar, consists of a series of the letter S in gold, either linked together or set in close order, on a blue and white ribbon.

On the Wednesday preceding Easter, 1465, as Sir Anthony was speaking to his royal sister, on his knees, all the ladies of the court gathered round him, and bound to his left knee a band of gold, adorned with stones fashioned into the letters S.S. (*souvenance*, or remembrance), and to this band was suspended an enamelled "Forget-me-not."

Lord Lytton, "Last of the Barons" bk. iv. 5.

S.S.S. (Latin, *stra'tum super stra'tum*). Layer over layer.

S.T.P. stands for *Sanctæ Theologiæ Professor. Professor* is the Latin for Doctor. D.D.—*i.e., Divinity Doctor* or Doctor of Divinity—is the English equivalent of the Latin S.T.P.

Saädia (*Al*). A cuirass of silver which belonged to king Saul, and was lent to David when he was armed for the encounter with Goliath. This cuirass fell into the hands of Mahomet, being part of the property confiscated from the Jews on their expulsion from Medi'na.

Sabbath-Day's Journey (Exodus xvi. 29; Acts i. 12), with the Jews, was not to exceed the distance between the ark and the extreme end of the camp. This was 2,000 cubits or 3,648 feet beyond the city wall—in round numbers equal to an English mile.

Up to the hill by Hebron, seat of giants old,
No journey of a Sabbath-day, and loaded so.
Milton, "Samson Agonistēs."

Sabbath'ians. The disciples of Sabbathais Zwi, the most remarkable "Messiah" of modern times. At the age of fifteen he had mastered the Talmud, and at eighteen the Cabbala. (1641-1677.)

Sabbat'ical Year. One year in seven, when all lands with the ancient Jews was to lie fallow for twelve months. This law was founded on Exodus xxiii. 10, &c.; Leviticus xxv. 2-7; Deuteronomy xv. 1-11.

Sabe'ans. An ancient religious sect; so called from Sabi, son of Seth, who, with his father and brother Enoch, lies buried in the Pyramids. The Sabeans worshipped one God, but approached him indirectly through some created representative, such as the sun, moon, stars, &c. Their system is called *Sabeanism*, or the *Sabean faith*. The Arabs were chiefly Sabeans before their conversion.

Sabe'anism. The worship of the sun, moon, and host of heaven. (Chaldee, *tzaba*, a host.)

Sa'beism means *baptism*—that is, the "religion of many baptisms;" founded by Boudasp or Bodhisattva, a wise Chaldean. This sect was the root of the party called "Christians of St. John," and by the Arabs *El Mogtasila*.

Sabellians. A religious sect; so called from Sabellius, a Libyan priest of the third century. They believed in the unity of God, and said that the Trinity merely expressed three relations or states of one and the same God.

Sa'biens is the Aramean equivalent of the word "Baptists." (*See below.*)

The sects of Hemerobaptists, Baptists, and Sabiens (the Mogtasila of the Arabian writers) in the second century filled Syria, Palestine, and Babylonia.—*Rénan, "Life of Jesus,"* ch. xii.

Sable denotes—of the *ages* of man, the last; of *attributes*, wisdom, prudence, integrity, singleness of mind; of *birds*, the raven or crow; of *elements*, the earth; of *metals*, iron or lead; of *planets*, Saturn; of *precious stones*, the diamond; of *trees*, the olive.

A suit of sables. A rich courtly dress. By the statute of apparel, 24 Henry VIII., c. 13, it is ordained that none under the degree of an earl shall use sables. Bishop tells us that a thousand ducats were sometimes given for a "face of sables" ("Blossoms," 1577). Ben Jonson says, "Would you not laugh to meet a great counsellor of state in a flat cap, with trunk-hose . . . and yond haberdasher in a velvet gown trimmed with sables?" ("Discoveries").

So long? Nay, then, let the devil wear black, for I'll have a suit of sables.—*Shakespeare, "Hamlet,"* iii. 2.

Sablonnière (*La*). The sand-pits. So the Tuileries were called to the fourteenth century. Towards the end of that century *tiles* were made there, but the sand-pits were first called the Tileworks or Tuileries in 1416. At the beginning of the sixteenth century, Nicolas de Neuville built a house in the vicinity, which he called the "Hôtel des Tuileries." This property was purchased in 1518 by François I. for his mother.

Sabra. Daughter of Ptolemy, king of Egypt, rescued by St. George from the fangs of the giant, and ultimately married to her deliverer. She is represented as pure in mind, saintly in character, a perfect citizen, daughter, and wife. Her three sons, born at a birth, were named Guy, Alexander, and David. She died from the "pricks of a thorny brake."

Sabreur. *Le beau Sabreur* (the handsome or famous swordsman). Joachim Murat (1767-1815).

Sabri'na (*Latin*). The Severn. In Milton's "Comus" we are told she is the daughter of Locrine "that had the sceptre from his father Brute," and was living in concubinage with Estrildis. His queen, Guendolen, vowed vengeance against Estrildis and her daughter, gathered an army together, and overthrew Locrine by the river Sture. Sabrina fled and jumped into the river. Nereus took pity on her, and made her "Goddess of the Severn," which is poetically called Sabri'na.

Saccharissa. (*See* SACHARISSA.)

Sacco Benedetto or SACO BENDI'TO (*the blessed sack or cloak*). A yellow garment with two crosses on it, and painted over with flames and devils. In this linen robe persons condemned by the Spanish inquisition were arrayed when they went to the stake. The word sack was used for any loose upper garment hanging down the back from the shoulders; hence "sac-friars" or *fratrës sacca'ti*.

Sacharis'sa (*Miss Sugar*). A name bestowed by Waller on lady Dorothea Sidney, eldest daughter of the earl of Leicester, for whose hand he was an unsuccessful suitor, for she married the earl of Sunderland.

> The earl of Leicester, father of Algernon Sydney the patriot, and of Waller's "Sacharissa," built for himself a stately house at the north corner of a square plot of "Lammas land" belonging to the parish of St. Martin's, which plot henceforth became known to Londoners as "Leicester Fields."—*Cassell's Magazine*, "*London Legends*," ii.

Sacharissa turns to Joan (Fenton, "The Platonic Spell") The gloss of novelty being gone, that which was once thought unparalleled proves only ordinary. Fenton says before marriage many a woman seems a Sacharissa, faultless in make and wit, but scarcely is "half Hymen's taper wasted" when the "spell is dissolved," and "Sacharissa turns to Joan."

Sachentege (3 syl.). An instrument of torture used in Stephen's reign, and thus described in the Anglo-Saxon Chronicle: "It was fastened to a beam, having a sharp iron to go round the throat and neck, so that the person tortured could in no wise sit, lie, nor sleep, but that he must at all times bear all the iron."

Sack. Any dry wine, as sherry sack, Madeira sack, Canary sack, and Palm sack. (A corruption of the French *sec*, dry.)

Sack. A bag. According to tradition it was the last word uttered before the tongues were confounded at Babel. (Saxon, *sæc;* German, *sack;* Welsh, *sack;* Irish, *sac;* French, *sac;* Latin, *saccus;* Italian, *sacco;* Spanish, *saco;* Greek, *sakkos;* Hebrew, *sak;* Swedish, *säck;* &c. &c.)

To get the sack, or *give one the sack.* To get discharged by one's employer. The sultan puts into a sack, and throws into the Bosphorus, any one of his harem he wishes out of the way. See the tradition mentioned just above.

There are many cognate phrases, as *to give one the bag*, and *get the bag*, which is merely substitutional. *To receive the canvas* is a very old expression, referring to the substance of which the sack or bag was made. The French *trousser vos quilles* (pack up your ninepins or toys) is another idea, similar to "pack up your tatters and follow the drum." (*See* CASHIER.)

Sackbut. A corruption of *sambuca.* (Spanish, *sacabuche*; Portuguese, *saquebuxo*; French, *saquebute*; Latin, *sacra buccina*, sacred trumpet.)

Sack'erson. The famous bear kept at "Paris Garden" in Shakespeare's time. (*See* PARIS GARDEN.)

Sacrament. Literally "a military oath" taken by the Roman soldiers not to desert their standard, turn their back on the enemy, or abandon their general. We also, in the sacrament of baptism, take a military oath "to fight manfully under the banner of Christ." The early Christians used the word to signify "a sacred mystery," and hence its application to the eucharist, and in the Roman Catholic Church to marriage, confirmation, &c.

Sacramenta'rians. Those who believe that no change takes place in the eucharistic elements after consecration, but that the bread and wine are simply emblems of the body and blood of Christ. They were a party among the Reformers who separated from Luther.

Sacred Anchors, in Greek vessels, were never let go till the ship was in the extremity of danger.

Sacred City. (*See* HOLY CITY.)

Sacred Heart. The "Feast of the Sacred Heart of Jesus" owes its origin to a French nun, named Mary Margaret Alacoque, of Burgundy, who practised devotion to the Saviour's heart in consequence of a vision. The devotion was sanctioned by pope Clement XII. in 1732.

Sacred Isle, or *Holy Island.* Ireland was so called because of its many saints, and Guernsey for its many monks. The island referred to by Thomas Moore in his "Irish Melodies," No. II., is Scattery, to which St. Sena'tus retired, and vowed that no woman should set foot thereon.

> Oh, haste and leave this sacred isle,
> Unholy bark, ere morning smile.
> "*St. Senatus and the Lady.*"

Enhallow (from the Norse *Eyinhalga,* Holy Isle) is the name of a small island in the Orkney group, where cells of the Irish anchorite fathers are said still to exist.

Sacred War.

(1) A war undertaken by the Amphictyon'ic league against the Cirrhæans, in defence of Delphi. (B.C. 594-587.)

(2) A war waged by the Athenians for the restoration of Delphi to the Pho'cians, from whom it had been taken. (B.C. 448-447.)

(3) A war in which the Phocians, who had seized Delphi, were conquered by Philip of Macedon. (B.C. 346.)

Sacrifice. *Never sacrifice a white cock,* was one of the doctrines of Pythagoras, because it was sacred to the moon. The Greeks went further, and said, "Nourish a cock, but sacrifice it not," for all cockrels were sacred either to the sun or moon, as they announced the hours. The cock was sacred also to the goddess of wisdom, and to Escula'pios the god of health; it therefore represented *time, wisdom,* and *health,* none of which are ever to be sacrificed. (*See* Iamblichus, "Protreptics," Symbol xviii.)

Sacrifice to the Graces is to render oneself agreeable by courteous conduct, suavity of manners, and fastidiousness of dress. The allusion is to the three Graces of classic mythology.

Sa'cring Bell. The little bell rung to give notice that the "Host" is approaching. Now called sanctus-bell, from the words "Sanctus, sanctus, sanctus, dominus, Deus Sabaoth," pronounced by the priest. (French, *sacrer,* Old English verb *sacre,* to consecrate.)

> He heard a little sacring bell ring to the elevation of a to-morrow mass.—*Reginald Scott, "Discovery of Witchcraft"* (1584).
>
> The sacring of the Kings of France.—*Temple.*

Sa'cripant. A braggart, a noisy hectorer. He is introduced by Alexander Passoni in a mock-heroic poem called "The Rape of the Bucket."

Sa'cripant (in "Orlando Furioso"). King of Circassia, and a Saracen.

Sad Bread (Latin, *panis gravis*). Heavy bread, ill-made bread. Shakespeare calls it "distressful bread"—not the bread of distress, but the "panis gravis" or ill-made bread eaten by the poor.

Sadah. The sixteenth night of the month Bayaman. (*Pers. Myth.*)

Sadaroubay. The eve of Indian mythology.

Sadder. One of the sacred books of the Guebres or Parsis.

Saddle. *Set the saddle on the right horse.* Lay the blame on those who deserve it.

Saddletree (*Mr. Bartoline*). The learned saddler.—*Sir Walter Scott, "The Heart of Mid-Lothian."*

Sad'ducees. A Jewish party which denied the existence of spirits and angels, and, of course, disbelieved in the resurrection of the dead; so called from Sadoc (*righteous man*), thought to be the name of a priest or rabbi some three centuries before the birth of Christ.

Sadi or *Saadi.* A Persian poet styled the "nightingale of thousand songs," and "one of the four monarchs of eloquence." His poems are the "Gulistan" or Garden of Roses, the "Bostan" or Garden of Fruits, and the "Pend-Nâmeh," a moral poem. He is admired for his sententious march. (1184-1263.)

Sadler's Wells (*London*). There was a well at this place called *Holy-Well*, once noted for "its extraordinary cures." The priests of Clerkenwell priory used to boast of its virtues. At the Reformation it was stopped up, and was wholly forgotten till 1683, when a Mr. Sadler, in digging gravel for his garden, accidentally discovered it again. Hence the name. In 1765, Mr. Rosoman converted Sadler's garden into a theatre.

Sadle'rian Lectures. Lectures on Algebra delivered in the University of Cambridge, and founded in 1710 by lady Sadler.

Sæhrimnir (*Sza-rim'-ner*). The boar served to the gods of Valhalla daily. Every day the part eaten is miraculously restored.—*Scandinavian mythology.*

Safa, in Arabia, according to Arabian legend, is the hill on which Adam and Eve came together, after having been parted for two hundred years, during which time they wandered homeless over the face of the earth.

Saffron Veil. The Gk. and Lat. brides wore a *flammeum* or yellow veil, which wholly enveloped them.

Sagas. The Northern mythological and historical traditions, chiefly compiled in the twelfth and three following centuries. The most remarkable are those of *Lodbrok, Hervara, Vilkina, Völsunga, Blomsturvalla, Ynglinga, Olaf Tryggva-Sonar,* with those of *Jomsvikingia* and of *Knytlinga* (which contain the legendary history of Norway and Denmark), those of *Sturlinga* and *Eryrbiggia* (which contain the legendary history of Iceland), the *Heims-Kringla* and *New Edda,* due to Snorri Sturluson.

All these legends are short, abrupt, concise, full of bold metaphor and graphic descriptions.

Sa'gan of Jerusalem, in Dryden's "Absalom and Achitophel," is designed for Dr. Compton, bishop of London; he was son of the earl of Northampton, who fell in the royal cause at the battle of Hopton Heath. The Jewish sagan was the vicar of the sovereign pontiff. According to tradition, Moses was Aaron's sagan.

Sagitta'rius, the archer, represents the Centaur Chiron, who at death was converted into the constellation so called. (*See next article.*)

Sag'ittary. A terrible archer, half beast and half man, whose eyes sparkled like fire, and struck dead like lightning. He is introduced into the Trojan armies by Guido da Colonna.

> The dreadful Sagittary
> Appals our numbers.
> *Shakespeare,* "*Troilus and Cressida,*" v. 5.

Sag'ramour le De'sirus. A knight of the Round Table, introduced in the "Morte d'Arthur," "Lancelot du Lac," &c.

Sahib (in Bengalee, *Saheb*). Equal to our Mr., or rather to such gentlemen as we term "Esquires." *Sahiba* is the lady. (Arabic for *lord, master.*)

Sail. *You may hoist sail.* Cut your stick, be off. Maria saucily says to Viola, dressed in man's apparel—

> Will you hoist sail, sir? Here lies your way.
> *Shakespeare,* "*Twelfth Night,*" i. 5.

Strike sail. (*See* STRIKE.)

Sailing under false colours. Pretending to be what you are not. The allusion is to pirate vessels, which hoist any colours to elude detection.

Sailing within the wind. Going to the very verge of propriety, or acting so as just to escape the letter of the law. The phrase, of course, is nautical.

Sailor King. William IV. of England, who entered the navy as midshipman in 1779, and was made Lord High Admiral in 1827. (1765, 1830-1837.)

Saint. Kings and princes so called—
Edward the Martyr. (961, 975-978.)
Edward the Confessor. (1004, 1042 1066.)
Eric IX. of Sweden. (*, 1155-1161.)
Ethelred I., king of Wessex. (*, 866-871.)
Eugenius I., pope. (*, 654-657.)
Felix I., pope. (*, 269-274.)
Ferdinand III. of Castile and Leon. (1200, 1217-1252.)
Julius I., pope. (*, 337-352.)
Kâng-he, second of the Manchoo dynasty of China, who assumed the name of Chin-tsou-jin. (1661-1722.)
Lawrence Justinia'ni, patriarch of Venice. (1380, 1451-1465.)
Leo IX., pope. (1002, 1049-1054.)
Louis IX. of France. (1215, 1226-1270.)
Olaus II. of Norway, brother of Harald III., called "St. Olaf the Double Beard." (984, 1026-1030.)

Stephen I. of Hungary. (979, 997-1038.)

Dom Fernando, son of king John of Portugal, was, with his brother Henry, taken prisoner by the Moors at the siege of Tangier. The Portuguese general promised to give Ceuta for their ransom, and left Fernando in prison as their surety. The Portuguese government refused to ratify the condition, and Fernando was left in the hands of the Moors till he died. For this patriotic act he is regarded as a *saint*, and his day is June 5th. His brother Edward was king at the time. (1402-1443.)

St. Bees' College. So called because its site is in the village (Cumberland), situated on the bay formed by *St. Bees' Head*, founded by Dr. Law, bishop of Chester in 1816. St. Bees' was so called from a nunnery founded here in 650, and dedicated to the Irish saint named Bega.

St. Cecil'ia, born of noble Roman parents, and fostered from her cradle in the Christian faith, married Valirian. One day she told him that an angel, "whether she was awake or asleep, was ever beside her." Valirian requested to see this angel, and she said he must be baptised first. Valirian was baptised and suffered martyrdom. When Cecilia was brought before the prefect Alma'chius, and refused to worship the Roman deities, she was "shut fast in a bath kept hot both night and day with great fires," but "felt of it no woe." Almachius then sent an executioner to cut off her head, "but for no manner of chance could he smite her fair neck in two." Three days she lingered with her neck bleeding, preaching Christ and him crucified all the while; then she died, and pope Urban buried the body. "Her house, the church of St. Cecily is hight" unto this day. — *Chaucer, "Secounde Nonnes Tale."*

St. Cuthbert's Duck. The Eider duck.

St. Elmo, called by the French *St. Elme.* The electric light seen playing about the masts of ships in stormy weather. (*See* CASTOR AND POLLUX.)

> And sudden breaking on their raptured sight
> Appeared the splendour of St. Elmo's light.
> *Hoole's "Furioso," bk. ix.*

St. John Long. An illiterate quack, who professed to have discovered a liniment which had the power of distinguishing between disease and health. The body was rubbed with it, and if irritation appeared it announced secret disease, which the quack undertook to cure. He was twice tried for manslaughter; once in 1830, when he was fined for his treatment of Miss Cashan, who died; and next in 1831, for the death of Mrs. Lloyd; being acquitted, he was driven in triumph from the Old Bailey in a nobleman's carriage, amid the congratulations of the aristocracy.

*** St. John is pronounced *Sin'jin*, as in that verse of Pope's—

> Awake, my St. John! leave all meaner things
> To low ambition and the pride of kings.
> *"Essay on Man," i.*

St. Leger Sweepstakes. The St. Leger race was instituted in 1776 by Colonel St. Leger, of Park Hill, near Doncaster, but was not called the "St. Leger" till two years afterwards, when the marquis of Rockingham's horse "Allabaculia" won the race.

St. Leon became possessed of the elixir of life, and the power of transmuting the baser metals into gold, but these acquisitions only brought him increased misery.—*William Goodwin, "St. Leon."*

St. Michael's Chair. The projecting stone lantern of a tower erected on St. Michael's Mount, Cornwall. It is said that the rock received its name from a religious house built to commemorate the apparition of St. Michael on one of its craggy heights.

St. Monday. A holiday observed by idle workmen and many merchants.

St. Si'monism. The social and political system of St. Simon. He proposed the institution of a European parliament, to arbitrate in all matters affecting Europe, and the establishment of a social hierarchy based on capacity and labour. He was led to his "social system" by the apparition of Charlemagne, which appeared to him one night in the Luxembourg, where he was suffering a temporary imprisonment. (1760-1825.)

*** For other saints, *see* the proper names.

Sa'ivas. Worshippers of Siva, one of the three great Indian sects; they are at present divided into—

(1) *Dandins* or staff-bearers, the Hindu

mendicants; so called because they carry a *danda* or small staff, with a piece of red cloth fixed on it. In this piece of cloth the Brahmanical cord is enshrined.

(2) *Yogins.* Followers of Yoga, who practise the most difficult austerities.

(3) *Lingavats,* who wear the Linga emblem on some part of their dress.

(4) *Paramahansas,* ascetics who go naked, and never express any want or wish.

(5) *Aghorins,* who eat and drink whatever is given them, even ordure and carrion.

(6) *Urdhaba'hus,* who extend one or both arms over their head till they become rigidly fixed in this position.

(7) *Akas'mukhins,* who hold up their faces to the sky till the muscles of the neck become contracted.

Sa'ker. A piece of light artillery. The word is borrowed from the saker hawk. (*See* FALCON.)

> The cannon, blunderbuss, and saker,
> He was the inventor of and maker.
> *Butler,* "*Hudibras,*" i. 2.

Sakhrat [*Sak-rah'*]. A sacred stone, one grain of which endows the possessor with miraculous powers. It is of an emerald colour, and its reflection gives the sky its blue tint.—*Mahom. mythology.*

Sak'tas. One of the great divisions of Hindu sects. It is divided into two branches, the Dakshin'acha'rins and the Vam'acha'rins (the followers of the right-hand and left-hand ritual). The latter practise the grossest impurities. (Sanskrit, *sakti,* power, energy.)

Sak'unta'la. Daughter of saint Vis'wa'mita, and Menakà a water-nymph. Abandoned by her parents, she was brought up by a hermit. One day king Dushyanta came to the hermitage during a hunt, and persuaded Sakuntala to marry him, and in due time a son was born. When the boy was six years old, she took it to its father, and the king recognised his wife by a ring which he had given her. She was now publicly proclaimed his queen, and Bhârata, his son and heir, became the founder of the glorious race of the Bhâratas. This story forms the plot of the celebrated drama of Kâlida'sa, called "Sakuntala," made known to us by Sir W. Jones.

Sak'ya-Mu'ni. Sakya, the hermit, founder of Buddhism.

Salacaca'bia or *Salacad'aby* of Apricius. An uneatable soup of great pretensions. King, in his "Art of Cookery," gives the recipe of this soup: "Bruise in a mortar parsley-seed, dried peneryal, dried mint, ginger, green coriander, stoned raisins, honey, vinegar, oil, and wine. Put them into a *cacab'ulum,* three crusts of Pycentine bread, the flesh of a pullet, vestine cheese, pine-kernels, cucumbers, dried onions, minced small; pour soup over the whole, garnish with snow, and serve up in the cacab'ulum."

> At each end there are dishes of the salacacabia of the Romans: one is made of parsley, pennyroyal, cheese, pinetops, honey, vinegar, brine, eggs, cucumbers, onions, and hen-livers; the other is much the same as soup-maigre.—*Smollett,* "*Peregrine Pickle.*"

Sal'ace (3 syl.). The sea, or rather the *salt* or *briny* deep; the wife of Neptune.

> Triton, who boasts his high Neptunian race,
> Sprung from the god by Salace's embrace.
> *Camoëns,* "*Lusiad,*" bk. vi.

Salad Days. Days of inexperience, when persons are very green.

> My sallad days,
> When I was green in judgment.
> *Shakespeare,* "*Anthony and Cleopatra,*" i. 5.

A pen'orth of salad oil. A strapping; a castigation. It is a joke on All Fools' Day to send one to the saddler's for a "pen'orth of salad oil." The pun is between "salad oil," as above, and the French *avoir de la salade,* "to be flogged." The French *salader* and *salade* are derived from the *salle* or saddle on which schoolboys were at one time birched. A block for the purpose is still kept in some of our public schools. Oudin translates the phrase, *Donner la salle à un escolier* by "scopar un scolari innanzi à tutti gli altri."—"*Recherches Italiennes et Françoises,*" pt. ii. 508.

Salamander, in Egyptian hieroglyphics, is a human form pinched to death with the cold. (*See* UNDINES.)

Salamander of Middle-Age superstition was a creature in the shape of a man which lived in fire. (Greek, *salambē anēr,* chimney man, meaning a man that lives in a chimney or fire.)

Salamander. A sort of lizard, which seeks the hottest fire to breed in, but quenches it with the extreme frigidity of its body. Pliny tells us he tried the experiment once, but the creature was soon burnt to a powder.—*Nat. History,* x. 67; xxix. 4.

Salamander. François I. of France adopted as his badge "a lizard in the midst of flames," with the legend *Nutrisco et extinguo*—"I nourish and extinguish." The Italian motto from which this legend was borrowed was, *Nudrisco il buono e spengo il reo*—"I nourish the good and extinguish the bad." Fire purifies good metal, but consumes rubbish. (*See ante.*)

Salamander. Anything of a fiery-red colour. Falstaff calls Bardolph's nose "a burning lamp," "a salamander," and the drink that made such "a fiery meteor" he calls "fire."

I have maintained that salamander of yours with fire any time this two-and-thirty years.—*Shakespeare*, "*1 Henry IV.*," iv. 3.

Salamander's Wool. Asbestos, a fibrous mineral, affirmed by the Tartars to be made "of the root of a tree." It is sometimes called "mountain flax," and is not combustible.

Sal'ary. The salt rations. The Romans served out rations of salt and other necessaries to their soldiers and civil servants. The rations altogether were called by the general name of salt, and when money was substituted for the rations the stipend went by the same name. (Latin, *sala'rium*, from *sal*, salt.)

Salchichon. A huge Italian sausage. Thomas, duke of Genoa, a boy of Harrow school, was so called, when he was thrust forward by general Prim as an "inflated candidate" for the Spanish throne.

Sale by the Candle. A species of auction. An inch of candle being lighted, he who made the bid as the candle gave its expiring wink was declared the buyer.

Sa'lem is Jireh-Salem, or Jerusalem.

Melchisedec, king of Salem....being by interpretation....King of peace.—*Heb.* vii. 1, 2.

Salic Law. The law so called is one chapter of the Salian code regarding succession to salic lands, which was limited to heirs male, to the exclusion of females, chiefly because certain military duties were connected with the holding of those lands. In the fourteenth century females were excluded from the throne of France by the application of the Salic law to the succession of the crown.

Which Salique, as I said, 'twixt Elbe and Sala,
Is at this day in Germany called Meisen.
Shakespeare, "*Henry V.*," i. 2.

Salisbury Cathedral. Begun in 1220, and finished in 1258; noted for having the loftiest spire in the United Kingdom. It is 400 feet high, or thirty feet higher than the dome of St. Paul's.

Salisbury Court (*London*) originated in a palace of the bishop of Salisbury, which he parted with to the Sackvilles.

Salisbury Craigs. Rocks near Edinburgh; so called from the earl of Salisbury, who accompanied Edward III. on an expedition against the Scots.

Sallust of France. César Vichard, abbé de St. Réal; so called by Voltaire. (1639-1692.)

Sally. Saddle. (Latin, *sella*; French, *selle.*)

The horse....stopped his course by degrees, and went with his rider....into a pond to drink; and there sat his lordship upon the sally.—"*Lives of the Norths.*"

Vaulting ambition.... o'erleaps its *sell*,
And falls o' the other....
Shakespeare, "*Macbeth*," i. 7.

Sally Lunn. A tea-cake; so called from Sally Lunn, the pastrycook of Bath, who used to cry them about in a basket at the close of the eighteenth century. Dalmer, the baker, bought her receipt, and made a song about the buns.

Sally-port. The postern in fortifications. It is a small door or *port* whence troops may issue unseen to make *sallies*, &c. (Latin, *salio*, to leap.)

Sal'magun'di. A mixture of minced veal, chicken or turkey, anchovies or pickled herrings, and onions, all chopped together, and served with lemon-juice and oil; so called from Salmagondi, one of the ladies attached to the suite of Mary de Medicis, wife of Henri IV. of France. She either invented the dish or was so fond of it that it went by her name. More probably the word is a corruption of the Latin *salgamum* (meat and salad powdered together).

Sal'macis, softness, effeminacy. It was a fountain of Caria, near Halicarnassos, which rendered soft and effeminate all who bathed therein.

Thy moist limbs melted into Salmacis.
Swinburn, "*Hermaphroditus.*"

Salmon is the Latin *salmo* (the leaping fish). Some of them will leap to a height of fifteen or even twenty feet.

Salmo'neus (3 syl.). A king of Elis, noted for his arrogance and impiety. He not only ordered sacrifice to be offered

to himself, but he attempted to imitate the thunder and lightning of Jove, for which impiety the king of gods and men hurled a thunderbolt at him and sent him to the infernal regions.

Sal'sabil. A fountain in Paradise. —*Al Korán*, xxvi.

Mahomet was taking his afternoon nap in his Paradise. A houri had rolled a cloud under his head, and he was snoring serenely near the fountain of Salsabil.—*M. L'Epine*, "*Croquemitaine*," ii. 8.

Salt. Flavour; smack. The salt of youth is that vigour and strong passion which then predominates. Shakespeare uses the term on several occasions for strong amorous passion. Thus Iago refers to it as "hot as monkeys, salt as wolves in pride" ("Othello," iii. 3). The Duke calls Angelo's base passion his "salt imagination," because he supposed his victim to be Isabella, and not his betrothed wife whom he was forced by the Duke to marry.—"*Measure for Measure*," v. 1.

Though we are justices, and doctors, and churchmen, Master Page, we have some salt of our youth in us.—"*Merry Wives of Windsor*," ii. 3.

Salt in a coffin. It is still not uncommon to put salt into a coffin, and Moresin tells us the reason: Satan hates salt, because it is the symbol of incorruption and immortality.—"*Papatus*," p. 154.

Spilling salt was held to be an unlucky omen by the Romans, and the superstition has descended to ourselves. In Leonardo da Vinci's famous picture of the Lord's Supper, Judas Iscariot is known by the salt cellar knocked over accidentally by his arm. Salt was used in sacrifice by the Jews, as well as by the Greeks and Romans; and it is still used in baptism by the Roman Catholic clergy. It was an emblem of purity and the sanctifying influence of a holy life on others. Hence our Lord tells his disciples they are "the salt of the earth." Spilling the salt after it was placed on the head of the victim was a bad omen, and hence the superstition.

Cum grano sa'lis. With great limitation. As salt is sparingly used for a condiment, so truth is sparingly scattered in an exaggerated report.

To sit above the salt—in a place of distinction. Formerly the family *saler* (salt-cellar) was of massive silver, and placed in the middle of the table. Persons of distinction sat *above* the "saler"—*i.e.*, between it and the head of the table. Dependents and other inferior guests sat below it.

He won't earn salt for his porridge. He will never earn a penny.

To salt an invoice is to put the extreme value upon each article, and even something more, to give it piquancy and raise its market value, according to the maxim, *sal sapit omnia*. The French have the same expression; as *Vendre bien salé*, "To sell very dear;" *Il me l'a bien salé*, "He charged me an exorbitant price;" and generally *saler* is to pigeon one.

Salt in Beer. In Scotland it was customary to throw a handful of salt on the top of the mash to keep the witches from it. Salt really has the effect of moderating the fermentation and fining the liquor.

Salt-hill (*Eton*). At the Eton *Montem* the captain of the school used to collect money from the visitors on Montem day. Standing on a mound at Slough, he waved a flag, and persons appointed for the purpose collected the donations. The mound is still called *Salt-hill*, and the money given was called *salt*. The word salt is similar to the Latin *sala'rium* (salary), the pay given to Roman soldiers and civil officers. (*See* SALARY.)

Salt Junk. Salt beef on board ship. Junk is the bulrush of which ropes used to be made, and salt junk means beef that is hard, ropy, and salt.

Salt Lake. It has been stated that three buckets of this water will yield one of solid salt. This cannot be true, as water will not hold in solution more than twenty-five per cent. of saline matter. The Mormons engaged in procuring it state that they obtain one bucket of salt for every five buckets of water.—*Quebec Morning Chronicle*.

Salt Prunella. A mixture of refined nitre and soda for sore throats. Prunella is a corruption of Brunelle, in French *sel de brunelle*, from the German *breune* (a sore throat), *bräune* (the quinsy).

Prunella is the name of a genus of plants very astringent, and used in medicine for sore throats. This word also is a corruption of Brunelle. (*See above.*)

Prunello, a species of plum, is quite another word, being from the French *prunelle* (a little plum).

Prunello, the stuff of which clerical gowns are made, is a corruption of Brignoles, where it was originally manufactured.

Salt River. *To row up Salt River.* A defeated political party is said to be rowed up Salt River, and those who attempt to uphold the party have the task of rowing up this ungracious stream. J. Inman says the allusion is to a small stream in Kentucky, the passage of which is rendered both difficult and dangerous by shallows, bars, and an extremely tortuous channel.

Saltpetre (French, *salpêtre*), sel de pierre, parcequ' il forme des efflorescences salines sur les murs.—*Bouillet*, "*Dict. des Sciences.*"

Salu'te (2 syl.). According to tradition, on the triumphant return of Maximilian to Germany, after his second campaign, the town of Augsburg ordered 100 rounds of cannon to be discharged. The officer on service, fearing to have fallen short of the number, caused an extra round to be added. The town of Nuremburg ordered a like salute, and the custom became established.

Salute in the British navy, between two ships of equal rank, is made by firing an equal number of guns. If the vessels are of unequal rank, the superior fires the fewer rounds.

Royal Salute in the British navy consists (1) in firing twenty-one great guns, (2) in the officers lowering their sword-points, and (3) in dipping the colours.

Salutations.

Shaking hands. A relic of the ancient custom of adversaries, in treating of a truce, taking hold of the weapon-hand to ensure against treachery.

Lady's curtsey. A relic of the ancient custom of women going on the knee to men of rank and power, originally to beg mercy, afterwards to acknowledge superiority.

Taking off the hat. A relic of the ancient custom of taking off the helmet when no danger is nigh. A man takes off his hat to show that he dares stand unarmed in your presence.

Discharging guns as a salute. To show that no fear exists, and therefore no guns will be required. This is like "burying the hatchet" (*q.v.*).

Presenting arms—i.e., offering to give them up, from a full persuasion of the peaceful and friendly disposition of the person so honoured.

Lowering swords. To express a willingness to put yourself unarmed in the power of the person saluted, from a full persuasion of his friendly feeling.

Salve (1 syl.) is the Latin *sal'via* (*sage*), one of the most efficient of mediæval remedies.

> To other woundës, and to broken armes,
> Some haddë salvë, and some haddë charmes.
> *Chaucer*, "*Canterbury Tales*," line 2,714.

Salve. To flatter, to wheedle. The allusion is to salving a wound.

Sam. *Uncle Sam.* The United States government. Mr. Frost tells us that the inspectors of Elbert Anderson's store on the Hudson were Ebenezer Wilson and his uncle Samuel Wilson, the latter of whom superintended in person the workmen, and went by the name of "Uncle Sam." The stores were marked E.A.—U.S. (*Elbert Anderson, United States*), and one of the employers being asked the meaning, said U.S. stood for "Uncle Sam." The joke took, and in the War of Independence the men carried it with them, and it became stereotyped.

To stand Sam. To be made to pay the reckoning. This is an Americanism, and arose from the letters U.S. on the knapsacks of the soldiers. The government of Uncle Sam has to pay or "stand Sam" for all. (*See above.*)

Sam Weller. Servant of Mr. Pickwick, famous for his metaphors. He is meant to impersonate the wit, shrewdness, quaint humour, and best qualities of London low life.—*Charles Dickens*, "*Pickwick.*"

Sa'maël. The prince of demons, who, in the guise of a serpent, tempted Eve; also called the angel of death.—*Jewish demonology.*

Sam'anides (3 syl.). A dynasty of ten kings in Western Persia (902-1004), founded by Ismail al Sam'ani.

Sama'ria, according to 1 Kings xvi. 24, means the hill of Shemer. Omri "bought the hill Samaria of Shemer for two talents of silver, and built on the hill, and called the name of [his] city . . . . after the name of Shemer . . . . *Samaria.*" (B.C. 925.)

Samaritan. *A good Samaritan.* A philanthropist, one who attends upon

the poor to aid them and give them relief. (Luke x. 30-37.)

Sambo. A pet name given to any one of the negro race. The term is properly applied to one born of a negro and a mulatto, called a *zambo*.

Sam'edi (2 syl.), French for Saturday, the Jewish Sabbath, is a contraction of *Sabbati-di* (Sabbath-day), as Mardi is *Marti-di*, Vendredi is *Veneri-di*, &c. (the day dedicated to *Mars*, *Venus*, &c.)

Sa'mian. *The Samian poet.* Simon'idës the satirist, born at Samos.

The Samian sage. Pythag'oras, born at Samos; sometimes called "the Samian." (6th century B.C.)

> 'Tis enough,
> In this late age, adventurous to have touched
> Light on the numbers of the Samian sage.
> *Thomson.*

The Samian letter. The letter Y, used by Pythag'oras as an emblem of the straight narrow path of virtue which is one, but if once deviated from, the further the lines are extended the wider becomes the breach.

> When reason doubtful, like the Samian letter,
> Points him two ways, the narrower the better.
> "*Dunciad*," iv.

Samia'sa. A seraph, who fell in love with Aholiba'mah, a grand-daughter of Cain, and when the flood came, carried her under his wing to some other planet. —*Byron*, "*Heaven and Earth*."

Sa'miel, the Black Huntsman of the Wolf's Glen. A satanic spirit, who gave to a marksman who entered into compact with him seven balls, six of which were to hit infallibly whatever was aimed at, but the seventh was to deceive. The person who made this compact was termed *Der Frei'schutz.*—*Weber*, "*Der Freischutz*" (*libretto by Kind*).

Sa'miel-wind, or *Simoom'*. A hot suffocating wind, that blows occasionally in Africa and Arabia. (Arabic, *samma*, suffocatingly hot.)

> Burning and headlong as the Samiel wind.
> *Thomas Moore*, "*Lalla Rookh*," pt. i.

Samoor. The south wind of Persia, which so softens the strings of lutes, that they can never be tuned while it lasts.—*Stephen*, "*Persia*."

> Like the wind of the south o'er a summer lute blowing,
> Hushed all its music, and withered its frame.
> *Thomas Moore*, "*The Fire Worshippers*"

Samp'son. *A dominie Sampson.* A humble pedantic scholar, awkward, irascible, and very old-fashioned. The character occurs in Sir Walter Scott's "Guy Mannering."

Samosa'tian Philosopher. Lucian of Samosa'ta. (Properly, *Samos'a-tian.*)

Samson. Any man of unusual strength; so called from the judge of Israel.

The British Samson. Thomas Topham, son of a London carpenter. He lifted three hogsheads of water, weighing 1,836 pounds, in the presence of thousands of spectators assembled in Bath Street, Cold Bath Fields, May 28th, 1741. Being plagued by a faithless woman, he put an end to his life in the flower of his age. (1710-1753?)

Samson Carrasco.—"*Don Quixote*," pt. ii. bk. i. ch. 4.

San Chris'tobal. A mountain in Grana'da, seen by ships arriving from the African coast; so called because colossal images of St. Christopher were erected in places of danger, from the superstitious notion that whoever cast his eye on the gigantic saint would be free from peril for the whole day.

San Sueñ'a. Zaragoza.

Sance-bell. Same as "Sanctus-bell." (*See* SACRING-BELL.)

San'cha. Daughter of Garcias, king of Navarre, and wife of Fernan Gonsa'lez of Castile. She twice saved the life of the count her husband—once on his road to Navarre, being waylaid by personal enemies and cast into a dungeon, she liberated him by bribing the gaoler. The next time was when Fernan was waylaid and held prisoner at Leon. On this occasion she effected his escape by changing clothes with him. The tale resembles that of the countess of Nithsdale, who effected the escape of her husband from the Tower on the 23rd of February, 1715; and that of the countess de Lavalette, who, in 1815, liberated the count her husband from prison by changing clothes with him.

Sancho Panza, the squire of Don Quixote, was governor of Barata'ria, according to Cervantes. He is described as a short, pot-bellied rustic, full of common sense, but without a grain of "spirituality." He rode upon an ass, Dapple, and was famous for his proverbs.

A Sancho Panza. A justice of the peace. In French a "juge de paix." In allusion to the wise judgments of the squire in the isle of Barata'ria.

Sancho Panza's wife, called Terēsa, pt. ii. i. 5; Maria, pt. ii. iv. 7; Jūāna, pt. i. i. 7; and Joan, pt. i. iv. 21.

Sancho. The model painting of this squire is Leslie's "Sancho and the Duchess."

Sanchoni'atho. A forgery of the nine books of this "author" was printed at Bremen in 1837. The "original" was said to have been discovered in the convent of St. Maria de Merinhâo by colonel Pereira, a Portuguese; but it was soon discovered (1) that no such convent existed, (2) that there was no colonel in the Portuguese service of the name, and (3) that the paper of the MS. displayed the water-mark of an Osnabrück paper-mill. (*See* RICHARD OF CIRENCESTER.)

Sanctum Sancto'rum. A private room into which no one uninvited enters. The reference is to the Holy of Holies in the Jewish Temple, a small chamber into which none but the high priest might enter, and that only on the great day of atonement. A man's private house is his sanctuary; his own special private room in that house is the sanctuary of the sanctuary, or the *sanctum sancto'rum.*

Sancy' Diamond. So called from Nicholas de Harlay, sieur de Sancy, who bought it for 70,000 francs (£2,800) of don Antonio, prince of Crato and king of Portugal *in partibus.* It belonged at one time to Charles the Bold of Burgundy, who wore it with other diamonds at the battle of Granson, in 1476; and after his defeat it was picked up by a Swiss soldier, who sold it for a gulden to a clergyman. The clergyman sold it sixteen years afterwards (1492) to a merchant of Lucerne for 5,000 ducats (£1,125). It was next purchased (1495) by Emmanuel the Fortunate of Portugal, and remained in the house of Aviz till the kingdom was annexed to Spain (1580), when don Antonio sold it to sieur de Sancy, in whose family it remained more than a century. On one occasion the sieur, being desirous of aiding Henri IV. in his struggle for the crown, pledged the diamond to the Jews at Metz. The servant entrusted with it, being attacked by robbers, swallowed the diamond, and was murdered, but Nicholas de Harlay subsequently recovered the diamond out of the dead body of his unfortunate messenger. We next find it in the possession of James II., who purchased it for the crown of England. James carried it with him in his flight to France in 1688, when it was sold to Louis XIV. for £25,000. Louis XV. wore it at his coronation, but during the Revolution it was again sold. Napoleon in his high and palmy days bought it, but it was sold in 1835 to prince Paul Demidoff for £80,000. The prince sold it in 1830 to M. Levrat, administrator of the Mining Society, who was to pay for it in four instalments; but his failing to fulfil his engagement became, in 1832, the subject of a lawsuit, which was given in favour of the prince. We next hear of it in Bombay; and in 1867 it was transmitted to England by the firm of Forbes and Co. It now belongs to the czar.

Sand. *My sand of life is almost run.* The allusion is to the hour-glass.

> Alas! dread lord, you see the case wherein I stand,
> and how litt'e sand is left to run in my poor glass.—
> "*Reynard the Fox*," iv.

To number sands. To undertake an endless or impossible task.

> Alas! poor duke, the task he undertakes
> Is numbering sands and drinking oceans dry.
> *Shakespeare*, "*Richard II.*," ii. 2.

Footprints in the sands of Time (Longfellow, "Psalm of Life"). This beautiful expression was probably suggested by a letter of the First Napoleon to his Minister of the Interior respecting the poor laws:—"It is melancholy [he says] to see time passing away without being put to its full value. Surely in a matter of this kind we should endeavour to do something, that we may say that we have lived, that we have not lived in vain, that we may leave some impress of our lives on the sands of Time."

Sand (*George*). The nom-de-plume of Madame Dudevant, a French authoress. Assumed out of attachment to Jules Sand or Sandeau, a young student, in conjunction with whom she published her first novel, *Rose et Blanche*, under the name of "Jules Sand." (1804-1876.)

Sand-banks. Wynants, a Dutch artist, is famous for his homely pictures, where sand-banks form a most striking feature.

Sand-blind. Virtually blind, but not wholly so; what the French call *berlue*; our *pur-blind.* (Old Eng. suffix, *sám*

half; or Old High German, *sand*, virtually.) It is only fit for a Launcelot Gobbo to derive it from *sand*, a sort of earth.

This is my true-begotten father, who, being more than sand-blind, high-gravel blind, knows me not. —*Shakespeare*, "*Merchant of Venice*," ii. 2.

San'dabar. An Arabian writer, celebrated for his "Parables." He lived about a century before the Christian era.

Sandal. *A man without sandals.* A prodigal; so called by the ancient Jews, because the seller gave his sandals to the buyer as a ratification of his bargain. (Ruth iv. 7.)

Sandal-wood. A corruption of Santal-wood, a plant of the genus *San'talum* and natural order *Santala'ceæ*.

Sandal'phon. One of the three angels who receive the prayers of the Israelites, and weave crowns for them.—*Longfellow.*

Sand'en (*sandy-den*). The great palace of king Lion, in the tale of "Reynard the Fox."

Sandford and Merton. Thomas Day's tale so called.

Sandjar. One of the Seljuke Sultans of Persia; so called from the place of his birth, and generally considered the *Persian Alexander*. (1117-1158.)

Sandschaki or *Sandschaki-sherif* (the standard of green silk). The sacred banner of the Mussulmans. It is now enveloped in four coverings of green taffeta, enclosed in a case of green cloth. The standard is twelve feet high, and the golden ornament (a closed hand) which surmounts it holds a copy of the Koran written by the calif Osman III. In times of peace this banner is guarded in the hall of the "noble vestment," as the dress worn by "the prophet" is styled. In the same hall are preserved the sacred teeth, the holy beard, the sacred stirrup, the sabre, and the bow of Mahomet.

Sandwich. A piece of meat between two slices of bread; so called from the earl of Sandwich (the noted "Jemmy Twitcher"), who passed whole days in gambling, bidding the waiter bring him for refreshment a piece of meat between two pieces of bread, which he ate without stopping from play. This contrivance was not first hit upon by the earl in the reign of George III., as the Romans were very fond of "sandwiches," called by them *offula*.

A Sandwich. A perambulating advertisement displayer; so called because he has a placarded board before and behind, between which he is enclosed like meat in a sandwich.

The earl of Shaftesbury desired to say a word on behalf of a very respectable body of men, ordinarily called "sandwiches."—*The Times*, March 16th, 1867.

Sang Bleu. Of high aristocratic descent. The words are French, and mean *blue blood*, but the notion is Spanish. The old families of Spain who trace their pedigree beyond the time of the Moorish conquest say that their venous blood is blue, but that of common people is black.

Sangaree.' A West Indian drink consisting of Madeira wine, syrup, water, and nutmeg.

San'glamore (3 syl.). Braggadochio's sword.—*Spenser*, "*Faëry Queen.*"

San'glier (*Sir*). Meant for Shan O'Neil, leader of the Irish insurgents in 1567.—*Spenser*, "*Faëry Queen*," v.

Sanglier des Ardennes. Guillaume de la Marck, driven from Liège for the murder of the bishop of Liège, and beheaded by the archduke Maximilian. (1446-1485.)

Sangra'do (*Dr.*), in the romance of "Gil Blas," prescribes warm water and bleeding for every ailment. The character is a satire on Helvetius. Bk. ii. 2.

If the Sangra'dos were ignorant, there was at any rate more to spare in the veins then than there is now.—*Daily Telegraph.*

Sangreal. The vessel from which our Saviour drank at the Last Supper, and which (as it is said) was afterwards filled by Joseph of Arimathe'a with the blood that flowed from his wounds. This blood was reported to have the power of prolonging life and preserving chastity. The quest of this cup forms the most fertile source of adventures to the knights of the Round Table. The story of the Sangreal or Sangraal was first written in verse by Chrestien de Troyes (end of the tenth century), thence Latinised (thirteenth century), and finally turned into French prose by Gautier Map, by "order of lord Henry" (Henry III.) It commences with the genealogy of our Saviour, and details the whole Gospel

history; but the prose romance begins with Joseph of Arimathe'a. Its quest is continued in "Percival," a romance of the fifteenth century, which gives the adventures of a young Welshman, raw and inexperienced, but admitted to knighthood. At his death the sangreal, the sacred lance, and the silver trencher were carried up to heaven in the presence of attendants, and have never since been seen on earth.

Tennyson has a poem entitled "The Holy Grail."

Sanjak-sherif. The flag of the prophet. (Turkish, *sanjak*, a standard.)

San'hedrim. The great council of seventy elders among the Jews, which heard appeals from the inferior courts. (Greek, *sunedrion*, a sitting together.)

Sanhedrim, in Dryden's satire of "Absalom and Achitophel," stands for the British Parliament. The Jewish Sanhedrim probably took its form from the 70 elders appointed to assist Moses in the government; after the captivity it seems to have been a permanent consistory court. The president was called "Ha-Nasi," the prince, and the vice-president "Abba" (Father). The seventy sat in a semi-circle, thirty-five on each side of the president; the "father" being on his right hand, and the "hacan," or sub-deputy, on his left.

> The Sanhedrim long time as chief he ruled,
> Their reason guided, and their passion cooled.

Sans Culottes (French, *without trousers*). A name given by the aristocratic section during the French Revolution to the popular party, the favourite leader of which was Henriot. (1793.)

Sans Culottides. The five complementary days added to the twelve months of the Revolutionary Calendar. Each month being made to consist of thirty days, the riff-raff days which would not conform to the law were named in honour of the *sans culottes*, and made idle days or holidays.

Sans-culottism. Red republicanism.

Sans Peur et Sans Reproche. Pierre du Terrail, chevalier de Bayard, was called "Le chevalier sans peur et sans reproche." (1476-1524.)

Sans Souci (*French*). Free and easy, void of care. There is a place so called near Potsdam, where Frederick II. The Great, built a royal palace.

Enfans Sans Souci. The Tradesmen's company of actors, as opposed to the Lawyer's, called "Basochians" (*q.v.*). This company was organised in France in the reign of Charles VIII., for the performance of short comedies, in which public characters and the manners of the day were turned into ridicule. The manager of the "Care-for-nothings" (*sans souci*) was called "The Prince of Fools." One of their dramatic pieces, entitled "Master Pierre Pathelin," was an immense favourite with the Parisians.

Sansca'ra. The ten essential rites of Hindus of the first three castes: (1) At the conception of a child; (2) at the quickening; (3) at birth; (4) at naming; (5) carrying the child out to see the moon; (6) giving him food to eat; (7) the ceremony of tonsure; (8) investiture with the string; (9) the close of his studies; (10) the ceremony of "marriage," when he is qualified to perform the sacrifices ordained.

Sansfoy (*Infidelity*). A Saracen "who cared for neither God nor man," encountered by St. George and slain.—*Spenser*, "*Faëry Queen*," bk. i. 2.

Sansjoy (*Without the peace of God*) Brother of Sansfoy (*Infidelity*) and Sansloy (*Without the law of God*). He is a paynim knight, who fights with St. George in the palace grounds of Pride, and would have been slain if Duessa had not rescued him. He is carried in the car of Night to the Infernal regions, where he is healed of his wounds by Escula'pius.—*Spenser*, "*Faëry Queen*," bk. i. 4, 5.

Sansloy (*Irreligion*), brother of Sansfoy (*q.v.*). Having torn off the disguise of Archima'go and wounded the lion, he carries off Una into the wilderness. Her shrieks arouse the fauns and satyrs, who come to her rescue, and Sansloy flees. Una is Truth, and being without Holiness (the Red-cross Knight), is deceived by Hypocrisy. As soon as Truth joins Hypocrisy, instead of Holiness, Irreligion breaks in and carries her away. The reference is to the reign of queen Mary, when the Reformation was carried captive, and the lion was wounded to the heart by the "False-law of God."—*Spenser*, "*Faëry Queen*," bk. i. 2

In bk. ii., Sansloy appears again as the cavalier of Perissa or Prodigality.

Sansonetto (in "Orlando Furioso"). A Christian regent of Mecca, vicegerent of Charlemagne.

Santa Casa (*Italian*, the holy house). The reputed house in which the Virgin Mary lived at Nazareth, miraculously translated to Fiume, in Dalmatia, in 1291, and thence to Recana'ti in 1294, and finally to Macera'ta, in Italy, to a piece of land belonging to the lady Laureta.

Santa Klaus (1 syl.). The Dutch name of St. Nicholas. Just before Christmas the children of Flanders, Holland, and several parts of Germany, put out their shoe or stocking for Santa Klaus or Knecht Clobes to put a gift therein before morning, as a prize of good conduct.

Sappho of Toulouse. Clémence Isaure (2 syl.), a wealthy lady of Toulouse, who instituted in 1490 the "Jeux Floraux," and left funds to defray their annual expenses. She composed a beautiful "Ode to Spring." (1463-1513.)

Sar'acens. Ducange derives this word from *Sarah* (Abraham's wife); Hottinger from the Arabic *saraca* (to steal); Forster from *sahra* (a desert); but probably it is the Arabic *sharakyoun* or *sharkeyn* (the eastern people), as opposed to Mag'haribë (the western people—*i.e.*, of Morocco). Any unbaptised person was called a Saracen in medieval romance.

Sar'acen-wheat (French, *Blé-Sarrasin*). Buck-wheat; so called because it was brought into Spain by the Moors or Saracens. (*See* BUCKWHEAT.)

Saragoz'a. *The Maid of Saragoza.* Augustina, who was only twenty-two years of age when, her lover being shot, she mounted the battery in his place. The French, after besieging the town for two months, were obliged to retreat, August 15th, 1808.

Sar'aswa'ti. Wife of Brahma, and goddess of the fine arts.—*Hindu mythology.*

Sar'casm. A flaying or plucking off of the skin; a cutting taunt. (Greek, *sarkazo*, to flay, &c.)

Sarce'net (2 syl.). A corruption of *Saracennet*, from its Saracenic or Oriental origin.

Sarcoph'agus. A stone, according to Pliny, which consumed the flesh, and was therefore chosen by the ancients for coffins. It is called sometimes *lapis Assius*, because it was found at Assos of Lycia.

Sardanapa'lus. King of Nineveh and Assyria, noted for his luxury and voluptuousness. His effeminacy induced Arba'cës, the Mede, to conspire against him. Myrra, an Ionian slave and his favourite concubine, roused him from his lethargy, and induced him to appear at the head of his armies. He won three successive battles, but being then defeated, he was induced by Myrra to place himself on a funeral pile, which she herself set fire to, and then jumping into the flames, perished with her beloved master. (Died B.C. 817.)—*Byron*, "*Sardanapalus.*"

A Sardanapalus. Any luxurious, extravagant, self-willed tyrant. (*See above.*)

Sardanapalus of China. Cheo-tsin, who shut himself and his queen in his palace, and set fire to the building, that he might not fall into the hands of Woowong, who founded the dynasty of Tchow (B.C. 1154-1122). It was Cheo-tsin who invented the chopsticks.

Sardin'ian Laugh. Laughing on the wrong side of one's mouth. The *Edinburgh Review* says: "The ancient Sardinians used to get rid of their old relations by throwing them into deep pits, and the sufferers were expected to feel delighted at this attention to their well-being."—*July*, 1849.

Sardon'ic Smile, *Grin* or *Laughter.* A smile of contempt; so used by Homer.

The *Herba Sardon'ia* (so called from Sardis, in Asia Minor) is so acrid that it produces a convulsive movement of the nerves of the face, resembling a painful grin. Byron says of the Corsair, *There was a laughing devil in his sneer.*

> 'Tis Envy's safest, surest rule
> To hide her rage in ridicule;
> The vulgar eye the best beguiles
> When all her snakes are decked with smiles,
> Sardonic smiles by rancour raised.
> *Swift*, "*Pheasant and Lark.*"

Sar'donyx. An orange-brown cornelian. Pliny says it is called *sard* from Sardis, in Asia Minor, where it is found, and *onyx*, the nail, because its colour resembles that of the skin under the nail (xxxvii. 6),

Sarpe'don. A favcurite of the gods, who assisted Priam when Troy was besieged by the allied Greeks. When Achilles refused to fight, Sarpe'don made great havoc in battle, but was slain by Patroc'los.—*Homer, "Iliad."*

Sars'en Stones. The "Druidical" sandstones of Wiltsnire and Berkshire are so called. The early Christian Saxons used the word Saresyn as a synonym of pagan or heathen, and as these stones were popularly associated with Druid worship, they were called Saresyn or heathen stones. Robert Ricart says of duke Rollo, "He was a Sarasyn come out of Denmark into France." Another derivation is the Phœnician *sarsen* (a rock), applied to any huge mass drawn from the quarry in its rude state.

*** These boulders are no more connected with the Druids than Stonehenge is (*q.v.*).

Sash is tied on the *right* side by the British cavalry, and on the *left* by the infantry.

Sash Window is sluice window; a window that moves up and down like a sluice. (Dutch, *sas*, a sasse or sluice.)

Sassan'ides (4 syl.). The first Persian dynasty of the historic period, or seventh including the mythic period; so named because Ard'eshīr, the founder, was son of Sassan, a lineal descendant of Xerxes.

Sa'tan in Hebrew means *enemy*.

> To whom the Arch-enemy,
> And hence in heaven called Satan.
> *Milton, "Paradise Lost,"* bk. i.

Satan'ic. *The Satanic School.* So Southey called lord Byron and his imitators, who set at defiance the generally received notions of religion. Of English writers, Byron, Shelley, Moore, and Bulwer are the most prominent; of French writers, Rousseau, Victor Hugo, Paul de Kock, and George Sand.

Sat'ire (2 syl.). Scaliger's derivation of this word from *satyr* is untenable. It is from *sat'ura* (full of variety), *sat'ura lanx*, a hotchpotch or olla podrida. As *max'umus, op'tumus*, &c., became *maximus, optimus*, so "satura" became *sat'ira*. (*See* Dryden's Dedication prefixed to his "Satires.")

Father of Satire. Archil'ochos of Paros. (B.C. seventh century.)

Father of French Satire. Mathur'in Regnier. (1573-1613.)

Father of Roman Satire. Lucilius. (B.C. 148-103.)

> Lucilius was the man who, bravely bold,
> To Roman vices did the mirror hold;
> Protected humble goodness from reproach;
> Showed worth on foot, and rascals in a coach.
> *Dryden, "Art of Poetry," c. ii.*

Saturday. (*See* BLACK.)

Saturn or KRONOS (*Time*) devoured all his children except Jupiter, Neptune, and Pluto. Jupiter means *air*, Neptune *water*, and Pluto *the grave*. These Time cannot consume.

Saturn is a very evil planet to be born under. "The children of the sayd Saturne shall be great jangeleres and chyders . . . and they will never forgyve tyll they be revenged of theyr quarell." —*"Compost of Ptholomeus."*

Saturna'lia. A time of licensed disorder and misrule. With the Romans it was the festival of Saturn, and was celebrated the 17th, 18th, and 19th of December. During its continuance no public business could be transacted, the law-courts were closed, the schools kept holiday, no war could be commenced, and no malefactor punished. Under the empire, the festival was extended to seven days.

Satur'nian Days. Days of dulness, when everything is venal. They are *lead* to indicate dulness, and *gold* to indicate venality.

> Then rose the seed of Chaos and of Night
> To blot out order and extinguish light,
> Of dull and venal a new world to mould,
> And bring Saturnian days of lead and gold.
> *"Dunciad," iv.*

Satur'nian Verses. Old-fashioned. A rude composition employed in satire among the ancient Romans. Also a peculiar metre, consisting of three iambics and a syllable over, joined to three trochees, according to the following nursery metre:—

> The queĕn was in the pär-lour,
> Eat'ing bread ănd hon-ey.

The Fescennine and Saturnian were the same; for as they were called Saturnian from their ancientness, when Saturn reigned in Italy, they were called Fescennine from Fescennina [*sic*], where they were first practised.—*Dryden, Dedication of "Juvenal."*

Sat'urnine (3 syl.). A grave, phlegmatic disposition, dull and heavy. Astrologers affirm that such is the disposition of those who are born under the influence of the planet Saturn.

Sat'yr. The most famous representation of these goat-men is that of Prax-it'elēs, a sculptor of Athens in the fourth century B.C.

Sat'yrane (3 syl.). A blunt but noble knight who delivered Una from the fauns and satyrs. The meaning is this: Truth being driven from the towns and cities took refuge in caves and dens, where for a time it lay concealed. At length Sir Satyrane (Luther) rescues Una from bondage, but no sooner is this the case than she falls in with Archima'go, to show how very difficult it was at the Reformation to separate Truth from Error.—*Spenser, "Faëry Queen,"* bk. i.

Sauce means "salted food," for giving a relish to meat, as pickled roots, herbs, and so on. (Latin, *salsus.*)

The sauce was better than the fish. The accessories were better than the main part. This may be said of a book in which the plates and getting up are better than the matter it contains.

To serve the same sauce. To retaliate; to give as good as you take; to serve in the same manner.

After him another came unto her, and served her with the same sauce; then a third....—*"The Man in the Moon,"* &c. (1609).

To sauce. To intermix.

Then she fell to sauce her desires with threatenings.
Sidney.

Folly sauced with discretion.
Shakespeare, "Troilus and Cressida," i. 2.

What's sauce to the goose is sauce to the gander. (*See* GANDER.)

Saucy. Rakish; irresistible; or rather that care-for-nobody, jaunty, daring behaviour which has won for many of our regiments the term as a compliment. It is also applied metaphorically to some inanimate things, as "saucy waves" which dare attack the very moon; the "saucy world" which dares defy the very gods;" the "saucy mountains," "winds," and so on.

Saul, in Dryden's satire of "Absalom and Achitophel," is meant for Oliver Cromwell. As Saul persecuted David and drove him from Jerusalem, so Cromwell persecuted Charles II. and drove him from England.

They who, when Saul was dead, without a blow
Made foolish Ishbosheth [*Richard Cromwell*] the crown forego.

Saul among the prophets? The Jews said of our Lord—"How knoweth this man letters, having never learned?" (John vii. 15.) Similarly at the conversion of Saul, afterwards called Paul, the Jews said in substance, "Is it possible that Saul can be a convert?" (Acts ix. 21.) The proverb applies to a person who unexpectedly shines in a department not his own. Thus it might be said of Richardson, the quiet bookseller, never known to be a man of genius till he was fifty, "Is he also among the prophets—has he also become noted as a man of letters? (1 Sam. x. 12.)

Saunter. A corruption of the Latin words *Sancta Terra* (the Holy Land). When pilgrimages and crusades were in vogue, idle persons used to loiter about, and wander lazily from place to place, under pretence that they were going to take the cross or start for the Holy Land. Hence *sancta-terra-ing* or *sancte-terre-ing.*

Sav'age (2 syl.). One who lives in a wood (Greek, *hulë,* a forest; Latin, *silva;* Spanish, *salvage;* Italian, *selvaggio,* French, *sauvage*).

Save the Mark. In archery when an archer shot well it was customary to cry out "God save the mark!"—*i.e.,* prevent any one coming after to hit the same mark and displace my arrow. Ironically it is said to a novice whose arrow is nowhere.

God save the mark! ("1 Henry IV.," i. 3). Hotspur, apologising to the king for not sending the prisoners according to command, says the messenger was a "popinjay," who made him mad with his unmanly ways, and who talked "like a waiting gentlewoman of guns, drums, and wounds (God save the mark!)" —meaning that he himself had been in the brunt of battle, and it would be sad indeed if "his mark" was displaced by this court butterfly. The whole scope of the speech is lost sight of by the ordinary interpretation—"May the scars of my wounds never be effaced" (God save my scars).

Savoy (*The*). A precinct of the Strand, London, noted for the palace of Savoy, originally the seat of Peter, earl of Savoy, who came to England to visit his niece Eleanor, wife of Henry III. At the death of the earl, the house became the property of the queen, who gave it to her second son, Edmund (earl of Lancaster), and from this period it was attached to the duchy of Lancaster. When the Black Prince brought Jean *le Bon,*

king of France, captive to London (1356), he lodged him in the Savoy Palace, where he remained till 1359, when he was removed to Somerton Castle, in Lincolnshire. In 1360 he was lodged in the Tower; but, two months afterwards, was allowed to return to France on certain conditions. These conditions being violated by the royal hostages, Jean voluntarily returned to London, and had his old quarters again assigned to him, and died in 1364. The rebels under Wat Tyler burnt down the old palace in 1381; but it was rebuilt in 1505 by Henry VII., and converted into a hospital for the poor, under the name of St. John's Hospital. Charles II. used it for wounded soldiers and sailors. St. Mary le Savoy or the Chapel of St. John still stands in the precinct, and has recently been restored.

N.B.—Here, in 1552, was established the first flint-glass manufactory.

Saw. In Christian art an attribute of St. Simon and St. James the Less, in allusion to the tradition of their being sawn to death in martyrdom.

Sawny or *Sandy*. A Scotchman; a contraction of "Alexander."

Saxafrage. So called because its tender rootlets will penetrate the hardest rock, and break it up.

Saxon Castles.

Alnwick castle, given to Ivo de Vesey by the Conqueror.

Bamborough castle (Northumberland), the palace of the kings of Northumberland, and built by king Ida, who began to reign 559; now converted into charity-schools and signal-stations.

Carisbrook castle, enlarged by Fitz-Osborne, five centuries later.

Conisborough castle (York).

Goodrich castle (Herefordshire).

Kenilworth castle, built by Kenelm, king of Mercia. Kenil-worth means Kenhelm's dwelling.

Richmond castle (York), belonging to the Saxon earl Edwin, given by the Conqueror to his nephew Alan, earl of Bretagne; a ruin for three centuries. The keep remains.

Rochester castle, given to Odo, natural brother of the Conqueror.

Saxon Characteristics (architectural).

(1) The quoining consists of a long stone set at the corner, and a short one lying on it and bounding into the wall.

(2) The use of large heavy blocks of stone in some parts, while the rest is built of Roman bricks.

(3) An arch with straight sides to the upper part instead of curves.

(4) The absence of buttresses.

(5) The use in windows of rude balusters.

(6) A rude round staircase west of the tower, for the purpose of access to the upper floors.

(7) Rude carvings in imitation of Roman work.—*Rickman.*

Saxon Duke (*in* "Hudibras"). John Frederick, duke of Saxony, a very corpulent man. When taken prisoner, Charles V. said, "I have gone hunting many a time, but never saw I such a swine before."

Saxon Relics.

The church of Earl's Barton (Northamptonshire). The tower and west doorway.

The church of St. Michael's (St. Albans), erected by the abbot of St. Albans in 948.

The tower of Bosham church (Sussex).

The east side of the dark and principal cloisters of Westminster Abbey, from the college dormitory on the south to the chapter-house on the north. Edward the confessor's chapel in Westminster Abbey, now used as the Pix office.

The church of Darent (Kent) contains some windows of manifest Saxon architecture.

With many others, some of which are rather doubtful.

Saxon Shore. The coast of Norfolk, Suffolk, Essex, Kent, Sussex, and Hampshire, where were castles and garrisons, under the charge of a count or military officer, called *Comēs Littoris Saxonici per Britanniam.*

On the Norfolk coast was		fort	Branodunum (Brancaster).
,,	Suffolk	,,	Gariannonum (Burgh).
,,	Essex	,,	Othona (Ithanchester).
,,	Kent	,,	Regulbium (Reculver), Rutupiæ (Richborough), Dubris (Dover), P. Lemanis (Lymne)
,,	Sussex		Anderida (Hastings or Pevensey). Portus Adurni (Worthing).

Say. *To take the say.* To taste meat or wine before it is presented, in order to prove that it is not poisoned. The phrase was common in the reign of queen Elizabeth.

> Nor deem it meet that you to him convey
> The proffered bowl, unless you taste the say.
> *Rose, "Orlando Furioso,"* xxi. 61.

Sbirri (*Italian*). A police-force which existed in the Pope's dominions. They were domiciled in private houses.

> He points them out to his sbirri and armed ruffians.—*The Daily Telegraph.*

Scæ'vola (*left-handed*). So Caius Mucius was called, because, when he entered the camp of Porsenna as a spy, and was taken before the king, he deliberately held his hand over a lamp till it was burnt off, to show the Etruscan that he would not shrink from torture.

Scaglio'la. Imitation marble, like the pillars of the Pantheon, London. The word is from the Italian *scáglia*, the dust and chips of marble; it is so called because the substance (which is gypsum and Flanders glue) is studded with chips and dust of marble.

Scales. The Koran says, at the judgment day every one will be weighed in the scales of the archangel Gabriel. His good deeds will be put in the scale called "Light," and his evil ones in the scale called "Darkness;" after which they will have to cross the bridge Al Serát, not wider than the edge of a scimetar. The faithful will pass over in safety, but the rest will fall into the dreary realms of Jehennam.

Scallop Shell. Emblem of St. James of Compostella, adopted, says Erasmus, because the shore of the adjacent sea abounds in them. Pilgrims used them for cup, spoon, and dish, hence the punning crest of the Disington family is a scallop shell. On returning home, the pilgrim placed his scallop shell in his hat to command admiration, and adopted it in his coat-armour.

> I will give thee a palmer's staff of ivory and a scallop shell of beaten gold.—"*The Old Wives Tale.*" (1595.)

Scalloped (*scollopt*). Having an edge like that of a scallop shell.

Scammoz'zi's Rule. The jointed two-foot rule used by builders, and invented by Vincent Scammozzi, the famous Italian architect. (1540-1609.)

Scamp (*qui exit ex campo*). A deserter from the field; one who *decamps* without paying his debts. *S* privative and *camp*. (*See* SNOB.)

Scandal means properly a pitfall or snare laid for an enemy; hence a stumbling-block, and morally an aspersion. (Greek, *skan'dalon.*)

> We preach Christ crucified, unto the Jews a [scandal].—1 *Cor.* i. 23.

The Hill of Scandal. So Milton calls the Mount of Olives, because Solomon built thereon "an high place for Chemosh, the abomination of Moab; and for Moloch, the abomination of the children of Ammon" (1 Kings xi. 7).

Scan'dalum Magna'tum (*scandal of the magnates*). Words in derogation of peers, judges, and other great officers of the realm. What St. Paul calls "talking evil of dignities.'

Scanderbeg's Sword must have **Scanderbeg's Arm**—*i.e.*, None but Ulysses can draw Ulysses' bow. Scanderbag is a corruption of Iskander-beg (Alexander the Great), not the Macedonian, but George Castriota, prince of Albania, so called by the Turks. Mahomet wanted to see his scimitar, but when presented no one could draw it; whereupon the Turkish emperor sent it back as an imposition; but Iskander-beg replied, he had only sent his majesty the sword, without sending the arm that drew it. (*See* ROBIN HOOD.)

Scanderbeg. A name given by the Turks to George Castriota, the patriot chief of Epi'rus. The word is a corruption of *Iskander beg*, prince Alexander. (1414-1467.) (*See above*)

Scandinavia. Norway, Sweden, and Denmark. Pliny speaks of Scandia as an island.

Scant'ling, a small quantity, is the French *échantillon*, a specimen or pattern.

> A scantling of wit.—*Dryden.*

Scape-Goat. The Biajùs or aboriginës of Borneo observe a custom bearing a considerable resemblance to that of the Scape-goat. They annually launch a small bark, laden with all the sins and misfortunes of the nation, which, says Dr. Leyden, "they imagine will fall on the unhappy crew that first meets with it."

The scape-goat of the family. One made to bear the blame of the rest of the family; one always chided and found fault with, let who may be in fault. The allusion is to a Jewish custom: Two goats being brought to the altar of the tabernacle on the day of atonement, the high priest cast lots; one was *for the Lord*, and the other *for Azaz'el*. The goat on which the first lot fell was sacrificed, the other was the scape-goat; and the high priest having, by confession, transferred his own sins and the sins of the people to it, the goat was taken to the wilderness and suffered to escape.

Scaph'ism. Locking up a criminal in the trunk of a tree, bored through so as just to admit the body. Five holes were made—one for the head, and the others for the hands and legs. These parts were anointed with honey to invite the wasps. In this situation the criminal would linger in the burning sun for several days.

Scapin. A "barber of Seville;" a knavish valet who makes his master his tool.—*Molière*, "*Les Fourberies de Scapin.*"

Scar'amouch. A braggart and fool, very valiant in words, but a poltroon. According to Dyche, the word is the name of an Italian posture-master, Tiberio Fiuelli, surnamed Scaramouch Fiuelli, who came to England in 1673, and astonished John Bull with feats of agility.

> Stout Scaramoucha with rush-lance rode in,
> And ran a tilt with centaure Arlequin.
> *Dryden*, "*The Silent Woman*" (Epilogue).

Scarborough Warning. Blow first, then warning. In Scarborough robbers used to be dealt with in a very summary manner, by a sort of Halifax gibbet-law, Lynch-law, or an *à la lanterne*. Another origin is given of this phrase: It is said that Thomas Stafford, in the reign of queen Mary, seized the castle of Scarborough, not only without warning, but even before the townsfolk knew he was afoot (1557). (*See* GONE UP.)

> This term *Scarborrow warning* grew, some say,
> By hasty hanging for rank robbery there.
> Who that was met, but sus'pect in that way,
> Straight he was trust up, whatever he were.
> *J. Heywood.*

Scarlet (*Will*). One of the companions of Robin Hood.

Though your sins be as scarlet, they shall be as white as snow (Isa. i. 18). The allusion is to the scarlet fillet tied round the head of the scape-goat. Though your sins be as scarlet as the fillet on the head of the goat to which the high priest has transferred the sins of the whole nation, yet shall they be forgiven and wiped out.

Scarlet Woman. Some Protestants apply the words to the Church of Rome, and some Romanists, with equal "good taste," apply them to London. The Book of Revelation says, "It is that great city which reigneth over the kings of the earth," and terms the city "Babylon" (ch. xvii.).

Scavenger's Daughter. An instrument of torture invented by Sir William Skevington, lieutenant of the Tower in the reign of Henry VIII. As Skevington was the father of the instrument, the instrument was his daughter.

Sceatta. Anglo-Saxon for "money,' or a little silver coin.

Scene-Painters. The most celebrated are—

Inigo Jones, who introduced the first appropriate decorations for masques.

D'Avenant, who produced perspective scenes in 1656, for "The Siege of Rhodes."

Betterton was the first to improve the scenic effects in "Dorset Gardens;" his artist was Streater.

John Rich may be called the great reformer of stage scenery in "Covent Garden."

Richards, secretary of the Royal Academy; especially successful in "The Maid of the Mill." His son was one of the most celebrated of our scene-painters.

Philip James de Loutherbourg was the greatest scene-artist up to Garrick's time. He produced the scenes for "The Winter's Tale," at the request of that great actor.

John Kemble engaged William Capon, a pupil of Novosielski, to furnish him with scenery for Shakespeare's historic plays.

Patrick Nasmyth, in the North, produced several unrivalled scenes.

Stanfield is well known for his scenes of "Acis and Galate'a."

William Beverley is the greatest scene-painter of modern times.

Frank Hayman, Thomas Dall, John

Laguerre, William Hogarth, Robert Dighton, Charles Dibdin, David Roberts, Grieve, and Phillips have all aided in improving scene-painting.

Scent. *We are not yet on the right scent.* We have not yet got the right clue. The allusion is to dogs following game by their scent.

Sceptic (*Greek*) means one who thinks for himself, and does not receive on another's testimony. Pyrrho founded the philosophic sect called "Sceptics," and Epicte'tus combated their dogmas. In theology we apply the word to those who will not accept Revelation.

Scheherazade (*She-he'-ra-zay'-de*). Daughter of the grand vizier of the Indies. The sultan Schahriah, having discovered the infidelity of his sultana, resolved to marry a fresh wife every night and have her strangled at daybreak. Scheherazadë entreated to become his wife, and so amused him with tales for a thousand and one nights, that he revoked his cruel decree, bestowed his affection on his amiable and talented wife, and called her "the liberator of the sex."—"*Arabian Nights.*"

Schel'trum. An army drawn up in a circle instead of in a square.

Scheme is something entertained. Scheme is a Greek word meaning what is had or held (*sché'o*), and entertain is the Latin *teneo*, to have or hold, also.

Schiïtes (2 *syl.*). Those Mahometans who do not consider the Sunna or oral law of any authority, but look upon it as apocryphal. They wear *red* turbans, and are called "Red Heads." (*See* SUNNITES.)

Schlem'ihl (*Peter*). The name of a man who sold his shadow to the devil, in Chamisso's tale so called. It is a synonym for any person who makes a desperate and silly bargain.

Scholas'tic. Anselm of Laon, *Doctor Scholasticus.* (1050-1117.)

Epipha'nius *the Scholastic.* An Italian scholar. (6th century.)

Scholastic Divinity. Divinity subjected to the test of reason and argument, or at least "darkened by the counsel of words." The Athanasian creed is a favourable specimen of this attempt to reduce the mysteries of religion to "right reason;" and the attempts to reconcile the Mosaic cosmogony with modern geology smack of the same school.

Schoolmaster Abroad (*The*). Lord Brougham said, "Let the soldier be abroad, if he will; he can do nothing in this age. There is another personage abroad . . . the schoolmaster is abroad; and I trust to him, armed with his primer, against the soldier in full array."

Schoolmen. Certain theologians of the middle ages; so called because they lectured in the cloisters or cathedral schools founded by Charlemagne and his immediate successors. They followed the fathers, from whom they differed in reducing every subject to a system, and may be grouped under three periods—

I. Period.—PLATONISTS (from ninth to twelfth century).

(1) Pierre Abélard. (1079-1142.)
(2) Flacius Albinus Alcuin. (735-804.)
(3) Anselm. *Doctor Scholasticus.* (1050-1117.)
(4) Berenga'rius of Tours. (1000-1088.)
(5) Gerbert of Aurillac, afterwards pope Sylvester II. (930-1003.)
(6) John of Salisbury. (1110-1180.)
(7) Lanfranc, archbishop of Canterbury. (1005-1089.)
(8) Pierre Lombard. *Master of the Sentences,* sometimes called the founder of school divinity. (1100-1164.)
(9) John Roscelinus. (Eleventh century.)
(10) John Scotus. *Erig'ena.* (Ninth century.)

II. Period, or *Golden Age of Scholasticism.*—ARISTOTELIANS (thirteenth and fourteenth centuries).

(1) Alain de Lille. *Universal Doctor.* (1114-1203.)
(2) Albertus *Magnus,* of Padua. (1193-1280.)
(3) Thomas Aquinas. *The Angelic Doctor.* (1224-1274.)
(4) Augustin *Triumphans,* archbishop of Aix. *The Eloquent Doctor.*
(5) John Fidanza Bonaventure. *The Seraphic Doctor.* (1221-1274.)
(6) Alexander of Hales. *Irrefrangible Doctor.* (Died 1245.)
(7) John Duns Scotus. *The Subtle Doctor.* (1265-1308.)

III. Period.—NOMINALISM REVIVED. (To the seventeenth century.)

(1) Thomas de Bradwardine. *The Profound Doctor.* (1290-1348.)

(2) John Buridan. (1295-1360.)

(3) William Durandus de Pourçain. *The Most Resolving* or *Resolute Doctor.* (Died 1332.)

(4) Giles, archbishop of Bourges. *The Doctor with Good Foundation.*

(5) Gregory of Rim'ini. *The Authentic Doctor.* (Died 1357.)

(6) Robert Holkot. An English divine.

(7) Raymond Lully. *The Illuminated Doctor.* (1234-1315.)

(8) Francis Mairon, of Digne, in Provence.

(9) William Ocham. *The Singular* or *Invincible Doctor.* (Died 1347.)

(10) François Suarez, the last of the schoolmen. (1548-1617.)

Schoolmistress (*The*), by Shenstone, is designed for a "portrait of Sarah Lloyd," the dame who first taught the poet himself. She lived in a thatched house before which grew a birch-tree.

Scian. (*See* CEAN.)

Science. *The Gay Science* or "Gay Saber." The poetry of the Troubadours, and in its extended meaning poetry generally.

Science Persecuted.

(1) Anaxagoras of Clazom'enæ held opinions in natural science so far in advance of his age that he was accused of impiety, thrown into prison, and condemned to death. Pericles, with great difficulty, got his sentence commuted to fine and banishment.

(2) Virgilius, bishop of Saltzburg, denounced as a heretic by St. Boniface, for asserting the existence of antipodës. (Died 784.)

(3) Galileo was imprisoned by the Inquisition for maintaining that the earth moved. In order to get his liberty he "abjured the heresy," but as he went his way whispered half audibly, *E pur si muovë* (but nevertheless it does move). (1564-1642.)

(4) Gerbert, who introduced algebra into Christendom, was accused of dealing in the black arts, and shunned as a magician.

(5) Friar Bacon was excommunicated and imprisoned for diabolical knowledge, chiefly on account of his chemical researches. (1214-1294.)

(6) Dr. Faust, the German philosopher, suffered in a similar way in the sixteenth century; and according to tradition John Faust was imprisoned in Paris for magic, on account of his knowledge of the art of printing.

(7) John Dee. (*See* DEE.)

(8) Robert Grosseteste. (*See* GROSTED.)

(9) Averrois, the Arabian philosopher, who flourished in the twelfth century, was denounced as a heretic and degraded solely on account of his great eminence in natural philosophy and medicine. (He died 1226.)

(10) Andrew Crosse, electrician, who asserted that he had seen certain animals of the genus *Acarus*, which had been developed by him out of inorganic elements. Crosse was accused of impiety, and was shunned as a "profane man," who wanted to arrogate to himself the creative power of God. (1784-1855.)

(11) The sciences of geology and theological exegesis are to the present hour under a cloud, and it is only public opinion which holds back the hand of persecution.

Scien'ter Nes'ciens et sapien' ei indoctus, was how Gregory the Great described St. Benedict.

Scio's Blind Old Bard. Homer. Scio is the modern name of Chios, in the Ægе'an Sea.

> Smyrna, Chios, Colophon', Salamis', Rhŏdŏs, Argos, Athe'næ,
> Your just right to call Homer your son you must settle between-ye.

Scipio "dismissed the Iberian maid" ("Paradise Regained," ii.). Referring to the tale that the conqueror of Spain not only refused to see a beautiful princess who had fallen into his power after the capture of New Carthage, but that he restored her to her parents, and actually gave her great presents that she might marry the man to whom she had been betrothed. (*See* CONTINENCE.)

The Lusian Scipio. Nunio.

> The Lusian Scipio well may speak his fame,
> But nobler Nunio shines a greater name,
> On earth's green bosom, or on ocean grey,
> A greater never shall the sun survey.
> *Camoens, "Lusiad," bk. viii.*

Sclavon'ic. The language spoken by the Russians, Servians, Poles, Bohemians, &c.; anything belonging to the Sclavi.

Scobel'lum. A very fruitful land, but the inhabitants "exceeded the cannibals for cruelty, the Persians for pride, the Egyptians for luxury, the Cretans for lying, the Germans for drunkenness, and all nations together for a generality of vices." In vengeance the gods changed all the people into beasts: drunkards into swine, the lecherous into goats, the proud into peacocks, scolds into magpies, gamblers into asses, musicians into song-birds, the envious into dogs, idle women into milch-cows, jesters into monkeys, dancers into squirrels, and misers into moles. Four of the Champions of Christendom restored them to their normal forms by quenching the fire of the Golden Cave.—"*The Seven Champions of Christendom*," iii. 10.

Scogan (*John*). A favourite fool in the court of Edward IV.

Scone (pron. *Skoon*). Edward I. removed to London, and placed in Westminster Abbey, the great stone upon which the kings of Scotland were wont to be crowned. This stone is still preserved, and forms the support of Edward the Confessor's chair, which the British monarchs occupy at their coronation. It is said to have been brought from Ireland by Fergus, son of Eric, who led the Dalriads to the shores of Argyllshire. (*See* TANIST-STONE.)

> Ni fallat fatum, Scoti, quocunque locatum
> Invenient lapidem, regnare tenentur ibidem.
> *Lardner*, i., p. 67.

> Unless the fates are faithless found
> And prophets' voice be vain,
> Where'er is placed this stone, e'en there
> The Scottish race shall reign.

(*See* TANIST-STONE.)

Score. A reckoning; to make a reckoning; so called from the custom of marking off "runs" or "lengths," in games by the score feet. (*See* NURR; SPELL.)

Scorn is to "dishorn," through the Italian *scorna'rĕ*. In the east the horn was worn as an ornament on the forehead; and to *lower the horn* was emblematical of sorrow, but to take it away was a disgrace and dishonour.

Scor'pion. It is said that scorpions have an oil which is a remedy against their stings. The toad also is said to have an antidote to its venom.

> 'Tis true, a scorpion's oil is said
> To cure the wounds the venom made,
> And weapons dressed with salves restore,
> And heal the hurts they gave before.
> *Butler*, "*Hudibras*," iii. 2.

Scot. The same as Scythian in etymology; the root of both is Sct. The Greeks had no *c*, and would change *t* into *th*, making the root *skth*, and by adding a phonetic vowel we get *Skuth-ai* (Scythians), and *Skoth-ai* (Scoths). The Welsh disliked *s* at the beginning of a word, and would change it to *ys*; they would also change *c* or *k* to *g*, and *th* to *d*; whence the Welsh root would be Ysgd, and Skuth or Skoth would become *ysgod*. Once more, the Saxons would cut off the Welsh y, and change the *g* back again to *c*, and the *d* to *t*, converting Ysgod to Scot.

N.B.—Before the third century Scotland was called Caledonia or Alban.

Scot and Lot. A contribution upon all subjects according to their ability. Scot means tribute or tax, and lot means allotment or portion allotted. To pay scot and lot, therefore, is to pay the ordinary tributes and also the personal tax allotted to you.

Scot-free. Tax-free, without payment. (*See above.*)

Scots Greys. The 2nd Dragoons, the colour of whose horses is grey. (Heavy armed.)

Scots wha hae, words by Robert Burns, to the music of an old Scotch tune called "Hey tuttie taittie." "The Land o' the Leal" is to the same tune.

Scotch-Mist. A thick fog with drizzling rain, common in Scotland.

> A Scotch-fog will wet an Englishman through.
> *Common saying.*

Sco'tia. Now applied poetically to Scotland, but at one time Ireland was so called. Hence Claudian says—

> When Scots came thundering from the Irish shores,
> And ocean trembled, struck with hostile oars.

Scotists. Followers of Duns Scotus, who maintained the doctrine of the immaculate conception in opposition to Thomas Aqui'nas.

> Scotists and Thomists now in peace remain.
> *Pope*, "*Essay on Criticism.*"

Scotland. St. Andrew is the patron saint of this country, and tradition says that the remains of the apostle were brought by Reg'ulus, a Greek monk, to the eastern coast of Fife, in 368. (*See* RULE, *St.*)

Scotland a fief of England. Edward I. founded his claim to the lordship of Scotland on these four grounds:—(1) The ancient chroniclers, who state that

Scotch kings had occasionally paid homage to the English sovereigns from time immemorial. Extracts are given from St. Alban, Marianus Scotus, Ralph of Dizeto, Roger of Hoveden, and William of Malmesbury. (2) From charters of Scotch kings: as those of Edgar son of Malcolm, William, and his son Alexander II. (3) From papal rescripts: as those of Honorius III., Gregory IX., and Clement IV. (4) By an extract from "The Life and Miracles of St. John of Beverley." The tenor of this extract is quite suited to this "Dictionary of Fable:"—In the reign of Adelstan, the Scots invaded England and committed great devastation. Adelstan went to drive them back, and, on reaching the Tyne, found that the Scotch had retreated. At midnight St. John of Beverley appeared to him, and bade him cross the river at daybreak, for he "should discomfit the foe." Adelstan obeyed the vision, and reduced the whole kingdom to subjection. On reaching Dunbar on his return march, he prayed that some sign might be vouchsafed to him to satisfy all ages that "God, by the intercession of St. John, had given him the kingdom of Scotland." Then struck he with his sword the basaltic rocks near the coast, and the blade sank into the solid flint "as if it had been butter," cleaving it asunder for "an ell or more;" and the cleft remains even to the present hour. Without doubt there is a fissure in the basalt, and how could it have come there except in the way recorded above? And how could a sword cut three feet deep into a hard rock without miraculous aid? And what could such a miracle have been vouchsafed for except to show that Adelstan was rightful lord of Scotland? And if Adelstan was lord, of course Edward should be so likewise—Q. E. D.—*Rymer, "Fœdera,"* vol. i., part 2, p. 771.

Scotland Yard (*London*). So called from a palace built there for the reception of the kings of Scotland when they visited England. Pennant tells us it was originally given by king Edgar to Kenneth of Scotland, when he came to London to pay homage.

Scotland Yard. The head-quarters of the police, whence all public orders to the force proceed.

Mr. Walpole has only to speak the word in Scotland Yard, and the parks will be cleared.—*Pall Mall Gazette.*

Scott. *The Walter Scott of Belgium.* Hendrick Conscience. (Born 1812.)

The Southern Scott. Lord Byron calls Ariosto the Sir Walter Scott of Italy.—"*Childe Harold,*" iv. 40.

Scourge of Christians. Noured-din-Mahmûd of Damascus. (1116-1174.)

Scourge of God. (1) Attila, king of the Huns. A. P. Stanley says the term was first applied to Attila in the Hungarian Chronicles. In Isidore's Chronicle the Huns are called *Virga Dei.* (*, 434-453.)

(2) Gen'seric, king of the Vandals, who went about like a destroying angel "against all those who had (in his opinion) incurred the wrath of God." Probably the word Godegesal (*Goth-gesal,* God-given) has been purposely twisted into *God-gesil* (God's-scourge), by those who hated him, because he was an Arian. God-gesal (or *Deoda'tus*) was the common title of the contemporary kings, like our *Dei gratiâ.* (*, 429-477.)

Scourge of Princes. Pietro Aretino was so called for his satires. (1492-1556.)

Scouring. *I 'scaped a scouring*—a disease. Scouring is a sort of flux in horses and cattle. (Latin, *Malem præterveh'i*; French, *L'échapper belle.*)

Scowerers. A set of rakes in the eighteenth century, who, with the Nic'kers and Mohocks, committed great annoyances in London and other large towns.

Who has not heard the Scowerers' midnight fame?
Who has not trembled at the Mohocks' name?
Was there a watchman took his hourly rounds
Safe from their blows and new-invented wounds?
Gay, "Trivia," iii.

Scrag End (*of mutton*). A corruption of *crag,* the neck. (Saxon, *hracca,* the neck; Scotch, *craig;* Greek, *rachis;* Icelandic, *racca,* hinges, joints; Old English, *rack,* the neck.)

Scrape. *I've got into a sad scrape*—a great difficulty. We use rub, squeeze, pinch, and scrape to express the same idea. Thus Shakespeare says, "Ay, there's the rub" (difficulty); "I have got into tribulation" (a squeeze, from the Latin *trib'ulo,* to squeeze); "I am come to a pinch" (a difficulty). Some think the word a corrupt contraction of *escapade,* but Robert Chambers thinks it

is borrowed from a term in golf. A rabbit's burrow in Scotland, he says, is called a "scrape," and if the ball gets into such a hole it can hardly be played. The rules of the game allow something to the player who "gets into a scrape."—"*Book of Days.*"

He scraped an acquaintance with me. We became acquainted by returning civilities. The reference is to scraping the foot behind in bowing. This was always done in the formal days of Louis XIV.

The *Gentleman's Magazine* says that Hadrian went one day to the public baths, and saw an old soldier, well known to him, scraping himself with a potsherd for want of a flesh-brush. The emperor sent him a sum of money. Next day Hadrian found the bath crowded with soldiers scraping themselves with potsherds, and said—"Scrape on, gentlemen, but you'll not scrape acquaintance with me."—*N. S.* xxxix. 230.

Scrape-all. A hypocritical, psalm-singing rascal, who joins Cheatly (*q.v.*), and helps to supply young heirs with money. He is a type of the "godly knave."—*Shadwell, "Squire of Alsatia."*

Scratch. *Old Scratch.* Scrat, the house-demon of the North. A correspondent in *Notes and Queries* thinks the word relates to the uncleanness of the goat, and that Pan, the satyr—half goat, half man—is the origin of the term. (*See* DEUCE, NICK, &c.)

Coming up to the scratch—up to the mark; about to do what we want him to do. In prize-fighting a line is scratched on the ground, and the toe of the fighter must come up to the scratch.

Scratched. A horse is said to be scratched when its name is scratched out of the list of runners. "Tomboy was scratched for the Derby at ten a.m. on Wednesday;" and no bet on that horse made subsequently would be valid.

Scratch Cradle. A game played with a piece of string stretched across the two hands. The art is so to cross the thread as to produce a resemblance to something, and for another so to transfer it to his own hands as to change the former figure into some other resemblance. A corruption of "cratch cradle" (the manger cradle), because the first figure represents a cradle, supposed to be the cradle of the infant Jesus.

Screw. *An old screw.* One who keeps his money tight, and doles it out in screws or small quantities. (*See below.*)

A screw of anything is a small quantity, such as may be put into a screw of paper.

A screw loose. Something amiss. The allusion is to joinery kept together by screws.

To put on the screw. To press for payment, as a screw presses by gradually-increasing pressure.

Screwed. Intoxicated. A playful synonym of *tight*, which again is a playful synonym of *blown out.*

Scri'bere in Aqua. To forget.—*Catullus*, 70, 4.

> Men's evil manners live in brass,
> Their virtues we write in water.
> *Shakespeare, "Henry VIII.," iv. 2.*

Scrible'rus (*Marti'nus*). A merciless satire on the false taste in literature current in the time of Pope. Cornelius Scrible'rus, the father of Martin, was a pedant, who entertained all sorts of absurdities about the education of his son. Martin grew up a man of capacity; but though he had read everything, his judgment was vile and taste atrocious.

Scrim'mage. A tussle; a slight battle. From the obsolete *scrimer*, a fencer: French, *escrimeur;* same root as *escarmouch*, our *skirmish.*

> Prince Ouffur at this skrymage, for all his pryde,
> Fled full fast, and sought no gyde.
> *MS. Lansdowne* 200, f. 10

Scripto'rës Decem. A collection of ten ancient chronicles on English history, edited by Roger Twysden and John Selden. The ten chroniclers are Simeon of Durham, John of Hexham, Richard of Hexham, Ailred of Rieval, Ralph de Diceto (archdeacon of London), John Brompton of Jorval, Gervase of Canterbury, Thomas Stubbs, William Thorn of Canterbury, and Henry Knighton of Leicester.

Scripto'rës Quinque. A collection of five chronicles on the early history of England, edited by Thomas Gale.

Scripto'rës Tres (*the three writers*). Meaning Richard of Cirencester, Gildas Badon'icus, and Nennius of Bangor. Julius Bertram, professor of English at Copenhagen, professed to have discovered

the first of these treatises in 1747, in the royal library of that city. Its subject is "De Situ Britanniæ," and in 1757 he published it along with the two other treatises, calling the whole "The Three Writers on the Ancient History of the British Nations." Bertram's forgery has been completely exposed by J. E. Mayor, in his preface to "Ricardi de Cirencestria Speculum Historiale." (*See* SANCHONIATHO.)

Scripto'rium. An apartment in every abbey where writers transcribed service-books for the choir and books for the library.—*Warton.*

Scripture. "Mrs. Adams answered Mr. Adams, that it was blasphemous to talk Scripture out of church."—*Fielding, "Joseph Andrews."*

Scrupulous means literally having a stone in one's shoe. Those who have a stone in their shoe *halt,* and those who doubt "halt between two opinions." (Latin, *scrupulus,* gravel, a small stone.)

Scu'damore (*Sir*). The lover of Am'oret, whom he finally marries.—*Spenser,* "*Faëry Queen,*" bk. iii., iv.

Scullery-maid is one who washes up *skolls* or *sculls*—*i.e.,* plates, cups, and dishes. (*See* SKULL.)

Sculpture. *Fathers of French Sculpture.*

Jean Goujon. (1510-1572.)
Germain Pilon. (1515-1590.)

Scutch. The scrapings of hides. (English, *scotch,* to cut; Saxon, *sceadan.*) We have the word in the expression, "You have scotched the snake, not killed it."

About half a mile from the southern outfall are two manufactories, where the refuse from the London tanneries known as scutch is operated upon.—*The Times.*

Scuttle. *To scuttle a ship* is to bore a hole in it in order to make it sink. Rather strangely this word is from the same root as our word *shut* or bolt (Saxon, *scyttel,* a lock, bolt, or bar). It was first applied to a hole in a roof with a door or lid, then to a hatchway in the deck of a ship with a lid, then to a hole in the bottom of a ship plugged up; then comes the verb to pull out the plug, and leave the hole for the admission of water.

Scylla. Glaucus, a fisherman, was in love with Scylla; but Circë, out of jealousy, changed her into a hideous monster, and set dogs and wolves to bark round her incessantly. On this Scylla threw herself into the sea and became a rock. It is said that the rock Scylla somewhat resembles a woman at a distance, and the noise of the waves dashing against it is not unlike the barking of dogs and wolves.

Glaucus, lost to joy,
Curst in his love by vengeful Circë's hate,
Attending wept his Scylla's hapless fate.
Camoens, "*Lusiad,*" bk. vi.

Scylla, daughter of Nisus, promised to deliver Meg'ara into the hands of Minos. To redeem this promise she had to cut off a golden hair on her father's head, which she effected while he was asleep. Minos, her lover, despised her for this treachery, and Scylla threw herself from a rock into the sea. At death she was changed into a lark, and Nisus into a hawk. Scylla turned into a rock by Circë, "had no connection" with the daughter of Nisus.

Think of Scylla's fate.
Changed to a bird, and sent to fly in air,
She dearly pays for Nisus' injured hair.
Pope, "*Rape of the Lock,*" iii.

Avoiding Scylla he fell into Charybdis. Trying to avoid one error he fell into another; or, trying to avoid one danger, he fell into another equally fatal. Scylla and Charybdis are two rocks between Italy and Sicily. In one was a cave where "Scylla dwelt," and on the other Charybdis dwelt under a fig-tree. Ships which tried to avoid one were often wrecked on the other rock. It was Circë who changed Scylla into a frightful seamonster, and Jupiter who changed Charybdis into a whirlpool.

When I shun Scylla your father, I fall into Charybdis your mother.—*Shakespeare,* "*Merchant of Venice,*" iii. 5.

Between Scylla and Charybdis. Between two difficulties. *To fall from Scylla into Charybdis*—out of the frying-pan into the fire.

Sea means simply a *basin*; hence the expression, "molten sea," meaning the great brazen vessel which stood in Solomon's temple (2 Chron. iv. 5, and 1 Kings vii. 26). The world of water is properly called the ocean. (Saxon, *sae,* a basin.)

"The Sea, the Sea." Words by Proctor (Barry Cornwall), music by Neukomm.

The Old Man of the Sea ("Arabian Nights"). A creature encountered by Sindbad the Sailor in his fifth voyage. This terrible Old Man contrived to get on

the back of Sindbad, and would neither dismount again, nor could he be shaken off. At last Sindbad gave him some wine to drink, which so intoxicated him that he relaxed his grip, and Sindbad made his escape.

Out at sea. Wide of the mark; quite wrong; like a person in the open ocean without compass or chart.

Sea-board. That part of a country which *borders* on the *sea*; the coast-line. It should be *sea-bord*. (French, *bord*, the edge.)

Sea-girt Isle. England; so called because it is girded round by the ocean, or, as Shakespeare has it, "hedged in with the main, that water-wallëd bulwark" ("King John," ii. 1).

> This precious stone set in the silver sea,
> Which serves it in the office of a wall,
> Or as a moat defensive to a house,
> Against the envy of less happier lands.
> *Shakespeare, "King Richard II.," ii. 1.*

Sea-nettles. Gelatinous animal sea-plants, some of which sting like nettles.

Sea-serpent. Pontoppidan, in his "Natural History of Norway," speaks of sea-serpents 600 feet long. The great sea-serpent was said to have been seen off the coast of Norway in 1819, 1822, 1837. Hans Egede affirms that it was seen on the coast of Greenland in 1734. In 1815, 1817, 1819, 1833, and in 1869, it made its appearance near Boston. In 1848 it was "seen" by the crew of her Majesty's frigate *Dædalus*, in the South Atlantic Ocean. In 1875 it was seen by the crew of the barque Pauline. Girth 9ft.

Sealed Fountain. An exclusive privilege. Solomon says—"My spouse is a fountain sealed" (Cant. iv. 12). In the vicinity of Bethlehem travellers are shown the springs which Solomon shut up and sealed with his signet, to keep them for his own private use.—*Maundrell, "Travels."*

Seba'ra'im (4 syl.). Rabbis who lived after the Talmud was finished, and gave their judgments on traditionary difficulties (*Al derek sebaroth*, "by way of opinion").—*Buxtorf.*

Sebastian (*St.*). Patron saint of archers, because he was bound to a tree and shot at with arrows. As the arrows stuck in his body as thick as pins in a pin-cushion, he was also made patron saint of pin-makers. And as he was a centurion, he is patron saint of soldiers.

Sebastianis'tas. Persons who believe that dom Sebastian, who fell in the battle of Alcazarquebir in 1578, will return to earth, when Brazil will become the chief kingdom of the earth.

Sebile (2 syl.). La Dame du Lac, in the romance entitled "Perceforest." Her castle was surrounded by a river, on which rested so thick a fog that no one could see across it. Alexander the Great abode with her a fortnight to be cured of his wounds, and king Arthur was the result of their amour (vol. i. 42).

Second. (*See* Two.)

Second Sight. The power of seeing things invisible to others; the power of foreseeing future events by means of shadows thrown before them. Many Highlanders claim this power, which the ancient Gaels called shadow-sight (*taischitaraugh*).

> Nor less availed his optic sleight,
> And Scottish gift of second sight.
> *Trumbull.*

Second thoughts are best because they arise after due reflection.

> "Hold, sir, for second thoughts are best,"
> The husband cried; "'tis my request
> With pleasure to prolong my life."
> *Fenton, "A la Mode."*

Sec'ular Games. Those held by the Romans only once in a century. While the kings reigned they were held in the Campus Martius, in honour of Pluto and Proserpine, and were instituted in obedience to the Sibyline verses, with the promise that "the empire should remain in safety so long as this admonition was observed."

> Datē, quæ preca'mur
> Temp'oré sacro
> Quo Sibyllini monue'ré versus.
> *Horace, "Carmen Seculare," A.U.C., 737.*

Sedan-Chairs. So called from *sedes* (Lat.), "a seat." Their introduction into England is erroneously attributed to the duke of Buckingham, who, it is said, gave great offence by employing men as beasts of burden. Sir S. Duncombe used one in 1634, when Buckingham was a boy, and we find it spoken of as far back as 1581. It was introduced into France (in 1617) by M. de Montbrun, and called *chaise à porteurs*.

Sedgwick. (*See* DOOMSDAY SEDGWICK.)

Sedley (*Amelia*). An impersonation of virtue without intellect in Thackeray's "Vanity Fair." (*See* SHARP.)

Sedrat. The lotus-tree which stands on the right-hand side of the invisible throne of Allah. Its branches extend wider than the distance between heaven and earth. Its leaves resemble the ears of the elephant. Each seed of its fruit encloses a houri; and two rivers issue from its roots. Numberless birds sing among its branches, and numberless angels rest beneath its shade.

See'dy. Weary, worn out, out of sorts. (Saxon, *sædre*, weary, sated, sick.) A hat or coat is termed seedy when it has become shabby. A man is seedy after a debauch, when he looks and feels out of sorts.

Seel. To close the eyelids of a hawk by running a thread through them; to hoodwink. (French, *ciller*, *cil*, the eye lash.)

> She that so young could give out such a seeming,
> To seel her father's eyes up, close as oak.
> *Shakespeare*, "*Othello*," iii. 3.

See'murgh. The wonderful bird that could speak all the languages of the world, and whose knowledge embraced past, present, and future events.—*Persian mythology.*

Segonti'ari. Inhabitants of parts of Hampshire and Berkshire, referred to by Cæsar in his "Commentaries."

Seiks (pron. *Secks*). A religious sect in Hindustan, founded in 1500. They profess the purest Deism, and are distinguished from the Hindus by worshipping one invisible god. The word means *lion*, and was applied to them on account of their heroic resistance to the Moslem. Ultimately they subdued Lahore, and established themselves in the Punjab, &c.

Sela'ma or *Sele'meh.* The headland of the Persian Gulf commonly called Cape Musseldom. The Indians throw cocoa-nuts, fruits, and flowers into the sea when they pass this cape, to secure a propitious voyage.—*Morier.*

> Breezes from the Indian sea
> Blow round Selama's sainted cape.
> *Moore*, "*Fire Worshippers.*"

Sele'në. The moon-goddess; sometimes but improperly called Diana, as Diana is always called the chaste huntress; but Selenë had fifty daughters by Endymion, and several by Zeus, one of whom was called "The Dew" (*Erse*). Diana is represented with bow and arrow running after the stag; but Selene is represented in a chariot drawn by two white horses; she has wings on her shoulders and a sceptre in her hands.

Seleu'cidæ. The dynasty of Seleucus. Seleucus succeeded to a part of Alexander's vast empire. The monarchy consisted of Syria, a part of Asia Minor, and all the eastern provinces.

Se'lim. Son of Abdallah and cousin of Zuleika (3 syl.). When Giaffir (2 syl.) murdered Abdallah, he took Selim and brought him up as his own son. The young man fell in love with Zuleika, who thought he was her brother; but when she discovered he was Abdallah's son, she promised to be his bride, and eloped with him. As soon as Giaffir discovered this he went after the fugitives, and shot Selim. Zuleika killed herself, and the old pacha was left childless. The character of Selim is bold, enterprising, and truthful.—*Byron*, "*Bride of Abydos.*"

Se'lim (son of Acbar). The name of Jehanguire, before his accession to the throne. He married Nourmahal' (the Light of the Haram). A coolness arose between the young married couple, but Nourmahal contrived to enter the sultan's banquet-room as a lute-player, and so charmed young Selim that he exclaimed "If Nourmahal had so sung, I could have forgiven her everything;" whereupon Nourmahal threw off her disguise, and became reconciled to her husband. —*T. Moore*, "*The Light of the Haram.*"

Seljuks. A Perso-Turkish dynasty which gave eleven kings and lasted 138 years (1056-1194). It was founded by Togrul Beg, a descendant of Seljuk, chief of a small tribe which gained possession of Boka'ra.

Sell. A saddle. "Vaulting ambition . . . o'erleaps its sell" ("Macbeth," i. 7). Latin, *sella*; French, *selle.* Window *sill* is the Saxon *syl*, a basement.

> He lefte his loftie steed with golden sell.
> *Spenser*, "*Faëry Queen*," ii. 2.

Sell, sold, made a captive, as a purchased slave. St. Paul says he was "sold under sin" (Rom. vii. 14).

A sell. A "do," a deception, a "take-in." Street vendors who take in the

unwary with catch-pennies, chuckle like hens when they have laid an egg, "Sold again, and got the money!"

Selt'zer Water. A corruption of *Selters Water*; so called from the Lower Selters, near Limburg (Nassau).

Selvag'gio. Father of Sir Industry, and hero of Thomson's "Castle of Indolence."

> In fairy-land there lived a knight of old,
> Of feature stern, Selvaggio well y-clept.
> A rough, unpolished man, robust and bold,
> But wondrous poor. He neither sowed nor reaped,
> Ne stores in summer for cold winter heaped.
> In hunting all his days away he wore:
> Now scorched by June, now in November steeped,
> Now pinched by biting January sore,
> He still in woods pursued the hibbard and the boar.
> Canto ii. 5.

Semir'amis. *Semiramis of the North.* Margaret of Denmark, Sweden, and Norway. (1353-1412.)
Catharine II. of Russia. (1729-1796.)

Sena'nus (*St.*) fled to the island of Scattery, and resolved that no female form should ever step upon it. An angel led St. Can'ara to the island, but the recluse refused to admit her. Tom Moore has a poem on this legend, "St. Senanus and the Lady."—"*Irish Melodies*," No. 1. (*See* KEVIN.)

Sen'dal. A thin silk. (Italian, *zendado*; Spanish, *cendal.*)

Sen'eca. *The Christian Sen'eca.* Bishop Hall of Norwich. (1574-1656.)

Senior Op'timë. A Cambridge University expression, meaning a second-class man in mathematical honours. The first class consists of Wranglers.

Senior Soph. A man of the third year's standing is so called in the university of Cambridge.

Sennac'herib, whose army was destroyed by the Angel of Death, is by the Orientals called King Moussal.—*D'Herbelot* (*notes to the Koran*).

Se'nnight. A week; seven nights. *Fort'night,* fourteen nights. These words are relics of the ancient Celtic custom of beginning the day at sunset, a custom observed by the ancient Greeks, Babylonians, Persians, Syrians, and Jews, and by the modern representatives of these people. In Gen. i. we always find the evening precedes the morning; as, "The evening and the morning were the first day," &c.

Sen'tences (3 syl.). The four books of Sentences, by Pierre Lombard, the foundation of scholastic theology of the middle period. (*See* SCHOOLMEN.)
Master of the Sentences. Pierre Lombard, schoolman. (Died 1164.)

Sen'tinel. Archd. Smith says "it is one set to watch the *sentina* (Lat.) or hold of a ship," but the Fr. *sentier*, a path or "beat," is far more probable.
Sentinelle perdue. One placed at a post where he is almost certain to be killed by the enemy.

Sepoy. The Indian soldier is so called, says bishop Heber, from *sip*, a bow, their principal weapon in olden times.

Sept. A clan (Latin, *septum*, a fold); all the cattle, or all the voters, in a given enclosure.

September Massacres. An indiscriminate slaughter of Loyalists confined at the time in the Abbaye and other French prisons. Danton gave order for this onslaught after the capture of Verdun by the allied Prussian army. It lasted the 2nd, 3rd, and 4th of September, 1792. As many as 8,000 persons fell in this massacre, among whom was the princess de Lamballe.

Septembri'zers or *Septembriseurs* (the September men). The men who planned and executed the September Massacres (*q.v.*).

Septuages'ima Sunday. In round numbers, seventy days before Easter. The third Sunday before Lent.

Sep'tuagint. A Greek version of the Old Testament, so called because it was made (in round numbers) by seventy Jews; more correctly speaking, by seventy-two. Dr. Campbell disapproves of this derivation, and says it was so called because it was sanctioned and authorised by the Jewish San'hedrim or great council, which consisted of 70 or 71 members besides the High priest. This derivation falls in better with the modern notion that the version was made at different times by different translators. (Latin, *septuaginta*, seventy.)

Serag'lio. The palace of the Turkish sultan, situated in the Golden Horn, and enclosed by walls seven miles and a half in circuit. The chief entrance is *the*

Sublime Gate; and the chief of the large edifices is the *Harem*, or "sacred spot," which contains numerous houses, one for each of the sultan's wives, and others for his concubines. The black eunuchs form the inner guard, and the white eunuchs the second guard. The Seraglio may be visited by strangers; not so the Harem.

Seraphic Doctor (*Doctor Seraph'icus*). St. Bonaventu'ra, a schoolman, was so called for his seraphic fervour and eloquence. (1221-1274.)

Seraphic Saint. St. Francis d'Assisi, founder of the Franciscan order. (1182-1226.)

Ser'aphim. An order of angels distinguished for fervent zeal and religious ardour. The word means "to burn." (*See* Isaiah vi. 2.)

> Thousand celestial ardours (*seraphs*) where he stood
> Veiled with his gorgeous wings, up springing light,
> Flew through the midst of heaven.
> *Milton*, "*Paradise Lost*," v.

Sera'pis. The Ptolemaic form of the Egyptian *Osi'ris*. The word is a corruption of *osor-apis* (dead apis, or rather "osirified-apis"), a deity which had so many things in common with Osi'ris that it is not at all easy to distinguish them.

Serapis. Symbol of the Nile and of fertility.

Serat (*Al*). The ordeal bridge over which every one will have to pass at the resurrection. It is not wider than the edge of a scimetar, and is thrown across the gulf of Hell. The faithful, says the Koran, will pass over in safety, but sinners will fall headlong into the dreary realm beneath.

Serbo'nian Bog or *Serbo'nis.* A mess from which there is no way of extricating oneself. The Serbonian bog was between Egypt and Palestine. Strabo calls it a lake, and says it was 200 stadia long and 50 broad; Pliny makes it 150 miles in length. Hume says that whole armies have been lost therein. Typhon lay at the bottom of this bog, which was therefore called *Typhon's Breathing Hole.* It received its name from Sebaket-Bardoil, a king of Jerusalem, who died there on his return from an expedition into Egypt.

> Now, sir, I must say I know of no Serbonian bog deeper than a £5 rating would prove to be.—*B. Disraeli* (*Chanc. of the Exch.*), *Times*, March 19, 1867.
>
> A gulf profound as that Serbonian bog
> Betwixt Damiata and Mount Cassius old,
> Where armies whole have sunk.
> *Milton*, "*Paradise Lost*," ii.

Sereme'nes (4 syl.). Brother-in-law of king Sardanapa'lus, to whom he entrusts his signet ring to put down a rebellion headed by Arba'cēs the Mede and Bel'esis the Chaldean soothsayer. He is slain in a battle with the insurgents.—*Byron*, "*Sardanapalus.*"

Serena'de (3 syl.). Music performed in the *serene—i.e.*, in the open air at even-tide (Latin, *sere'num*). *Ade* is the Greek *aeido*, I sing, which appears in such words as *Æneid*, Lusi*ad*, Dunci*ad*, Franci*ad*, Philippi*de*, Henri*ade*, &c.

> Or serenade which the starved lover sings
> To his proud fair. *Milton*, "*Paradise Lost.*"

Sere'ne (2 syl.). A title given to certain German princes. Those princes who used to hold under the empire were entitled *Serene* or *Most Serene Highnesses.*

It's all serene. All right (Spanish, *sere'no*, "all right"—the sentinel's countersign).

Serif and **Sanserif.** The former is a letter in typography with the "wings" or finishing strokes (as T); the latter is a letter without the finishing strokes (as T). French, *serre-file* (the last man of a file, that which completes a file; the finishing stroke).

Serjeants-at-Law. French, *frères-serjens*, a corruption of *fratres-servientes* of the Templars.

Sermon Lane, Doctors Commons, London. A corruption of *Shere-moniers Lane* (the lane of the money shearers or clippers, whose office it was to cut and round the metal to be stamped into money). The Mint was in the street now called Old Change.—*Maitland*, "*London*," ii. 880.

Serpent. An attribute of St. Cecilia, St. Euphe'mia, and many other saints, either because they trampled on Satan or because they miraculously cleared some country of such reptiles. (*See* Dagon.)

Serpent, in Christian art, figures in Paradise as the tempter.

The brazen serpent gave newness of life to those who were bitten by the fiery dragons, and raised their eyes to this symbol (Numb. xxi. 8).

It is not unfrequently affixed to the cross.

It is generally placed under the feet of the Virgin, in allusion to the promise made to Eve after the Fall (Gen. iii. 15).

Satan is called the great serpent, because under the form of a serpent he tempted Eve (Rev. xii. 9).

Serpent metamorphoses. Cadmos and his wife Harmo'nia were by Zeus converted into serpents, and removed to Elysium. Escula'pios, god of Epidau'ros, assumed the form of a serpent when he appeared at Rome during a pestilence. Therefore is it that the goddess of Health bears in her hand a serpent.

> O wave, Hygeia, o'er Britannia's throne
> Thy serpent-wand, and mark it for thine own.
> *Darwin, "Economy of Vegetation,"* iv.

Jupiter Ammon appeared to Olym'pias in the form of a serpent, and became the father of Alexander the Great.

> When glides a silver serpent, treacherous guest!
> And fair Olympia folds him to her breast.
> *Darwin, "Economy of Vegetation,"* i. 2.

Jupiter Capitoli'nus in a similar form became the father of Scipio Africanus.

The Serpent is emblematical—

(1) Of wisdom.—"Be ye therefore wise as serpents, and harmless as doves" (Matt. x. 16).

(2) Of subtilty.—"Now the serpent was more subtil than any beast of the field" (Gen. iii. 1).

It is said that the ceras'tēs hides in sand that it may bite the horse's foot, and get the rider thrown. In allusion to this belief, Jacob says, "Dan shall be . . . an adder in the path, that biteth the horse heels, so that his rider shall fall backward" (Gen. xlix. 17).

It is said that serpents when attacked swallow their young, and eject them again on reaching a place of safety.

Thomas Lodge says that people called Sauveurs have St. Catherine's wheel in the palate of their mouths, and therefore can heal the sting of serpents.

When a serpent drinks it is said that it first vomits up all its venom, for fear of poisoning itself by swallowing it.

The Bible also tells us that it stops up its ears that it may not be charmed by the charmer (Ps. lviii. 4).

The serpent is symbolical—

(1) Of deity, because, says Plutarch, "it feeds upon its own body; even so all things spring from God, and will be resolved into deity again.—"*De Iside et Osiride,*" i. 2., p. 5; and "*Philo Byblius.*"

(2) Of eternity, as a corollary of the former. It is represented as forming a circle and holding its tail in its mouth.

(3) Of renovation. It is said that the serpent, when it is old, has the power of growing young again "like the eagle," by casting its slough, which is done by squeezing itself between two rocks.

(4) Of guardian spirits. It was thus employed by the ancient Greeks and Romans, and not unfrequently the figure of a serpent was depicted on their altars.

In the temple of Athe'na, at Athens, a serpent was kept in a cage, and called "The Guardian Spirit of the Temple." This serpent was supposed to be animated by the soul of Erictho'nius.

To cherish a serpent in your bosom. To show kindness to one who proves ungrateful. The Greeks say that a husbandman found a serpent's egg, which he put into his bosom. The egg was hatched by the warmth, and the young serpent stung its benefactor.

Their ears have been serpent-licked. They have the gift of foreseeing events, the power of seeing into futurity. This is a Greek superstition. It is said that Cassandra and Hel'enus were gifted with the power of prophecy, because serpents licked their ears while sleeping in the temple of Apollo.

The seed of the woman shall bruise the serpent's head. And to the serpent God said, the seed of the woman "shall bruise thy head." The heart of the serpent being close to the head, renders a severe "bruise" there fatal. The serpent bruised the *heel* of man—*i.e.*, being a cause of stumbling, it hurt the foot which tripped against it. (Gen. iii. 15.)

Serpent's Food. Fennel is said to be the favourite food of serpents, with the juice of which it restores its sight when dim.

Serpents. Brazilian wood is a panacea against the bites of serpents. The countess of Salisbury, in the reign of James I., had a bedstead made of this wood, and on it is the legend of *Honi soit qui mal y pense.*

Serpentine Verses. Such as end with the same word as they begin with. The following are examples:—

> Crescit amor nummi, quantum ipsa pecunia 'crescit.
> Greater grows the love of pelf, as pelf itself grows greater.

> Ambo florentes ætatibus, Arcades ambo.
> Both in the spring of life, Arcadians both.

Serpenti'no (in "Orlando Furioso"). One of the leaders of the allied Moorish army.

Serrapur'da. High screens of rep cloth, stiffened with cane, used to enclose a considerable space round the royal tent of the Persian army.

Servant (*Faithful*). (*See* ADAM.)

Serve. *I'll serve him out*—give him a quid pro quo. This is the French *desserver*, to do an ill turn to one.

To serve a rope. To roll something upon it to prevent it from being fretted. The "service" or material employed is spun yard, small lines, sennit, ropes, old leather, or canvas.

Servus Servo'rum (*Latin*). The slave of slaves, the drudge of a servant. The style adopted by the Roman pontiffs ever since the time of Gregory the Great is *Servus Servorum Dei.*

Alexander episcopus, servus servorum Dei, Karissimo filio Willielmo salutem.—*Rymer*, "*Fœdera*," i. p. 1.

Ses'ame (3 syl.). Oily grain of the natural order Pedalia'ceæ, originally from India. In Egypt they eat sesame cakes, and the Jews frequently add the seed to their cakes. The cakes made of sesame oil, mixed with honey and preserved citron, are considered an Oriental luxury; sesame is excellent also for puddings. (*See* OPEN SESAME.)

Among the numerous objects....was a black horse ...On one side of its manger there was clean barley and sesame, and the other was filled with rose-water. —"*Arabian Nights*" (*Third Calender*).

Se'sha. King of the serpent race, on which Vishnu reclines on the primeval waters. It has a thousand heads, on one of which the world rests. The coiled-up sesha is the emblem of eternity.—*Hindu mythology.*

Sesos'tris (in Fénelon's "Télémaque"). The lay figure of this character was Louis XIV.

Set Off. A commercial expression. The credits are set off the debits, and the balance struck.

Set off to advantage. A term used by jewellers, who set off precious stones by appropriate "settings."

Set-to. A boxing match, a pugilistic fight, a scolding. In pugilism the combatants are by their seconds "set to the scratch" or line marked on the ground, and this "set-to" is in fact the commencement of the encounter.

Set'ebos. A deity of the Patagonians, introduced by Shakespeare into his "Tempest."

His art is of such power
It would control my dam's god, Setebos,
And make a vassal of him. "*Tempest*," i. 2.

Seth'ites (2 syl.). A sect of the second century, who maintained that the Messiah was Seth, son of Adam.

Setting the Thames on Fire. A pun on the word *temse* (a sieve for cleansing meal). An active workman would often set the rim of the temse on fire by friction, as he moved it rapidly over the mouth of the barrel into which the meal was sifted. The French have the same pun: "Setting the Seine on fire;" for *seine* is a large fish-net. A lazy man will "never set the temse [Thames] on fire."

Seven (Greek, *hepta;* Latin, *septem;* German, *sieben;* Saxon, *seofan;* our *seven*, &c.). A holy number. There are seven days in creation, seven spirits before the throne of God, seven days in the week, seven graces, seven divisions in the Lord's Prayer, seven ages in the life of man, and the just fall "seven times a day." There are seven phases of the moon, every seventh year was sabbatical, and seven times seven years was the jubilee. The three great Jewish feasts lasted seven days, and between the first and second of these feasts were seven weeks. Levitical purifications lasted seven days. We have seven churches of Asia, seven candlesticks, seven stars, seven trumpets, seven spirits before the throne of God, seven horns, the Lamb has seven eyes, ten times seven Israelites go to Egypt, the exile lasts the same number of years, and there were ten times seven elders. Pharaoh in his dream saw seven kine and seven ears of corn, &c.

It is frequently used indefinitely to signify a long time, or a great many: thus in the "Interlude of the Four Elements," the dance of Apetyte is called the best "that I have seen this seven yere." Shakespeare talks of a man being "a vile thief this seven year."

Seven Bodies in Alchemy. Sun is gold, moon silver, Mars iron, Mercury quicksilver, Saturn lead, Jupiter tin, and Venus copper.

The bodies seven, eek, lo hem heer anoon:
Sol gold is, and Luna silver we threpe;
Mars yren, Mercurie quyksilver we clepe;
Saturnus leed, and Jubitur is tyn,
And Venus coper, by my fader kyn.
Chaucer, Prol. of the "Chanounes Yemanes Tale."

Seven Champions of Christendom is by Richard Johnson, who lived in the reigns of Elizabeth and James I.

(1) St. George of England was seven years imprisoned by the Almi'dor, the black king of Morocco.

(2) St. Denys of France lived seven years in the form of a hart.

(3) St. James of Spain was seven years dumb out of love to a fair Jewess.

(4) St. Anthony of Italy, with the other champions, was enchanted into a deep sleep in the Black Castle, and was released by St. George's three sons, who quenched the seven lamps by water from the enchanted fountain.

(5) St. Andrew of Scotland, who was guided through the Vale of Walking Spirits by the Walking Fire, and delivered six ladies who had lived seven years under the form of milk-white swans.

(6) St. Patrick of Ireland was immured in a cell where he scratched his grave with his own nails.

(7) St. David of Wales slept seven years in the enchanted garden of Ormandine, but was redeemed by St. George.

Seven Churches of Asia.

(1) Ephesos, founded by St. Paul, 57, in a ruinous state in the time of Justinian (527).

(2) Smyrna, still an important seaport. Polycarp was its first bishop, and died 175.

(3) Per'gamos, renowned for its library.

(4) Thyati'ra, now called Ak-hissar (the *White Castle*).

(5) Sardis, now a small village called Sart.

(6) Philadelph'ia, now called Allah Shehr (*City of God*), a miserable town.

(7) Laodice'a, now a deserted place called Eski-hissar (the *Old Castle*).

Seven Days' War. The great conflict for German supremacy between Prussia and Italy on one side and Austria on the other, in the spring of 1866. Austria, having confessed herself beaten, gave up the Quadrilateral to France, and France gave it to Italy, by which means all Italy, except a small part secured to the pope, became one kingdom.

The Franco-Prussian conflict was a SIX MONTHS' WAR. The emperor left St. Cloud July 28, 1870, and Paris capitulated January 28, 1871.

Seven Dials (*London*). A column, railed in, formerly stood at the ancient limits of St. Giles, and seven dials were affixed to it, facing the seven streets which radiated from that centre.

> Where famed St. Giles's ancient limits spread
> An in-railed column rears its lofty head.
> Here to seven streets seven dials count the day,
> And from each other catch the circling ray.
> *Gay, "Trivia," ii.*

Seven Joys of the Virgin. (*See* MARY.)

Seven Sages or Wise Men of Greece.

(1) Solon of Athens, whose motto was, "Know thyself."

(2) Chilo of Sparta—"Consider the end."

(3) Thalës of Mile'tos—"Who hateth suretyship is sure."

(4) Bias of Prie'në—"Most men are bad."

(5) Cleobu'los of Lindos—"The golden mean," or "Avoid extremes."

(6) Pittacos of Mityle'në—"Seize Time by the forelock."

(7) Periander of Corinth—"Nothing is impossible to industry."

> First *Solon*, who made the Athenian laws;
> While *Chilo*, in Sparta, was famed for his saws;
> In Mile'tos did *Thales* astronomy teach;
> *Bias* used in Prie'ne his morals to preach;
> *Cleobulos*, of Lindos, was handsome and wise;
> Mityle'ne 'gainst thraldom saw *Pittacos* rise;
> *Periander* is said to have gained through his court
> The title that *Myson*, the Chenian, ought. E. C. B.

Seven Senses. *Scared out of my seven senses.* According to very ancient teaching, the soul of man, or his "inward holy body," is compounded of the seven properties which are under the influence of the seven planets. Fire animates, earth gives the sense of feeling, water gives speech, air gives taste, mist gives sight, flowers give hearing, the south wind gives smelling. Hence the seven senses are animation, feeling, speech, taste, sight, hearing, and smelling. (*See* COMMON SENSE.) *See* Ecclesias. xvii. 5.

Seven Sisters. Seven culverins so called, cast by one Borthwick.

> And these were Borthwick's "Sisters Seven,"
> And culverins which France had given;
> Ill-omened gift! The guns remain
> The conqueror's spoil on Flodden plain.
> *Sir Walter Scott, "Marmion," iv.*

Seven Sleepers. Seven noble youths of Ephesos, who fled in the Decian persecution to a cave in mount Celion. After 230 years they awoke, but soon died, and their bodies were taken to Marseilles in a large stone coffin, still shown in Victor's Church. Their names

are Constantine, Dionysius, John, Maxim'ian, Malchus, Martin'ian, and Serap'ion. This fable took its rise from a misapprehension of the words, "They fell asleep in the Lord"—*i.e.*, died.—*Gregory of Tours, "De Gloria Martyrum,"* i. 9. (*See Koran* xviii.; *Golden Legend*, &c.)

Seven Sorrows. (*See* MARY.)

Seven Spirits stand before the Throne of God:—Michael, Gabriel, Lamael, Raphael, Zachariel, Anael, and Oriphiel.—*Gustavini.*

Seven Weeks' War. That in 1866 between Prussia and Austria (June 17 to Aug. 23.)

Seven Wise Masters. Lucien, son of Dolopăthus, received improper advances from his stepmother, and, being repelled, she accused him to the king of offering her violence. By consulting the stars the prince found out that his life was in danger, but that the crisis would be passed without injury if he remained silent for seven days. The wise masters now take up the matter; each one in turn tells the king a tale to illustrate the evils of inconsiderate punishments, and as the tale ends the king resolves to relent; but the queen at night prevails on him to carry out his sentence. The seven days being passed, the prince also tells a tale which embodies the whole truth, whereupon the king sentences the queen to lose her life. This collection of tales, called "Sandabar's Parables," is very ancient, and has been translated from the Arabic into almost all the languages of the civilised world. John Rolland, of Dalkeith, turned it into Scotch metre.

Seven Wonders (I.) *of Antiquity.* (1) The Pyramids of Egypt; (2) the Hanging Gardens of Babylon; (3) the Tomb of Mauso'los; (4) the Temple of Diana at Ephesus; (5) the Colossus of Rhodes; (6) the Statue of Zeus (Jupiter) by Phidias; (7) the Pharos of Egypt, or else the Palace of Cyrus cemented with gold.

> The *pyramids* first, which in Egypt were laid;
> Next *Babylon's garden*, for Am'ytis made;
> Then *Mausolŏs's tomb* of affection and guilt;
> Fourth, the *Temple of Dian*, in Ephesus built;
> The *Colossos of Rhodes*, cast in brass, to the sun;
> Sixth, *Jupiter's statue*, by Phidias done;
> The *Pharos of Egypt*, last wonder of old,
> Or the *palace of Cyprus*, cemented with gold.—R.C.B.

(II.) *Of the Middle Ages.* (1) The Colise'um of Rome; (2) the Catacombs of Alexandria; (3) the Great Wall of China; (4) Stonehenge; (5) the Leaning Tower of Pisa; (6) the Porcelain Tower of Nankin; (7) the Mosque of St. Sophia at Constantinople.

Seven Years' Lease. Leases run by seven years and its multiples, from the ancient notion of what was termed "climacteric years," in which life was supposed to be in special peril.—*Levinus Lemnius.* (*See* CLIMACTERIC YEARS.)

Seven Years' War. The conflict maintained by Frederick II. of Prussia against Austria, Russia, and France. (1756-1763.)

Severn. (*See* SABRINA.)

Seve'rus (*St.*). Patron saint of fullers, being himself of the same craft.

The Wall of Severus. A stone rampart, built in 208 by the emperor Seve'rus, between the Tyne and the Solway. It is to the north of Hadrian's wall, which was constructed in 120.

Sewed-up. Intoxicated; done up. (Dutch, *seeuwt*, sick.)

Sexages'ima Sunday. The second Sunday before Lent; so called because in round numbers it is sixty days before Easter.

Sex'tile (2 syl.). The aspect of two planets when distant from each other sixty degrees or two signs. This position is marked thus ⚹ As there are twelve signs, two signs are a *sixth*.

> In sextile, square, and trine, and opposite
> Of noxious efficacy.
> *Milton, "Paradise Lost,"* x. 650.

N.B. The signs opposite or distant one-half the circle are noxious, because their action and influence are in the contrary direction.

Sex'ton. A corruption of Sa'cristan, an official who has charge of the *sacra* or things attached to a specific church, such as vestments, cushions, books, boxes, tools, vessels, and so on.

Seyd (*Seed*). Pacha of the More'a, assassinated by Gulnare, his favourite concubine.—*Byron, "The Corsair."*

Sforza, the founder of the illustrious house which was so conspicuous in the fifteenth and sixteenth centuries, was the son of a day-labourer. His name was Giacomuzzo Attendolo, and was changed to Sforza from the following

incident:—Being desirous of going to the wars, he consulted his hatchet thus: he flung it against a tree, saying "If it sticks fast, I will go." It did stick fast, and he enlisted. It was because he threw it with such amazing force that he was called Sforza, the Italian for force.

Sforza (in "Jerusalem Delivered") of Lombardy. He, with his two brothers Achilles and Palame'dēs, were in the squadron of adventurers in the allied Christian army.

Shack. A scamp. To shack or shackle is to tie a log to a horse, and send it out to feed on the stubble after harvest. A shack is either a beast so shackled, the right of sending a beast to the stubble, or the stubble itself. Applied to men, a shack is a jade, a stubble-feeder, one bearing the same ratio to a well-to-do man as a jade sent to graze on a common bears to a well-stalled horse. (Saxon, *sceacul*; Arabic, *shakal*, to tie the feet of a beast.)

Shad-u-Kam (*Pleasure and Delight*). The luxuriant province of the Peri-realms, the capital of which is Juder-abad' (*Jewel city*).

Shaddock. A large kind of orange, so called from Captain Shaddock, who first transplanted one in the West Indies. It is a native of China and Japan.

Shades. Wine vaults. The Brighton Old Bank, in 1819, was turned by Mr. Savage into a smoking-room and gin-shop. There was an entrance to it by the Pavilion Shades, and Savage took down the word *bank*, and inserted instead the word *shades*. This term was not inappropriate, as the room was in reality shaded by the opposite house, occupied by Mrs. Fitzherbert.

Shadoff. A contrivance in Egypt for watering lands for the summer crops. It consists chiefly of long rods so suspended as to act as levers.

Shadow. A ghost. Macbeth says to the ghost of Banquo—

> Hence, horrible shadow! unreal mockery, hence!
> *Shakespeare, "Macbeth," iii. 4.*

He would quarrel with his own shadow. He is so irritable that he would lose his temper on the merest trifle. (*v.* SCHLEMIHL.)

Gone to the bad for the shadow of an ass. Demosthenes says a young Athenian once hired an ass to Meg'ara. The heat was so great and the road so exposed, that he alighted at midday to take shelter from the sun under the shadow of the poor beast. Scarcely was he seated when the owner passed by, and laid claim to the shadow, saying he let the ass to the traveller, but not the ass's shadow. After fighting for a time, they agreed to settle the matter in the law courts, and the suit lasted so long that both were ruined. "If you must quarrel, let it be for something better than the shadow of an ass."

May your shadow never be less. When students have made certain progress in the black arts, they are compelled to run through a subterranean hall, with the devil after them. If they run so fast that the devil can only catch their shadow or part of it, they become first-rate magicians, but lose either all or part of their shadow. Therefore the expression referred to above means, May you escape wholly and entirely from the clutches of the foul fiend.

A servant earnestly desireth the shadow (Job vii. 2)—the time of leaving off work. The people of the East measure time by the length of their shadow, and if you ask a man what o'clock it is, he will go into the sun, stand erect, and fixing his eye where his shadow terminates, will measure its length with his feet; having done so he will tell you the hour correctly. A workman earnestly desires his shadow, which indicates the time of leaving off work. A person wanting to leave the field-work says, "How long my shadow is coming!" A wife will say to her husband, "Why did you not come sooner," and the man will answer, "I was obliged to wait for my shadow."

Shady. *On the shady side of forty*—the wrong side, meaning more than forty. As evening approaches the shadows lengthen, and as man advances towards the evening of life he approaches the shady side thereof. As the beauty of the day is gone when the sun declines, the word shady means inferior, bad, &c.; as, a shady character, one that will not bear the light; a shady transaction, &c.

Shaf'alus. So Bottom the Weaver, and Francis Flute the Bellows-mender, call Ceph'alus, the husband of Procris. Cephalus was very fond of hunting, and being greatly heated used to throw himself on the ground and call for Aura

(wind). Procris, being informed of this, thought Aura was some rival mistress, and out of jealousy stole through the woods to catch her "faithless spouse" in the very act of infidelity. Cephalus heard a rustling, and thinking it to be occasioned by some wild boar about to spring on him, discharged a dart, and killed his jealous wife.

PYRAMUS. Not Shafalus to Procrus was so true.
THISBE. As Shafalus to Procrus, I to you.
Shakespeare, "Midsummer Night's Dream," v. 1.

Sha'fites (2 syl.). One of the four sects of the Sunnites or orthodox Moslems; so called from Al-Shafei, a descendant of Mahomet.

Shaft. *I will make either a shaft or bolt of it.* I will apply it to one use or another. The bolt was the cross-bow arrow, the shaft was the arrow of the long-bow.

Shafton (*Sir Piercie*). In this character Sir Walter Scott has made familiar to us the euphuisms of queen Elizabeth's age. The fashionable cavalier or pedantic fop, who assumes the high-flown style rendered fashionable by Lyly, was grandson of old Overstitch the tailor.—*Sir Walter Scott, "Monastery."*

Shag. *Wet as a shag.* A shag is a cormorant or sea-raven (*Corvus mari'nus*).

Shah-pour, *the Great* (Sapor' II.). Surnamed *Zu-lectaf* (shoulder-breaker), because he dislocated the shoulders of all the Arabs taken in war. The Romans called him *Post'humus*, because he was born after the death of his father Hormuz II. He was crowned in the womb by the Magi placing the royal insignia on the body of his mother.

Shakes. *No great shakes.* Nothing extraordinary; no such mighty privilege, or bargain. The shake is the common or stubble, which poor men were by law empowered to use for their hogs, sheep, or cattle, between harvest and seed time; hence a *privilege*. It is quite a mistake to derive the word from the French *chaque*, or Persian *shuck* (a thing).

I'll do it in a brace of shakes—instantly, as soon as you can shake twice the dice-box.

Shake-down. *Come and take a shake-down at my house*—a bed. The allusion is to the time when men slept upon litter or clean straw.

Shakers. Certain agamists founded in North America by Ann Lee, called "Mother Ann," daughter of a poor blacksmith, born in Toad Lane (Todd Street), Manchester. She married a smith named Stanley, and had four children who died in infancy, after which she joined the sect of Jane Wardlaw, a tailoress, but was thrown into prison as a brawler. While there she said that Jesus Christ stood before her, and became one with her in form and spirit; and when she came out and told her story, six or seven persons joined her, and called her "the Lamb's bride." Soon after this she went to America and settled at Water Vliet, in New York. Other settlements were established in Hancock and Mount Lebanon.

The shakers never marry, form no earthly ties, believe in no future resurrection.—*W. Hepworth Dixon, "New America,"* vii. 12.

Shakespeare, usually called "Gentle Will."

His wife was Anne Hathaway, of Shottery, about eight years older than himself.

He had one son named Hamnet, who died in his twelfth year, and two daughters.

Ben Jonson said of him — "And though thou hadst small Latin and less Greek . . ."

Milton calls him "Sweetest Shakespeare, fancy's child," and says he will go to the well-trod stage to hear him "warble his native wood-notes wild."—*"L'Allegro,"* 133.

Akenside says he is "Alike the master of our smiles and tears."—*Ode* i.

Dryden says of him—"He was a man who of all modern, and perhaps ancient poets, had the largest and most comprehensive soul."

Young says—"He wrote the play the Almighty made."—*Epistle to Lord Lansdowne.*

Mallett says—"Great above rule. . . . Nature was his own."—*"Verbal Criticism."*

Collins says he "joined Tuscan fancy to Athenian force."—*Epistle to Sir Thomas Hanmer.*

Pope says—

Shakespeare (whom you and every play-house bill
Style "the divine," "the matchless," what you will)
For gain, not glory, winged his roving flight,
And grew immortal in his own despight.
"Imitations of Horace," Ep. 1.

The dedication of Shakespeare's Sonnets

has provoked much controversy. It is as follows:—

TO THE ONLIE BEGETTER OF
THESE INSUING SONNETS
MR. W. H. ALL HAPPINESSE
AND THAT ETERNITIE
PROMISED
BY
OUR EVER-LIVING POET
WISHETH

—that is, Mr. William Herbert [afterwards lord Pembroke] wisheth to [the earl of Southampton] the only begetter or instigator of these sonnets, that happiness and eternal life which [Shakespeare] the ever-living poet speaks of. The rider is—

THE WELL-WISHING
ADVENTURER IN
SETTING
FORTH T. T.

That is, Thomas Thorpe is the adventurer who speculates in their publication. (*See Athenæum*, Jan. 25, 1862.)

Shakespeare. There are six accredited signatures of this poet, five of which are attached to business documents, and one is entered in a book called "Floreo," a translation of Montaigne, published in 1603. A passage in act ii., s. 2, of "The Tempest" is traced directly to this translation, proving that the "Floreo" was possessed by Shakespeare before he wrote that play.

The Shakespeare of Divines. Jeremy Taylor. (1613-1667.)

The Shakespeare of Eloquence. So Barnave happily characterised the comte de Mirabeau. (1749-1791.)

Shaky. Not steady; not in good health; not strictly upright; not well prepared for examination. The allusion is to a table or chair out of order, and shaky.

Shalloon is the French *ras de Chalons* (the short-napped cloth manufactured at Chalons).

Shallow. A w k-minded country justice, intended as a caricature of Sir Thomas Lucy, of Charlecote. He is described as one who has been a madcap in his youth, and still dotes on his wild tricks; he is withal a liar, a blockhead, and a rogue.—*Shakespeare*, "*Merry Wives of Windsor*," and "*2 Henry IV.*"

Shallum, the lover of Hilpa, is described by Addison to be "of a gentle disposition, beloved both by God and man." He was lord of a manor consisting of a long chain of rocks and mountains called Tirzah.—*Spectator*, viii. 584-5. (*See* HILPA.)

Shalott (*Lady of*). A poem by Tennyson, the tale of which is similar to that of Elaine the "fair maid of Astolat" (*q.v.*). Part I. describes the island of Shalott, and tells us that the lady passed her life so secluded there that only the farm-labourers knew her. Part II. tells us that the lady passed her time in weaving a magic web, and that a curse would light on her if she looked down the river towards Camelot. Part III. describes how Sir Lancelot, in all his bravery, rode to Camelot, and the lady looked at him as he rode along. Part IV. says that the lady entered a boat, having first written her name on the prow, and floated down the river to Camelot, but died on the way. When the boat reached Camelot, Sir Lancelot, with all the inmates of the palace, came to look at it. They read the name on the prow, and Sir Lancelot exclaimed, "She has a lovely face, and may God have mercy on the lady of Shalott!"

Shambles means *benches* (Saxon, *scamel;* Latin, *scamnum*); the benches on which meat is exposed for sale. Bank means precisely the same thing as shambles. (*See* BANK.)

Whatsoever is sold in the shambles, that eat, asking no question.—1 *Cor.* x. 25.

Sham'rock, the symbol of Ireland, because it was selected by St. Patrick to prove to the Irish the doctrine of the Trinity. (Irish and Gaelic, *seam-rag.*)

Shamrock. According to the elder Pliny, no serpent will touch this plant.

Shan-dra-dan. An Irish car; a corruption of the French *char-en-dedans* (an inside car—*i.e.*, a car where the travellers sit *vis-à-vis*).

Shande'an Exactness. Sir Walter Scott says, "The author proceeds with the most unfeeling prolixity to give a minute detail of civil and common law, of the feudal institutions, of the architecture of churches and castles, of sculpture and painting, of minstrels, players, and parish clerks. . . Tristram can hardly be said to be fairly born, though his lip has already attained the size of half a volume." (*See next page.*)

With a Shandean exactness. . . . Lady Anne begins her memoirs of herself nine months before her nativity, for the sake of introducing a beautiful quotation from the Psalms.—"*Biog. Borealis*," p. 269.

Shandy. Captain Shandy is called *Uncle Toby*. He was wounded at the siege of Namur, and had retired from the service. He is benevolent and generous, simple as a child, brave as a lion, and gallant as a courtier. His modesty with Widow Wadman and his military tastes are admirable. He is said to be drawn for Sterne's father.—"*Tristram Shandy*."

Mrs. Elizabeth Shandy, mother of Tristram. The beau-ideal of nonentity. Sir Walter Scott describes her as a "good lady of the poco-curantë school."—*Sterne*, "*Tristram Shandy*."

Tristram Shandy. The hero of Sterne's novel so called.

Walter Shandy, Tristram's father. He is a metaphysical Don Quixote in his way, full of superstitious and idle conceits. He believes in long noses and propitious names, but his son's nose is crushed, and his name is Tristram instead of Trismegistus.—*Sterne*, "*Tristram Shandy*."

Shanks' Nag. *To ride Shanks' nag* is to go on foot, the shanks being the legs. A similar phrase is "Going by the marrow-bone stage."

Shanty. A log-hut; from the French *chantier*, a yard where logs of wood are piled for sale.

Shark. A swindler, a pilferer; one who snaps up things like a shark, which eats almost anything, and seems to care little whether its food is alive or dead, fish, flesh, or human bodies.

These thieves doe rob us with our owne good will,
And have dame Nature's warrant for it still;
Sometimes these sharks doe worke each other's wrack,
The ravening belly often robs the backe.
Taylor's "Workes," ii. 117.

The shark flies the feather. This is a sailor's proverb founded on observation. Though a shark is so voracious that it will swallow without distinction everything that drops from a ship into the sea, such as cordage, cloth, pitch, wood, and even knives, yet it will never touch a pilot-fish (*q.v.*) or a fowl, either alive or dead. It avoids sea-gulls, sea-mews, petrels, and every feathered thing.—*St. Pierre*, "*Studies*," i.

Sharp (*Becky*). The impersonation of intellect without virtue in Thackeray's "Vanity Fair." (*See* SEDLEY.)

Becky Sharp, with a baronet for a brother-in-law and an earl's daughter for a friend, felt the hollowness of human grandeur, and thought she was happier with the Bohemian artists in Soho.—*The Express*.

Sharp's the word. Look out, keep your eyes open and your wits about you. When a shopman suspects a customer, he will ask aloud of a brother shopman if "Mr. Sharp is come in;" and if his suspicion is confirmed will receive for answer, "No, but he is expected back immediately."—*Hotten*.

Sharp-beak. The Crow's wife in the tale of "Reynard the Fox."

Sharp-set. Hungry.

If anie were so sharpe-set as to eat fried flies, butterd bees, stued snailes, either on Fridaie or Sundaie, he could not be therefore indicted of haulte treason.—*Stanihurst*, "*Ireland*," p. 19. (1580.)

Shaugeda'ya (*North-American Indian*). A coward.

Shave. *To shave a customer.* Hotten says, when a master-draper sees any one capable of being imposed upon enter his shop, he strokes his chin, to signify to his assistant that the customer may be shaved.

I shaved through; He was within a shave of a pluck. I just got through [my examination]; He was nearly rejected as not up to the mark. The allusion is to carpentry.

Shaveling. A lad, a young man. In the year 1348, the clergy died so fast of the Black Death, that youths were admitted to holy orders by being shaven. "William Bateman, bishop of Norwich, dispensed with sixty shavelings to hold rectories and other livings, that divine service might not cease in the parishes over which they were appointed."—*Blomfield*, "*History of Norfolk*," vol. iii.

Shaveling. A friar, a priest; so called because priests were "all shaven and shorn," and are still in the Roman Catholic Church.

Becket proclaimed to his shavelings immunitie of condigne punishment even in a case of most wicked murthering.—*Lambarde's Perambulation*, p. 438. (1596.)

Shaving. Bondmen were commanded by the ancient Gauls to shave in token of servitude.

In the Turkish seraglio, the slaves are obliged to shave their chins in token of their servitude.

Shawonda'see (*North-American Indian*). Son of Mudjekee'wis, and king of the South-wind. He sends the wood-birds and robin, the swallow and wild-goose, the melon and tobacco, the grape and the maize. He is described as fat and lazy, listless and easy. He loved a prairie maiden, but was too lazy to woo her. The maiden proved to be the dandelion, and when winter came her head was covered with snow, and she was lost to the lazy Shawonda'see.—*Longfellow, "Hiawatha."*

She Stoops to Conquer. This comedy owes its existence to an incident which actually occurred to the author. When Goldsmith was sixteen years of age, a wag residing at Ardagh directed him, when passing through that village, to squire Fetherstone's house as the village inn. The mistake was not discovered for some time, and then no one enjoyed it more heartily than Oliver himself.

Shear Steel is steel fit for clothiers' *shears*. Scythes, penknives, razors, and other sharp cutting instruments are made of this steel.

Sheb-sezë. The great fire festival of the Persians, when they used to set fire to large bunches of dry combustibles, fastened round wild beasts and birds, which being then let loose, the air and earth appeared one great illumination. The terrified creatures naturally fled to the woods for shelter, and it is easy to conceive the conflagration they produced.—*Richardson, "Dissertation."*

She'ba (*Queen of*). Maqueda, but called Balkis in the Koran.

Sheb'diz. The Persian Bucephalos (*q.v.*), the favourite charger of Khosru Parviz, generally called Chosroes II. of Persia. (590-628.)

Shechi'nah (*shachan*, to reside). The glory of the Divine presence in the shape of a cloud of fire, which rested on the mercy-seat (Lev. xvi. 2).

Shedad made the delicious gardens of Irim, in imitation of Paradise, and was destroyed by lightning the first time he attempted to enter them.

Sheep. *Ram* or *tup*, the sire; *ewe*, the dam; *lamb*, the new-born sheep till it is weaned, when it is called a *hogget;* the tup-lamb being a "tup-hogget," and the ewe-lamb a "ewe-hogget;" if the tup is castrated it is called a wether-hogget.

After the removal of the *first* fleece, the tup-hogget becomes a *shearling*, the ewe-hogget a *grimmer*, and the wether-hogget a dinmont (hence the name "Dandy Dinmont").

After the removal of the *second* fleece, the shearling becomes a *two-shear tup*, the grimmer a *ewe*, and the dinmont a *wether*.

After the removal of the *third* fleece, the ewe is called a *twinter-ewe;* and when it ceases to breed, a *draft-ewe*.

Sheep. Don Quixote saw the dust of two flocks of sheep coming in opposite directions towards him, and told Sancho they were two armies—one commanded by the emperor Alifanfaron, sovereign of the island of Trap'oban; and the other by the king of the Garaman'teans, named "Pentap'olin with the naked arm." Alifanfaron was in love with Pentapolin's daughter, but the royal father refused to sanction the alliance unless the emperor renounced his faith in Mahomet, and this caused a deadly feud between them. The mad knight rushed on the flock "led by Alifanfaron," killing seven of the sheep, but was stunned by stones thrown at him by the shepherds. When Sancho told his master that the two armies were two flocks of sheep, the knight replied that the enchanter Freston had metamorphosed "the two grand armies" in order to show his malice.—*Cervantes, "Don Quixote,"* bk. iii., ch. 5.

The Black Sheep (Kâră-koin-loo). A tribe which established a principality in Armenia, that lasted 108 years (1360-1468); so called from the device of their standard.

The White Sheep (Ak-koin-loo). A tribe which established a principality in Armenia, &c., on the ruin of the Black Sheep (1468-1508); so called from the device of their standard.

To cast a sheep's eye at one is to look askance like a sheep at a person to whom you feel lovingly inclined (transversa tuentibus hircis.—*Virgil*).

> But he, the beast, was casting sheep's eyes at her.
> *Colman, "Broad Grins."*

Sheets, *Shoots* or *Shots*. A Kentish word for pigs between the age of six and ten months.

Sheet Anchor. *That is my sheet anchor*—my chief stay, my chief depen-

dence. The sheet anchor is the largest and heaviest of all. The word is a corruption of Shote-anchor, the anchor shot or thrown out in stress of weather.

The surgeon no longer bleeds. If you ask him "why this neglect of what was once considered the *sheet anchor* of practice in certain diseases," he will . . . .—*The Times.*

Sheik (Arabic, *elder*). A title of respect equal to the Italian *signo're*, the French *sieur*, Spanish *señor*, &c.

Sheldo'nian Theatre. The "Senate House" of Oxford; so called from Gilbert Sheldon, archbishop of Canterbury, who built it. (1598-1699.)

Shelf. *Laid on the shelf* or *shelved.* A government officer no longer actively employed; an actor no longer assigned a part; a young lady past the ordinary age of marriage; a pawn at the broker's; a question started and set aside. All mean laid up and put away.

Shell out. Out with your shells or money; in allusion to the *Cyprœa mone'ta* or cowries (univalve shells), used in Southern Asia and on the coast of Guinea in Africa. In the Philippine Islands other shells are also used for coins.

Shemit'ic. Pertaining to Shem, descendant of Shem, derived from Shem.

The Shemitic Languages are Chaldee, Syriac, Arabic, Hebrew, Samaritan, Ethiopic, and old Phœnician.

Shemitic Nations or *Shemites* (2 syl.). The Assyrians, Chaldæans or Babylonians, Syrians, Phœnicians, Hebrews, Arabs, and Ethiopians.

Sheppard (*Jack*). Son of a carpenter in Smithfield, noted for his two escapes from Newgate in 1724. He was hanged at Tyburn the same year. (1701-1724.)

The Shepherd. Moses who fed the flocks of Jethro, his father-in-law.

Sing, heavenly muse, that on the secret top
Of Oreb or of Sinai didst inspire
That shepherd, who first taught the chosen seed
In the beginning how the heavens and earth
Rose out of chaos.
Milton, "*Paradise Lost*," bk. i.

N.B.—Oreb or Horeb and Sinai are two heights of one mountain.

The Shepherd Kings or *Hyksos.* Some 2,000 years B.C., a tribe of Arabian shepherds established themselves in Lower Egypt, and were governed by their own chiefs. Man'etho says "They reigned 511 years;" Eratos'thenës says 470 years; Africa'nus, 284 years; Eusebius, 103 years. Some say they extended over five dynasties, some over three, some limit their sway to one; some give the name of only one monarch, some of four, and others of six. Bunsen places them B.C. 1639; Lepsius, B.C. 1842; others, 1900 or 2000. If there ever were such kings, they were driven into Syria by the rulers of Upper Egypt. (*Hyk*, ruler; *shos*, shepherd.)

The Shepherd Lord. Henry, the tenth lord Clifford, sent by his mother to be brought up by a shepherd, in order to save him from the fury of the Yorkists. At the accession of Henry VII. he was restored to all his rights and seigniories. (Died 1523.)

The Shepherd's Sun-dial. The scarlet pimpernel, which opens at a little past seven in the morning, and closes at a little past two. When rain is at hand, or the weather is unfavourable, it does not open at all.

The Shepherd of Banbury. The ostensible author of a Weather Guide. He styles himself John Claridge, Shepherd, but the real author is said to be Dr. John Campbell. (First published in 1744.)

The Shepherd of Salisbury Plain. Said to be David Saunders, noted for his homely wisdom and practical piety. Mrs. Hannah More wrote the religious tract so entitled, and makes the hero a Christian Arcadian.

Shepherd of the Ocean. So Sir Walter Raleigh is called by Spenser, in his poem entitled "Colin Clout's come Home again." (1552-1618.)

She'va, in the satire of "Absalom and Achitophel," by Dryden and Tate, is designed for Sir Roger Lestrange.

Sheva. The benevolent Jew in Cumberland's comedy of "The Jew." This drama was written to disabuse the public mind of unjust prejudices against a people who have been so long "scattered and peeled," and a very handsome purse was collected by the Jews of England, and presented to the dramatist as an acknowledgment of his championship. Sheva, however, can never hold its own against the Shylock of Will Shakespeare.

Shewri-while. A spirit-woman that haunts Mynydd Llanhilleth mountain in Monmouthshire, to mislead those who attempt to cross it.

Shib'boleth. The pass-word of a secret society; the secret by which those of a party know each other. The Ephraimites quarrelled with Jephthah, and Jephthah gathered together the men of Gilead and fought with Ephraim. There were many fugitives, and when they tried to pass the Jordan the guard told them to say Shibboleth, which the Ephraimites pronounced Sibboleth, and by this test it was ascertained whether the person wishing to cross the river was a friend or foe (Judges xii. 1–6).

> Their foes a deadly Shibboleth devise,
> *Dryden, "Hind and Panther,"* pt. iii.

Shield. "*Cairbar rises in his arms, The clang of shields is heard.*" When a chief doomed a man to death, he struck his shield with the blunt end of his spear, by way of notice to the royal bard to begin the death-song.—*Ossian*, "*Temora*," i. (*See* Æ'GIS.)

The Gold and Silver Shield. Two knights coming from different directions stopped in sight of a trophy shield, one side of which was gold and the other silver. Like the disputants about the colour of the cameleon, the knights disputed about the metal of the shield, and from words they proceeded to blows. Luckily a third knight came up at this juncture, to whom the point of dispute was referred, and the disputants were informed that the shield was silver on one side and gold on the other. This story is from Beaumont's *Moralities*. It was reprinted in a collection of *Useful and Entertaining Passages in Prose*, 1826.

Shield-of-Arms. Same as *Coat of Arms;* so called because persons in the middle ages bore their heraldic devices on their shields.

Shi'ites (Arabic, *shiah*, a sect). A Persian sect formed in opposition to the *Sunnites*, or orthodox Moslems (A.D. 644).

Shilling. Said to be derived from *St. Kilian*, whose image was stamped on the "shillings" of Würzburg. Of course this etymology is of no philological value.

Shilly Shally. A corruption of "Will I, shall I," or "Shall I, shall I."

> There's no delay they ne're stand shall I, shall I,
> Hermog'enes with Dal'lila doth dally.
> *Taylor's "Workes,"* iii. 2. (1630.)

Shim'ei (2 syl.), in Dryden's satire of "Absalom and Achitophel," is designed for Slingsby Bethel, the lord mayor.

> Shimei, whose youth did early promise bring
> Of zeal to God and hatred to his king;
> Did wisely from expensive sins refrain,
> And never broke the Sabbath but for gain.

Shi'nar. The land of the Chaldees, Babylo'nia.

Shine or *Shindy.* A row, a disturbance. Probably from the game of shindy or shinney, much the same as bandy, hockey, or knurspell, all of which are played with a knobbed stick, and a knur or wooden ball.

Shin'gebis, in North-American Indian mythology, is a diver who dared the North-Wind to single combat. The Indian Boreas rated him for staying in his dominions after he had routed away the flowers, and driven off the sea-gulls and herons. Shin'gebis laughed at him, and the North-Wind went at night and tried to blow down his hut and put out his fire. As he could not do this, he defied the diver to come forth and wrestle with him. Shin'gebis obeyed the summons, and sent the blusterer howling to his home.—*Longfellow*, "*Hiawatha*." (*See* KABIBONOKKA.)

Ship, as the device of Paris. Sauval says, "L'île de la cité est faite comme un grand navire enfoncé dans la vase, et échoué au fil de l'eau vers le milieu de la Seine." This form of a ship struck the heraldic scribes, who, in the latter half of the middle ages, emblazoned it in the shield of the city. (*See* VENGEUR.)

Ship of the Desert. The camel.

Ships of the Line. Men-of-war large enough to have a place in a line of battle. They must not have less than two decks, or two complete tiers of guns.

Ship-shape. As methodically arranged as things in a ship, in good order. When a vessel is sent out temporarily rigged, it is termed "jury-rigged" (*i.e. jour-y*, meaning *pro tem.*, for the day or time being). Her rigging is completed while at sea, and when the jury-rigging has been duly changed for ship-rigging, the vessel is in "ship-shape," *i.e.* due or regular order.

Shipton. (*See* MOTHER.)

Shire and County. When the Saxon kings created an earl, they gave him a shire or division of land to govern. At the Norman conquest the word count

superseded the title of earl, and the earldom was called a county. Even to the present hour we call the wife of an earl a countess. (Saxon, *scire*, from *sciran*, to divide.)

He comes from the shires; has a seat in the shires; &c.—in those English counties which terminate in "shire:" a belt running from Devonshire and Hampshire in a north-east direction. In a general way it means the midland counties.

*** Anglesey in Wales, and twelve counties of England, do not terminate in "shire."

Shirt. (*See* NESSUS.)

Shirt for ensign. When Sultan Saladin died, he commanded that no ceremony should be used but this: A priest was to carry his shirt on a lance, and say "Saladin, the conqueror of the East, carries nothing with him of all his wealth and greatness, save a shirt for his shroud and ensign.—*Knolles, "Turkish History."*

Close sits my shirt, but closer my skin—i.e., My property is dear to me, but dearer my life; my belongings sit close to my heart, but "ego proximus mihi."

Shivering Mountain. Mam Tor, a hill on the peak of Derbyshire; so called from the waste of its mass by "shivering"—that is, breaking away in "shivers" or small pieces. This shivering has been going on for ages, as the hill consists of alternate layers of shale and gritstone. The former, being soft, is easily reduced to powder, and as it crumbles away small "shivers" of the gritstone break away from want of support.

Shoddy properly means the flue and fluff thrown off from cloth in the process of weaving. This flue being mixed with new wool is woven into a cloth called shoddy—*i.e.*, cloth made of the flue "shod" or thrown off. Shoddy is also made of old garments torn up and re-spun. The term is used for any loose sleazy cloth, and metaphorically for literature of an inferior character compiled from other works. (*Shed*, provincial pret. "shod;" *shoot*, obsolete pret. *shotten.*)

Shoddy characters. Persons of tarnished reputation, like cloth made of shoddy or refuse wool.

Shoe. (*See* CHOPINE.)

Shoe. It is thought unlucky to put on the left shoe before the right, or to put either shoe on the wrong foot. It is said that Augustus Cæsar was nearly assassinated by a mutiny one day when he put on his left shoe first.

Auguste, cet empereur qui gouverna avec tant de sagesse, et dont le règne fut si florissant, restoit immobile et consterné lorsqu'il lui arrivoit par mégarde de mettre le soulier droit au pied gauche, et le soulier gauche au pied droit.—*St. Foix.*

Put on the right shoe first. One of the auditions of Pythagoras was this: "When stretching forth your feet to have your sandals put on, first extend your right foot; but when about to step into a bath, let your left foot enter first." Jamblichus says the hidden meaning is that worthy actions should be done heartily, but base ones should be avoided!—*"Protreptics"* (*symbol* xii.).

A man without shoes. An unnatural kinsman, a selfish prodigal (*Hebrew*). If a man refused to marry his brother's widow the woman pulled off his shoe in the presence of the elders, spat in his face, and called him "shoe-loosed" (Deut. xxv. 9).

Loose thy shoe from off thy foot, for the place whereon thou standest is holy (Josh. v. 15). Loosing the shoe is a mark of respect in the East, among Moslems and Hindus, to the present hour. The Mussulman leaves his slippers at the door of the mosque. The Mahometan moonshee comes bare-footed into the presence of his superiors. The governor of a town, in making a visit of ceremony to a European visitor, leaves his slippers at the tent-entrance, as a mark of respect. There are two reasons for this custom: (1) It is a mark of humility, the shoe being a sign of dignity and the shoeless foot a mark of servitude. (2) Leather, being held to be an unclean thing, would contaminate the sacred floor and offend the insulted idol. (*See* SANDAL.)

Plucking off the shoe among the Jews, smoking a pipe together among the Indians, thumb-licking among the Scotch, breaking a straw together among the Teutons, and shaking hands among the English, are all ceremonies to confirm a bargain, now done by "earnest money."

No one knows where the shoe pinches like the wearer. This was said by a Roman sage who was blamed for divorcing his wife, with whom he seemed to live happily.

For, God it wot, he sat ful still and song,
When that his scho ful bitterly him wrong.
Chaucer, "Canterbury Tales," 6,074.

Over shoes, over boots. In for a penny, in for a pound.

> Where true courage roots,
> The proverb says, "once over shoes, o'er boots."
> *Taylor's "Workes,"* ii. 145 (1630).

To shoe the cobbler. To give a quick peculiar movement with the front foot in sliding.

To shoe the horse (French, *ferrer la mule*) means to cheat one's employer out of a small sum of money. The expression is derived from the ancient practice of grooms, who charged their masters for "shoeing," but pocketed the money themselves.

To stand in another man's shoes. To occupy the place or lay claim to the honours of another. Among the ancient Northmen, when a man adopted a son, the person adopted put on the shoes of the adopter.—*Brayley, "Graphic Illustrator."* (1834.)

In the tale of "Reynard the Fox" (14th century), Master Reynard having turned the tables on Sir Bruin the Bear, asked the queen to let him have the shoes of the disgraced minister; so Bruin's shoes were torn off and put upon Reynard, the new favourite.

Looking for dead men's shoes. Counting on some advantage to which you will succeed when the present possessor is dead.

Waiting for my shoes. Hoping for my death. Amongst the ancient Jews the transfer of an inheritance was made by the new party pulling off the shoe of the possessor. (*See* Ruth iv. 7.)

Throwing the wedding-shoe. It has long been a custom in England, Scotland, and elsewhere, to throw an old shoe, or several shoes, at the bride and bridegroom when they quit the bride's home, after the wedding breakfast, or when they go to church to get married. Some think this represents an assault, and refers to the ancient notion that the bridegroom carried off the bride with force and violence. Others look upon it as a relic of the ancient law of exchange, implying that the parents of the bride give up henceforth all right of dominion to their daughter. This was a Jewish custom; thus in Deut. xxv. 5-10, we read that the widow refused by the surviving brother asserted her independence by "loosing his shoe;" and in the story of Ruth we are told "that it was the custom" in exchange to deliver a shoe in token of renunciation. When Boaz, therefore, became possessed of his lot, the kinsman's kinsman indicated his assent by giving Boaz his shoe. When the emperor Wladimir proposed marriage to the daughter of Ragnald, she rejected him saying, "I will not take off my shoe to the son of a slave." Luther being at a wedding, told the bridegroom that he had placed the husband's shoe on the head of the bed, "afin qu'il prît ainsi la domination et le gouvernement."—*Michel, "Life of Luther."*

In *Anglo-Saxon marriages* the father delivered the bride's shoe to the bridegroom, who touched her with it on the head, to show his authority.

In *Turkey* the bridegroom, after marriage, is chased by the guests, who either administer blows by way of adieux or pelt him with slippers.—*Thirty Years in the Harem*, p. 330.

Whose shoes I am not worthy to bear (Matt. iii. 11). This means "I am not worthy to be his humblest slave." It was the business of a slave recently purchased to loose and carry his master's sandals.—*Jahn, "Archæologica Biblica."*

Shoeing the wild colt. Exacting a fine called "footing" from a new-comer, who is called the "colt." Of course, the play is between the words "shoeing" and "footing" (*q.v.*). Colt is a common synonym for a green-horn, or a youth not broken in. Thus Shakespeare says—"Ay, that's a colt indeed, for he doth nothing but talk of his horse."—*"Merchant of Venice,"* i. 2.

Shoemakers. The patron saints of shoemakers are St. Crispin and his brother Crispian, who supported themselves by making shoes while they preached to the people of Gaul and Britain. In compliment to these saints the trade of shoemaking is called "the gentle craft."

Shoo-king. The history of the Chinese monarchs, by Confu'cius. It begins with Yoo, B.C. 2205.

Shooting Stars, called in ancient legends the "fiery tears of St. Lawrence," because one of the periodic swarms of these meteors is between the 9th and 14th of August, about the time of St. Lawrence's festival, which is on the 10th.

Shooting Stars are said by the Arabs to be firebrands hurled by the angels against the inquisitive Ginns or Genii, who are for ever clambering up on the constellations to peep into heaven.

Shop. *To talk shop.* To talk about one's affairs or business, to illustrate by one's business, as when Ollipod the apothecary talks of a uniform with rhubarb-coloured facings.

Shop-lifting is stealing from shops. Dekker speaks of the lifting-law—*i.e.*; the law against theft. (Gothic, *hlifan*, to steal; *hliftus*, a thief; Latin, *levo*, to disburden.)

Shore (*Jane*). Sir Thomas More says, "She was well-born, honestly brought up, and married somewhat too soon to a wealthy yeoman." The tragedy of "Jane Shore" is by Nicholas Rowe.

Shoreditch, according to tradition, is so called from Jane Shore, who, it is said, died there in a ditch. This tale comes from a ballad in Pepys' collection; but the truth is, it receives its name from Sir John de Soerdich, lord of the manor in the reign of Edward III.

> I could not get one bit of bread
> Whereby my hunger might be fed....
> So weary of my life, at length
> I yielded up my vital strength
> Within a ditch....which since that day
> Is Shoreditch called, as writers say.

Duke of Shoreditch. The most successful of the London archers received this playful title.

> Good king, make not good lord of Lincoln duke of Shoreditch!—"*The Poore Man's Peticion to the King.*" (1603.)

Shorne (*Sir John*) or *Master John Shorne*, well known for his feat of conjuring the devil into a boot. He was one of the uncanonised saints, and was prayed to in cases of ague. It seems that he was a devout man, and rector of North Marston, in Buckinghamshire, at the close of the thirteenth century. He blessed a well which became the resort of multitudes, and brought in a yearly revenue of some £500.

> To Maister John Shorne, that blessed man borne,
> For the ague to him we apply, [rote
> Which jugeleth with a bote; I beschrewe his herte
> That will trust him, and it be I.
> "*Fantassie of Idolatrie.*"

Shot. *Hand out your shot* or *Down with your shot*—your reckoning or quota, your money. (Saxon, *sceat*; Dutch, *schot.*) *See* SCOT AND LOT.

> As the fund of our pleasure, let us each pay his shot. *Ben Jonson*

He shot wide of the mark. He was altogether in error. The allusion is to shooting at the mark or bull's-eye in archery, but will now apply to our modern rifle practice.

Shot-over (*Oxfordshire*). A corruption of *château vert* (the verdant country-house).

Shotten-herring. A lean spiritless creature, a Jack-o'-Lent, like a herring that has shot or ejected its spawn. Herrings gutted and dried are so called also.

> Though they like shotten-herrings are to see,
> Yet such tall souldiers of their teeth they be
> That two of them, like greedy cormorants,
> Devour more then sixe honest protestants.
> "*Taylor's Workes*," iii. 5.

Should he Upbraid. A song, words adapted from Shakespeare's "Taming of the Shrew," act ii., sc. 1 (*Petruchio*), music by Bishop.

Shoulder. *Showing the cold shoulder.* Receiving without cordiality some one who was once on better terms with you. (*See* COLD.)

The government shall be upon his shoulders (Isaiah ix. 6). The allusion is to the key slung on the shoulder of Jewish stewards on public occasions, and as a key is emblematic of government and power, the metaphor is very striking.

Show-Bread. Food for show only, and not intended to be eaten except by certain privileged persons. The term is Jewish, and refers to the twelve loaves which the priest "showed" or exhibited to Jehovah, by placing them week by week on the sanctuary table. At the end of the week, the priest who had been in office was allowed to take them home for his own eating; but no one else was allowed to partake of them.

Shrew-Mouse. The field mouse. It was supposed to have the power of bewitching; and to provide a remedy our forefathers used to plunge the creature into a hole made in an ash-tree, any branch of which would cure the mischief done by the mouse. (Teutonic, *beschreyen*, to bewitch.)

Shrimp. A child, a puny little fellow, in the same ratio to a man as a shrimp to a lobster. *Fry* is also used for children. (Danish, *skrumpe*, to shrink; Dutch, *krimpen*; German, *schrumpfen.*)

> It cannot be this weak and writhled shrimp
> Would strike such terror to his enemies.
> *Shakespeare*, "*1 Henry VI.*," ii. 3.

Shropshire. A contraction of Shrewesbury-shire, the Saxon *Scrobbesburh* (shrub-borough), corrupted by the Normans into *Sloppes-burie*, whence our *Salop*.

Shufflebottom (*Abel*). A nom de plume of Robert Southey. (1774-1843.)

Shuh-shuh-gah (*North-American Indian*). The blue heron.

Shunamites' House (*The*). An inn kept for the entertainment of the preachers at Paul's Cross. These preachers were invited by the bishop, and were entertained by the corporation of London from Thursday before the day of preaching, to the following Thursday morning.—*Maitland, "London,"* ii., p. 949.

Shunt. A contraction of *shun it;* a railway term.

Shy. *To have a shy at anything.* To fling at it, to try and shoot it. (Saxon, *sci'*, a contraction of *scitan*, to shoot; German, *schiessen*, &c.)

Shylock. The grasping Jew, who "would kill the thing he hates."—*Shakespeare, "Merchant of Venice."*

"Paul Secchi, a merchant of Venice, heard, by a private letter, that Drake had taken and plundered St. Domingo, and sent to inform Sampson Ceneda, a Jew usurer. The Jew discredited the rumour, and bet a pound of flesh it was false. Secchi wagered 1,000 crowns it was true. The news was confirmed, and the Pope told Secchi he was at liberty to claim his bet, but that he must take neither more nor less than a pound on pain of being hanged."—*Gregory Leti, "Life of Sextus V."*

*** Shakespeare reverses the order, and makes the Jew usurer demand the pound of flesh from the merchant.

Si Quis. A notice to all whom it may concern, given in the parish church before ordination, that a resident means to offer himself as a candidate for holy orders; and SI QUIS—*i.e., if any one* knows any just cause or impediment thereto, he is to declare the same to the bishop.

Si'amese Twins. Yoke-fellows, inseparables; so called from two youths (Eng and Chang), born of Chinese parents at Bang Meklong. Their bodies are united by a band of flesh, stretching from breast-bone to breast-bone. They married two sisters, and had offspring. (1825-1872.)

Siamese Twins. The Biddenden Maids, born 1100, had distinct bodies, but were joined by the hips and shoulders. They lived to be thirty-four years of age.

Sib'beridge (3 syl.). Banns of marriage. (Saxon *sibbe*, alliance; whence the old English word *sibrede*, relationship, kindred.) *See* GOSSIP.

> For every man it schuldē drede
> And namēliche in his sibrede.
> *Gower, "Confessio Amantis."*

Sibyls. Martian Capella says there were but two, the *Erythræan* and the *Phrygian;* the former being the famous "Cumæan Sibyl." Jackson in his "Chronologic Antiquities," maintains, on the authority of Ælian, that there were four —the *Erythræan*, the *Samian*, the *Egyptian*, and the *Sardian*. The usual number given is ten, and their places of abode—Libya, Samos, Cumæ in Italy, Cumæ in Asia Minor, Erythræa, Persia, Tiburtis, Delphi, Ancy'ra in Phrygia, and Marpessa.

> How know we but that she may be an eleventh Sibyl or a second Cassandra?—*Rabelais, "Gargantua and Pantagruel,"* iii. 16.

Sibyls. The Mediæval monks reckoned twelve Sibyls, and gave to each a separate prophecy and distinct emblem:—

(1) The *Lib'yan* Sibyl: "The day shall come when men shall see the King of all living things."—*Emblem*, a lighted taper.

(2) The *Sa'mian* Sibyl: "The Rich One shall be born of a pure virgin."—*Emblem*, a rose.

(3) Sibylla *Cuma'na:* "Jesus Christ shall come from heaven, and live and reign in poverty on earth."—*Emblem*, a crown.

(4) Sibylla *Cu'mæ:* "God shall be born of a pure virgin, and hold converse with sinners."—*Emblem*, a cradle.

(5) Sibylla *Erythræa:* "Jesus Christ, Son of God, the Saviour."—*Emblem*, a horn.

(6) The *Persian* Sibyl: "Satan shall be overcome by a true Prophet."—*Emblem*, a dragon under the Sibyl's feet, and a lantern.

(7) The *Tiburtine* Sibyl: "The Highest shall descend from heaven, and a virgin be shown in the valleys of the deserts."—*Emblem*, a dove.

(8) The *Delphic* Sibyl: "The Prophet born of the virgin shall be crowned with thorns."—*Emblem*, a crown of thorns.

(9) The *Phrygian* Sibyl: "Our Lord shall rise again."—*Emblem*, a banner and a cross.

(10) The *European* Sibyl: "A virgin and her Son shall flee into Egypt."—*Emblem*, a sword.

(11) Sibylla *Agrippi'na*: "Jesus Christ shall be outraged and scourged."—*Emblem*, a whip.

(12) The *Hellespontic* Sibyl: "Jesus Christ shall suffer shame upon the cross."—*Emblem*, a T cross.

This list of prophecies is of the sixteenth century, and is manifestly a clumsy forgery or mere monkish legend. (*See below*, SIBYLLINE VERSES.)

The most famous of the ten Sibyls was Amalthæa, of Cumæ in Æo'lia, who offered her nine books to Tarquin the Proud. The offer being rejected, she burnt three of them; and after the lapse of twelve months, offered the remaining six at the same price. Again being refused she burnt three more, and after a similar interval asked the same price for the remaining three. The sum demanded was now given, and Amalthæa never made her appearance again.—*Livy.*

Sibyl. The Cumæan sibyl was the conductor of Virgil to the infernal regions—"*Æneid*," vi.

Sibyl. A fortune-teller.

How they will fare it needs a sibyl to say.—*The Times.*

Sibylline Books. The three surviving books of the Sibyl Amalthæa were preserved in a stone chest underground in the temple of Jupiter Capitoli'nus, and committed to the charge of custodians chosen in the same manner as the high priests. The number of custodians was at first two, then ten, and ultimately fifteen. The books were destroyed by fire when the Capitol was burnt (A.D. 670).

Sibylline Books. A collection of poetical utterances in Greek, made of Jewish, Pagan, and Christian sibyllists, and compiled in the second century (138-167). It is in eight books, relates to Jesus Christ, and is entitled "Orac'ula Sibylli'na."

Sibylline Verses. When the Sibylline books were destroyed (*see above*), all the floating verses of the several Sibyls were carefully collected and deposited in the new temple of Jupiter. Augustus had some 2,000 of these verses destroyed as spurious, and placed the rest in two gilt cases, under the base of the statue of Apollo, in the temple on the Palatine hill; but the whole perished when the city was burnt in the reign of Nero. *See Sibyls* (of the Mediæval monks).

Sibylline leaves. The Sibylline prophecies were written in Greek, upon palm-leaves.—*Varro.*

Sice (1 syl.). A sizing, an allowance of bread and butter. "He'll print for a sice." In the university of Cambridge, the men call the pound loaf, two inches of butter, and pot of milk allowed for breakfast, their "sizings;" and when one student breakfasts with another in the same college, the bed-maker carries his sizings to the rooms of the entertainer. (*See* SIZINGS.)

Sicil'ian Vespers. The massacre of the French in Sicily, which began at the hour of vespers, on Easter Monday, in 1282.

Sick Man (*The*). So Nicholas of Russia called the Ottoman empire, which has been declining ever since 1586.

I repeat to you that the sick man is dying; and we must never allow such an event to take us by surprise.—*Annual Register*, 1853.

N.B. Don John, governor-general of the Netherlands, writing, in 1579, to Philip II. of Spain, calls the prince of Orange "the sick man," because he was in the way, and he wanted him "finished."

Money (he says in his letter) is the gruel with which we must cure this sick man [for spies and assassins are expensive drugs].

Motley, "Dutch Republic," bk. v. 2.

Siddons (*Mrs.*). Sydney Smith says it was never without awe that he saw this tragedy queen *stab the potatoes*; and Sir Walter Scott tells us, while she was dining at Ashestiel, he heard her declaim to the footman, "You've brought me water, boy! I asked for beer."

Sidney (*Algernon*), called by Thomson "The British Cassius."

Sidney (*Sir Philip*). The academy figure of prince Arthur, in Spenser's "Faëry Queen," and the poet's type of magnanimity.

Sir Philip Sidney, called by Sir Walter Raleigh *The English Petrarch*, was the

author of "Arca'dia." Queen Elizabeth called him *The jewel of her dominions;* and Thomson, in his "Summer," *The plume of war.* The poet refers to the battle of Zutphen, where Sir Philip received his death-wound. Being thirsty, a soldier brought him some water; but as he was about to drink, he observed a wounded man eye the bottle with longing looks. Sir Philip gave the water to the wounded man, saying, "Poor fellow, thy necessity is greater than mine." Spenser laments his loss in the poem called "Astrophel" (*q.v.*).

Sidney's sister, Pembroke's mother. Mary Herbert (*née* Sidney), countess of Pembroke, poetess, &c. (Died 1621.) The line is by Wm. Browne (1645).

Sidney-Sussex College, Cambridge, founded by lady Frances Sidney, countess of Sussex, in 1598.

Sid'rophel meant for Sir Paul Neal, member of the Royal Society, who proved to his own satisfaction that Samuel Butler was not the author of "Hudibras." Butler satirises him in his "Heroical Epistle of Hudibras to Sidrophel."

N.B. In the poem "Hudibras," William Lilly, "the cunning man that dealt in destiny's dark counsel," is called Sidrophel. (*See* pt. ii. 3.)

Sieg'fried (2 syl.). Hero of the first part of the "Nibelungen-Lied." He was the youngest son of Siegmund and Sieglind, king and queen of the Netherlands, and was born in Rhinecastle called Xanton. He married Kriemhild, princess of Burgundy, and sister of Günther. Günther craved his assistance in carrying off Brunhild from Issland, and Siegfried succeeded by taking away her talisman by main force. This excited the jealousy of Günther, who induced Hagan, the Dane, to murder Sieg'fried. Hagan struck him with a sword in the only vulnerable part (between the shoulder-blades), while he stooped to quench his thirst at a fountain.—"*Nibelungen-Lied.*"

Horny Siegfried. So called because when he slew the dragon he bathed in its blood, and became covered all over with a horny hide which was invulnerable, except in one spot between the shoulders, where a linden-leaf stuck.—"*Nibelungen-Lied,*" st. 100.

Siegfried's cloak of invisibility, called "tarnkappe" (*tarnen,* to conceal; *kappë,* a cloak). It not only made the wearer invisible, but also gave him the strength of twelve men. (Tarnkappe, 2 syl.)

> The mighty dwarf successless strove with the mightier man;
> Like to wild mountain lions to the hollow hill they ran;
> He ravished there the tarnkappe from struggling Albric's hold,
> And then became the master of the hoarded gems and gold.
> *Leitsom's "Fall of the Nibelungers,"* Lied iii.

Sieg'lind (2 syl.). Mother of Siegfried, and queen of the Netherlanders.—"*The Nibelungen-Lied.*"

Sien'na (3 syl.). The paint so called is made of terra di Sienna.

Sier'ra (3 syl., Spanish, *a saw*). A mountain whose top is indented like a saw, a range of mountains whose tops form a saw-like appearance, a line of craggy rocks; as Sierra More'na (where many of the incidents in "Don Quixote" are laid), Sierra Neva'da (the snowy range), Sierra Leo'në (in West Africa, where lions abound), &c.

Sies'ta (3 syl.) means "the sixth hour,"—*i.e.,* noon. (Latin, *sexta hora.*) It is applied to the short sleep taken in Spain during the mid-day heat.

Sif. Wife of Thor, famous for the beauty of her hair. Loki, having cut it off while she was asleep, obtained from the dwarfs a new fell of golden hair equal to that which he had taken.

Sige'ro (in "Jerusalem Delivered"), called *the Good.* Argantës hurled a spear at Godfrey; it missed its aim, but killed Sige'ro, who "rejoiced to suffer for his sovereign."—Bk. xi.

Sight for "multitude" is not an Americanism, but good old English. Thus in "Morte d'Arthur" the word is not unfrequently so employed; and the high-born dame Juliana Berners, lady prioress in the fifteenth century of Sopwell nunnery, speaks of *a bomynable syght of monkes* (a large number of friars). A corruption of the Anglo-Saxon *swit* or *swith,* a large quantity; adverb, *swithe,* very much.

> Where is so huge a syght of mony.—*Palsgrave, "Acolastus"* (1540).

Sight (*Far*). Zarga, the Arabian heroine, of the tribe Jadís, could see at the distance of three days' journey. Being asked by Hassân the secret of her long sight, she said it was due to the ore of antimony which she reduced to powder, and applied to her eyes as a collyrium every night.

Signs instead of words. John, a monk, gives in his Life of St. Odo a number of signs for bread, tart, beans, eggs, fish, cheese, honey, milk, cherries, onions, and so on. (*See* "Sussex Archæological Collection," vol. iii., p. 190.)

Significa'vit. A writ of Chancery given by the ordinary to keep an excommunicate in prison till he submitted to the authority of the Church. The writ, which is now obsolete, used to begin with "Significavit nobis venerabilis pater," &c. Chaucer says of his Sompnour—

> And also ware him of a "significavit."
> "*Canterbury Tales*" (*Prologue*), 664.

Sign your Name. It is not correct to say that the expression "signing one's name" points to the time when persons could not write. No doubt persons who could not write made their mark in olden times as they do now, but we find over and over again in ancient documents these words: "This [grant] is signed with the sign of the cross for its greater assurance (or) greater inviolability," and after the sign follows the name of the donor. (*See* Rymer's "Fœdera," vol. i., pt. 1.)

Sigun'a. Wife of Loki. She nurses him in his cavern, but sometimes, as she carries off the poison which the serpents gorge, a portion drops on the god, and his writhings cause earthquakes.—*Scandinavian mythology.*

Si'gurd. The Norse Siegfried (*q.v.*). He falls in love with Brynhild, but under the influence of a love-potion marries Gudrun, a union which brings about a volume of mischief.

Si'gurd the Horny. A German romance based on a legend in the Sagas. An analysis of this legend is published by Weber in his "Illustrations of Northern Antiquities." *See* SIEGFRIED (*horny*).

Siian'kos. The sea-horn, common in India, Africa, and the Mediterranean, for giving alarm.—*Pennant.*

> High in view
> A ponderous sea-horn hung.
> *T. Moore*, "*Fire Worshippers.*"

Sikes (*Bill*). A ruffian housebreaker of the lowest grade, in "Oliver Twist," by Charles Dickens.

Sikh. A corruption of the Sanskrit *sishya* (disciple). The Sikhs were originally a religious body like the Mahometans, but in 1764 they formally assumed national independence. Since 1846 the Sikhs have been ruled by the English.

Silbury, near Marlborough. An artificial mound, 130 feet high, and covering seven acres of ground. Some say it is where "King Sel" was buried; others that it is a corruption of *Solis-bury* (mound of the sun); others that it is Sel-barrow (great tumulus), in honour of some ancient prince of Britain. The Rev. A. C. Smith is of opinion that it was erected by the Celts about B.C. 1600. There is a natural hill in the same vicinity, called St. Martin's Sell or Sill, in which case sill or sell means seat or throne. These etymologies of Silbury must rest on the authority of those who have suggested them.

Sil'chester (*Berks*) is Silicis castrum (flint camp), a Saxon-Latin form of the Roman Calleva or Galleva. Galleva is the Roman form of the British *Gwal Vawr* (great wall), so called from its wall, the ruins of which are still striking. Leland says, "On that wall grow some oaks of ten cart-load the piece." According to tradition, king Arthur was crowned here; and Ninnius asserts that the city was built by Constantius, father of Constantine the Great.

Silence gives Consent. Latin, *Qui tacet consenti're vide'tur*; Greek, *Auto de to siyan' homologountos esti sou* (Euripidës); French, *Assez consent qui ne dit mot*; Italian, *Chi ta ce confessa.*

> But that you shall not say I yield, being silent,
> I would not speak.
> *Shakespeare*, "*Cymbeline*," ii. 3.

Silent (*The*). William I., prince of Orange. (1533-1584.)

Silent Woman (*The*). A comedy by Ben Jonson. The chief character is Morose, a miserly old fellow who hates to hear any voice but his own. His young nephew, Sir Dauphine, wants to wring from his hard hands one-third of his income, with the promise of the rest at death. The way he gains his end is this: A lad pretends to be a silent lady, with whom Morose falls in love, and marries in "a stage fashion." When married the boy-lady turns out to be a virago of the first water, and Morose signs away the third of his income to his nephew to get rid of his bride. The plot is revealed, and Morose retires to privacy, leaving Sir Dauphine master of the situation.

Sile'nus. The foster-father of Bac-

chus, fond of music, and a prophet; but indomitably lazy, wanton, and given to debauch. He is described as a jovial old man, with bald head, pug nose, and face like Bardolph's.

Sil'houet'te (3 syl.). A black profile, so called from Etienne de Silhouette, Contrôleur des Finances, 1757, who made great savings in the public expenditure of France. Some say the black portraits were called Silhouettes in ridicule; others assert that Silhouette devised this way of taking likenesses to save expense.

Silk. *Received silk,* applied to a barrister, means that he has obtained licence to wear a silk gown in the law courts, having obtained the degree or title of serjeant.

Silk Gown. A queen's counsel; so called because his canonical robe is a black silk gown. That of an ordinary barrister is made of stuff or prunello.

Silken Thread. In the kingdom of Lilliput the three great prizes of honour are "fine silk threads six inches long, one blue, another red, and a third green." The emperor holds a stick in his hands, and the candidates "jump over it or creep under it, backwards or forwards, as the stick indicates," and he who does so with the greatest agility is rewarded with the blue ribbon, the second best with the red cordon, and the third with the green. The thread is girt about their loins, and no ribbon of the Legion of Honour, or Knight of the Garter, is won more worthily or worn more proudly. —"*Gulliver's Travels.*"

Silken Words. The mother of Artaxerxes said, "Those that address kings must use silken words."

Silly is the German *selig* (blessed), whence the infant Jesus is termed "the harmless silly babe," and sheep are called "silly," meaning harmless or innocent. As the "holy" are easily taken in by worldly cunning, the word came to signify "gullable," "foolish." (*See* SIMPLICITY.)

Silly Cheat. A pickpocket. *Silly* means "silver," or money called *siller.* —"*Winter's Tale,*" iv. 2.

Silly Sheep means "blessed sheep," not foolish sheep. (*See above.*)

Sil'tim (*Persian mythology*). A demon in human form supposed to haunt forests and woods.—*Richardson.*

> To keep him from the Siltim's harm.
> *Moore, "Light of the Haram."*

Silu'ria—that is, Hereford, Monmouth, Radnor, Brecon, and Glamorgan. The "sparkling wines of the Silurian vats" are cider and perry.

> From Silurian vats, high-sparkling wines
> Foam in transparent floods.
> *Thomson, "Autumn."*

Silu'rian Rocks. A name given by Sir R. Murchison to what miners call *gray-wacke,* and Werner termed *transition rocks.* Sir Roderick called them Silurian because it was in the region of the ancient Silurës that he investigated them.

Silva (*Don Ruy Gomez de*). An old Spanish grandee to whom Elvi'ra is betrothed; but she detests him, and loves Erna'ni the bandit-captain. Charles V. tries to seduce Elvira from the old lord, and when Silva discovers this he joins the league of Ernani against the king. The conspirators meet in the catacombs of Aquisgra'na, where Charles overhears their plans, and at a given signal the royal guards arrest them. At the intercession of Elvira, the king grants them a free pardon, and the wedding of Elvira and Ernani is arranged. On the day of solemnisation, Silva sounds a horn given him by Ernani when he joined the league, with a promise "When the horn sounded he would die." Silva insists on the fulfilment of this promise, and Ernani stabs himself.—*Verdi, "Ernani" (an opera).*

Silva'na. A maga or fata in Tasso's "Amadi'gi, where she is made the guardian spirit of Alido'ro.

Silvanella. A beautiful maga or fata in Bojardo, who raised a tomb over Narcissus, and then dissolved into a fountain.—Lib. ii., xvii. 56, &c.

Silver. The Frenchman employs the word *silver* to designate money, the wealthy Englishman uses the word *gold,* and the poorer old Roman *brass* (æs).

Silver and gold articles are marked with five marks: the maker's private mark, the standard or assay mark, the hall mark, the duty mark, and the date mark. The standard mark states the proportion of silver, to which figure is added, a lion passant for England, a harp crowned for Ireland, a thistle for Edin-

burgh, and a lion rampant for Glasgow. (For the other marks, *see* MARK.)

The Silver Star of Love. When Gama was tempest-tossed through the machinations of Bacchus, the "Silver Star of Love" appeared to him, calmed the sea, and restored the elements to harmony again.

> The sky and ocean blending, each on fire,
> Seemed as all Nature struggled to expire;
> When now the Silver Star of Love appeared,
> Bright in the east her radiant front she reared.
> *Camoëns, "Lusiad," bk. vi.*

Silver Fork School. Those novelists who are sticklers for etiquette and the graces of society, such as Theodore Hook, lady Blessington, Mrs. Trollope, and Sir Edward Bulwer Lytton [lord Lytton].

Silver Lining. The prospect of better days, the promise of happier times. The allusion is to Milton's "Comus," where the lady lost in the wood resolves to hope on, and sees a "sable cloud turn forth its silver lining to the night."

Silver of **Guthrum** or *of Guthram's Lane.* Fine silver; so called because in the thirteenth and fourteenth centuries the principal gold and silver smiths resided there.

Silver-Tongued. William Bates, the Puritan divine. (1625-1699.)

Anthony Hammond, the poet, called *Silver-tongue.* (1668-1738.)

Henry Smith, preacher. (1550-1600.)

Joshua Sylvester, translator of Du Bartas. (1563-1618.)

Silver Weapon. *With silver weapons you may conquer the world,* is what the Delphic oracle said to Philip of Macedon when he went to consult it. Philip, acting on this advice, sat down before a fortress which his staff pronounced to be impregnable. "You shall see," said the king, "how an ass laden with gold will find an entrance."

Silver Wedding. The twenty-fifth anniversary, when, in Germany, the woman has a silver wreath presented her. On the fiftieth anniversary, or GOLDEN WEDDING, the wreath is of gold.

Sil'vës de la Selva. A knight whose adventures and exploits form a supplemental part of the Spanish romance entitled Am'adis of Gaul. This part was added by Felicia'no de Silva.

Sim'eon (*St.*) is usually depicted as bearing in his arms the infant Jesus, or receiving him in the temple.

Simnel Cakes. Rich cakes eaten in Lancashire in Mid-Lent. Simnel is the German *semmel,* a manchet or roll; Danish and Norwegian, *simle;* Swedish, *simla.* In Somersetshire a tea-cake is called a *simlin.* A simnel cake is a *cake* manchet, or rich semmel. The eating of these cakes in Mid-Lent is in commemoration of the banquet given by Joseph to his brethren, which forms the first lesson of Mid-Lent Sunday, and the feeding of five thousand, which forms the gospel of the day. (*See* MID-LENT.)

Simon (*St.*) is represented with a saw in his hand, in allusion to the instrument of his martyrdom. He sometimes bears fish in the other hand, in allusion to his occupation as a fishmonger.

Simon Pure. The real man. In Mrs. Centlivre's "Bold Stroke for a Wife," a colonel Feignwell passes himself off for Simon Pure, and wins the heart of Miss Lovely. No sooner does he get the assent of her guardian, than the veritable Quaker shows himself, and proves, beyond a doubt, he is the real Simon Pure. Every play or novel reader can guess how such a matter will conclude.

Simony. Buying and selling church livings; any unlawful traffic in holy things. So called from Simon Magus, who wanted to purchase the "gift of the Holy Ghost," that he might have the power of working miracles. (Acts viii. 9—23.)

Simony. The friar in the tale of "Reynard the Fox;" so called from Simon Magus.

Simoorgh'. A sort of griffin or hippogriff, which took some of its breast feathers for Tahmuras' helmet. This creature forms a very striking figure in the epic poems of Saadi and Ferdusi, the Persian poets. (*See* TAHMURAS.)

Simple (*The*). Charles III. of France. (879, 893-929.)

Simple Simon. A simpleton. The character is introduced in the well-known nursery tale, the author of which is unknown.

Simplicity is *sine plica,* without a fold; as duplicity is *duplex plica,* a double fold. *Conduct* "without a fold" is *straight-forward,* but *thought* without

a fold is mere childishness. It is "tortuity of thought" that constitutes philosophic wisdom, and "simplicity of thought" that prepares the mind for faith.

The flat simplicity of that reply was admirable.—*Vanbrugh and Cibber, "The Provoked Husband,"* i.

Simplon Road. Commenced in 1800 by Napoleon, and finished in 1806. It leads over a shoulder of what is called *the Pass of the Simplon* (Switzerland).

Sin, according to Milton, is twin-keeper with Death of the gates of Hell. She sprang full-grown from the head of Satan.

Woman to the waist, and fair,
But ending foul in many a scaly fold
Voluminous and vast, a serpent armed
With mortal sting. *"Paradise Lost,"* ii.

Original sin. (*See* ADAM.)

Sin-eaters. Persons hired at funerals in ancient times, to take upon themselves the sins of the deceased, that the soul might be delivered from purgatory.

Notice was given to an old sire before the door of the house, when some of the family came out and furnished him with a cricket [*low stool*], on which he sat down facing the door; then they gave him a groat which he put in his pocket, a crust of bread which he eat, and a bowl of ale which he drank off at a draught. After this he got up from the cricket and pronounced *the ease and rest of the soul departed, for which he would pawn his own soul.*—*Bayford's letter on "Leland's Collectanea,"* i. 76.

Sin'adone. *The lady of Sinadone.* This was a lady who had been metamorphosed by enchantment into a serpent. Sir Lybius, one of Arthur's knights, undertook to rescue her; and having slain the enchantress, the lady, in the guise of a horrible serpent, coils round his neck and kisses him. The spell is now broken, and the serpent becomes a lovely young princess, who marries her deliverer.—*"Libeaux" (a romance).*

Since're (2 syl.) properly means without wax (*sine cera*). The allusion is to the Roman practice of concealing flaws in pottery with wax or to honey from which the wax is extracted.

Sin'dhu'. The ancient name of the river Indus. (Sanskrit, *syand,* to flow.)

Sin'don. A thin manufacture of the middle ages used for dresses and hangings; also a little round piece of linen or lint, for dressing the wound left by trepanning. (Du Cange gives its etymology *Cyssus tenuis;* but the Greek *sindon* means "fine Indian cloth." India is *Sind,* and China *Sina.*)

Sinë dië (*Latin*). No time being fixed; indefinitely in regard to time. When a proposal is deferred *sinë dië,* it is deferred without fixing a day for its reconsideration, which is virtually "for ever."

Sinë quâ non. An indispensable condition. Latin, *Sine quâ non potest es'se* or *fieri* (that without which [the thing] cannot be, *or* be done).

Si'necure (*si'-ne-kure*). An enjoyment of the money attached to a benefice, without having the trouble of the "cure"; also applied to any office to which a salary is attached without any duties to perform (Latin, *sinë cura,* without cure, or care).

Sinews of War. Money, which buys the sinews, and makes them act vigorously. Men will not fight without wages, and the materials of war must be paid for.

Sing. *Sing old rose and burn the bellows.* Probably this is a perversion of "Singe old rose and burn libellos," *old rose* being a school-boy's nick-name for the master's "full-bottomed wig" or cabbage-rose; and *libellos,* our books.

Sing my music and not yours, said Guglielmi to those who introduced their own ornaments into his operas, so eminently distinguished for their simplicity and purity. (1727-1804.) Shakespeare gave the same instruction to the players:

Let those that play your clowns speak no more than is set down for them, &c.—*"Hamlet,"* iii. 2.

Sing-su-hay. A lake of Thibet, famous for its gold sands.

Bright are the waters of Sing-su-hay
And the golden floods that thitherward stray.
Thomas Moore, "Paradise and the Peri."

Singing-Apple was a ruby apple on a stem of amber; it had the power of persuading any one to any thing merely by its odour, and enabled the possessor to write verses, make people laugh or cry, and itself sang so as to ravish the ear. The apple was in the desert of Libya, and was guarded by a dragon with three heads and twelve feet. Prince Chery put on an armour of glass, and the dragon, when it saw its thousand reflections in the armour and thought a thousand dragons were about to attack it, became so alarmed that it ran into its cave, and the prince closed up the mouth of the cave.—*Countess d'Aunoy "Chery and Fairstar."* (*See* SINGING-TREE.)

Singing-Bread, consecrated by the priest *singing.* (French, *pain à chanter.*) The reformers directed that the sacramental bread should be similar in fineness and fashion, as the round bread-and-water singing-cakes used in private masses.

Singing-Tree. A tree whose leaves were so musical that every leaf sang in concert.—"*Arabian Nights*" (*Story of the Sisters who Envied their Younger Sister*). (*See* SINGING-APPLE.)

Singing in Tribulation. Confessing when put to the torture. Such a person is termed in gaol slang a "canary-bird."

"This man, sir, is condemned to the galleys for being a canary-bird." "A canary-bird!" exclaimed the knight. "Yes, sir," added the arch thief; "I mean that he is very famous for his singing." "What!" said don Quixote; "are people to be sent to the galleys for singing?" "Marry, that they are," answered the slave; "for there is nothing more dangerous than singing in tribulation."—*Cervantes, "Don Quixote,"* iii. 8.

Single-Speech Hamilton. The Right Hon. W. G. Hamilton, Chancellor of the Exchequer in Ireland, spoke one speech, but that was a masterly torrent of eloquence which astounded every one. (November 13, 1755.)

No one likes a reputation analogous to that of "single-speech Hamilton."—*The Times.*

Or is it he, the wordy youth,
So early trained for statesman's part,
Who talks of honour, faith, and truth,
As themes that he has got by heart,
Whose ethics Chesterfield can teach,
Whose logic is from Single-speech?
Sir Walter Scott, "Bridal of Triermain," ii. 4.

Singular Doctor. William Occam, a schoolman. (1276-1347.)

Sin'ister (Latin, *on the left hand*). According to augury, birds, &c., appearing on the left-hand side forebode ill-luck; but on the right-hand side, good luck. Thus *corva sinistra* (a crow on the left hand) is a sign of ill-luck which belongs to English superstitions as much as to the ancient Roman or Etruscan. —*Virgil, "Eclogues,"* i. 18.

That raven on yon left-hand oak
(Curse on his ill-betiding croak)
Bodes me no good. *Gay, Fable* xxxvii.

Sinning my Mercies. Being ungrateful for the gifts of Providence.

I know your good father would term this "sinning my mercies."—*Sir W. Scott, "Redgauntlet."*

Si'non. A crafty Greek who induced the Trojans to drag the Wooden Horse within the city (Virgil, "Æneid," ii.). Any one who deceives to betray is called "a Sinon."

And now securely trusting to destroy,
As erst false Sinon snared the sons of Troy.
Camoëns, "Lusiad," bk. i.

Sintram. The Greek hero of the German romance, "Sintram and his Companions," by baron Lamotte Fouqué.

Sintram's famous sword was called "Welsung." The same name was given to Dietlieb's sword.

Sir. Greek, *anax* (a king); Latin, *senex* (a patriarch); Spanish, *señor;* Italian, *signor;* French, *sieur;* Norman, *sire;* English, *sir;* Chaldee, *zar* (a prince). Clergymen used to have this title instead of Reverend; thus in the "Merry Wives of Windsor" we have *Sir Hugh Evans,* and *Sir John* is a common name for a priest (*See* QUEEN.)

Sir Oracle. (*See* ORACLE.)

Sir Roger de Coverley. An imaginary character by Addison; type of a benevolent country gentleman of the last century. Probably the model was William Boevey, lord of the manor of Flaxley.

Si'ren. A woman of dangerous blandishments. The allusion is to the fabulous sirens said by the Greek and Latin poets to entice seamen by the sweetness of their song to such a degree, that the listeners forgot everything and died of hunger (Greek, *siré'nës,* entanglers). In Homeric mythology there were but two sirens; later writers name three, viz.—Parthen'opë, Lig'ëa, and Leucos'ia; but the number was still further augmented by those who loved "lords many and gods many."

There were several sirens up and down the coast: one at Panormus, another at Naples, others at Surrentum, but the greatest number lived in the delightful Capreæ, whence they passed over to the rocks [Sirenu'sæ] which bear their name.—"*Inquiry into the Life of Homer.*"

Sirens. Plato says there are three kinds of Sirens—the *celestial,* the *generative* and the *cathartic.* The first are under the government of Jupiter, the second under the government of Neptune, and the third under the government of Pluto. When the soul is in heaven the Sirens seek, by harmonic motion, to unite it to the divine life of the celestial host; and when in Hadës, to conform them to the infernal regimen; but on earth they produce generation of which the sea is emblematic.—*Proclus, "On the Theology of Plato,"* bk. vi.

Sirius. The Dog-star, so called by the Greeks from the adjective *seirios*, hot and scorching. The Romans called it *canic'ula*; and the Egyptians, *sothis*.

Sirloin. It is generally said that James I. or Charles II. knighted the loin of beef, but Henry VIII. had done so already.

Dining with the abbot of Reading, he [Henry VIII.] ate so heartily of a loin of beef that the abbot said he would give 1000 marks for such a stomach. "Done!" said the king, and kept the abbot a prisoner in the Tower, won his 1000 marks, and knighted the beef.
See Fuller, "Church History," vl. 2, p. 299 (1655).

Sis'yphus (*Latin*; Sisuphos, *Greek*) A fraudulent avaricious king of Corinth, whose task in the world of shades is to roll a huge stone to the top of a hill, and fix it there. It so falls out that the stone no sooner reaches the hill-top than it bounds down again.

Sitâ. Wife of Râma or Vishnu incarnate, carried off by the giant Ravana. She was not born, but arose from a furrow when her father Jan'aka, king of Mith'ila, was ploughing. The word means "furrow."

Sitting in Banco. The judges of the courts of law at Westminster are said to be "sitting in banco" so long as they sit together on the benches of their respective courts—that is, all term time. Banco is the Italian for "bench."

Si'va (*Indian*). The destroyer, who, with Brahma and Vishnu, forms the divine head of the Brahmins. He has five heads, and is the emblem of fire. His wife is Parbutta (Sanskrit, *auspicious*).

Six (pron. *cease*). *Six thrice or three dice.* Everything or nothing. "Cæsar aut nullus." The Greeks and Romans used to play with three dice. The highest throw was three sixes, and the lowest three aces. The aces were left blank, and three aces were called "three dice." (*See* CÆSAR.)

Six Articles or the *Bloody Statute*, 33 Henry VIII., enjoins the belief in (1) the real presence of Christ in the Eucharist; (2) the sufficiency of communion in one kind; (3) the celibacy of the priests; (4) the obligation of vows of chastity; (5) the expediency of private masses; and (6) the necessity of auricular confession.

Six Chron'icles. A compilation published by H. G. Bohn, of London, containing six chronicles pertaining to the history of this country before the Conquest. They are Ethelwerd's "Chronicle," Asser's "Life of Alfred," "The History of the Britons," by Nennius, Geoffrey of Monmouth's "British History," the Works of Gildas the Wise, and Richard of Cirencester on the "Ancient State of Britain."

Six Members. The six members that Charles I. went into the House of Commons to arrest were Lord Kimbolton, Pym, Hollis, Hampden, Sir Arthur Haselrig, and Stroud. Being warned in time, they make good their escape.

Six Months. *I suggest that it be read again this day six months.* A polite way of saying, "I suggest that the question be burked," as the House would not be sitting so long.

Six Months' War. The Franco-Prussian (July 28, 1870-Jan. 28, 1871).

Sixteen-string Jack. John Rann, a highwayman, noted for his foppery. He wore sixteen tags, eight at each knee. (Hanged in 1774.)

Dr. Johnson said that Gray's poetry towered above the ordinary run of verse as Sixteen-string Jack above the ordinary foot-pad.—*Boswell, "Life of Johnson."*

Si'zer. A poor scholar whose assize of food is given him. Sizers used to have what was left at the Fellows' table, because it was their duty at one time to wait on the fellows at dinner. Each fellow had his sizer.—*Cambridge University.*

Sizings. The quota of food allowed at breakfast, and also food "sized for" at dinner. At Cambridge, the students are allowed meat for dinner, but tart, jelly, ale, &c., are obtained only by paying extra. These articles are called sizings, and those who demand them *size* for them. The word is a contraction of assize, a statute to regulate the size or weight of articles sold. (*See* SIZE.)

A size is a portion of bread or drinke: it is a farthing which schollers in Cambridge have at the buttery. It is noted with the letter S.—*Minshen.* (See also *Ellis, "Literary Letters,"* p. 178.)

Skains-mate or *Skeins-mate.* A dagger-comrade; a fencing-school companion; a fellow cut-throat. Skain is an Irish knife, similar to the American bowie-knife. Swift, describing an Irish feast, says—"A cubit at least the length

of their skains." Green, in his "Quip for an Upstart Courtier," speaks of "an ill-favoured knave, who wore by his side a skane, like a brewer's bung-knife."

> Scurvy knave!....I am none of his skains-mates.
> *Shakespeare*, "*Romeo and Juliet*," ii. 4.

Skald. An old Norse poet, whose aim was to celebrate living warriors or their ancestors, hence were they attached to courts. Few complete Skaldic poems have survived, but a multitude of fragments exist.

Skedad'dle. To run away, to be scattered in rout. The Scotch apply the word to the milk spilt over the pail in carrying it. During the late American war, the New York papers said the Southern forces were "skedaddled" by the Federals. (Saxon, *scedan*, to pour out; Chaldee, *scheda*; Greek, *skeda'o*, to scatter.)

Skeggs. *Miss Carolina Wilhelmi'na Amelia Skeggs.* A pretender to gentility who boasts of her aristocratic connections, but is atrociously vulgar, and complains of being "all of a muck of sweat."—*Goldsmith*, "*Vicar of Wakefield.*"

Skel'eton. *There is a skeleton in every house.* Something to annoy and to be kept out of sight.

That is my skeleton—my trouble, the "crook of my lot."

A woman had an only son who obtained an appointment in India, but his health failed, and his mother longed for his return. One day he wrote a letter to his mother with this strange request: "Pray, mother, get some one who has no cares and troubles to make me six shirts." The widow hunted in vain for such a person, and at length called upon a lady who told her to go with her to her bed-room. Being there she opened a closet which contained a human skeleton. "Madam," said the lady, "I try to keep my sorrows to myself, but every night my husband compels me to kiss that skeleton." She then explained that the skeleton was once her husband's rival, killed in a duel. "Think you I am happy?" The mother wrote to her son, and the son wrote home: "I knew when I gave the commission that every one had his cares, and you, mother, must have yours. Know then that I am condemned to death, and can never return to England. Mother, mother! there is a skeleton in every house."

Skevington's Daughter, corrupted into *Scavenger's Daughter*, was an instrument of torture invented by Skevington, lieutenant of the Tower under Henry VIII. It consisted of a broad hoop of iron in two parts, fastened together by a hinge. The victim was made to kneel while the hoop was passed under his legs; he was then squeezed gradually till the hoop could be got over his back, where it was fastened.

Skid of a wheel. Ang.-Sax. *scid*, a splinter.

Skidblad'nir. A ship made by the dwarfs, large enough to hold all the gods, but which could be folded together like a sheet of paper, and put into a purse when not required for use. This ship always commanded a prosperous gale.—*Scandinavian mythology.* (*See* CARPET, BAYARD, &c.)

Skiddaw. *Whenever Skiddaw hath a cap, Scruffell wots full well of that.* When my neighbour's house is on fire mine is threatened; When you are in misfortune I also am a sufferer; When you mourn I have cause also to lament. Skiddaw and Scruffell are two neighbouring hills, one in Cumberland, and the other in Annandale, in Scotland. When Skiddaw is capped with clouds, it will be sure to rain ere long at Scruffell.—*Fuller*, "*Worthies.*"

Skillygolee. Slip-slop, wish-wash, twaddle, talk about gruel. "Skilly" is prison-gruel, or more strictly speaking, the water in which meat has been boiled thickened with oatmeal. Broth served on board the hulks to convicts is called *skilly.* Golee is jaw, talk.

> It is the policy of Cursitor Street and Skillygolee.—*The Daily Telegraph.*

Skimble-skamble. Rambling, worthless. "Skamble" is merely a variety of *scramble*, hence "scambling days," those days in Lent when no regular meals are provided, but each "scrambles" or shifts for himself. "Skimble" is added to give force. (*See* REDUPLICATED WORDS.)

> And such a deal of skimble-skamble stuff
> As puts me from my faith.
> *Shakespeare*, "1 *Henry IV.*," iii. 1.
> With such scamble-scemble, spitter-spatter,
> As puts me cleane besides the money-matter.
> *Taylor's* "*Workes*," ii. 39. (1630.)

Skim'mington. *To ride the skim-*

mington, or *Riding the stang*. To be hen-pecked. Grose tells us that the man rode behind the woman, with his face to the horse's tail. The man held a distaff, and the woman beat him about the jowls with a ladle. As the procession passed a house where the woman was paramount, each gave the threshold a sweep. The "stang" was a pole supported by two stout lads, across which the rider was made to stride. Mr. Douce derives "skimmington" from the *skimming*-ladle with which the rider was buffeted.

This custom was not peculiar to Scotland and England; it prevailed in Scandinavia; and Hoefnagel, in his "Views in Seville" (1591), shows that it existed in Spain also. The procession is described at length in "Hudibras," pt. ii., c. 2.

"Hark ye, dame Ursley Suddlechop," said Jenkin, starting up, his eyes flashing with anger: "remember, I am none of your husband, and if I were you would do well not to forget whose threshold was swept when they last rode the skimmington upon such another scolding jade as yourself."—*Scott, "Fortunes of Nigel."*

Skimpole (*Harold*). A soft sponger on his friends. — *Dickens, "Bleak House."*

Skin. *To sell the skin before you have caught the bear.* To count of your chickens before they are hatched. In the South-Sea mania (1720), dealing in bear-skins was a great stock-jobbing item, and thousands of skins were sold as mere time bargains. Shakespeare alludes to a similar practice:—

The man that once did sell the lion's skin
While the beast lived, was killed with hunting him.
"Hen. V.," Act iv. 3.

To skin a flint. To be very exacting in making a bargain. The French say, "Tondre sur un œuf." The Latin *lana capri'na* (goat's wool) means something as worthless as the skin of a flint, or fleece of an eggshell.

Skin of his Teeth. "I am escaped with the skin of my teeth (Job xix. 20). Just escaped, and that is all—having lost everything.

Skinflint. A pinch-farthing; a niggard. In the French "pince-maille." *Maille* is an old copper coin.

Skirt. *To sit upon one's skirt.* To insult, or seek occasion of quarrel. Tarlton, the clown, told his audience the reason why he wore a jacket was that "no one might sit upon his skirt." Sitting on one's skirt is like stamping on one's coat in Ireland, a fruitful source of quarrels, often provoked. In Paris, this very year [1869], a gentleman was challenged to a duel for stamping accidentally on a lady's train as he was coming out of the opera. To sit or stamp on a skirt is to offer a meditated insult.

Crosse me not, Liza, nether be so perte,
For if thou dost I'll sit upon thy skirte.
"The Abortive of an Idle Howre" (1620).
(Quoted by Halliwell, "Archaic Words.")

Skogan (*Henry*). A poet in the reign of Henry IV. Justice Shallow says he saw Sir John Falstaff, when he was a boy, "break Skogan's head at the court gate, when he [Sir John] was a crack [child] not thus high."—"2 *Henry IV.*," iii. 2.

Scogan? What was he?
O, a fine gentleman and a master of arts
Of Henry the Fourth's times, that made disguises
For the king's sons, and writ in ballad royal
Daintily well.
Ben Jonson, "The Fortunate Isles" (1626).

John Skogan, who took his degree at Oxford, "being," as Mr. Warton says, "an excellent mimick, and of great pleasantry in conversation, became the favourite buffoon of the court of king Edward IV." "Scogin's Jests" were published by Andrew Borde, a physician, in the reign of Henry VIII.

Skulda (*the future*). A maiden who dwells with her two sisters, Urda and Verdandi, near the well Norna.—*Scandinavian mythology.*

Skull. *You shall quaff beer out of the skulls of your enemies.* This promise of our Scandinavian forefathers is not unfrequently misunderstood. Skull means a cup or dish; hence a person who washes up cups and dishes is called a scullery-maid. (Scotch, *skoll*, a bowl; French, *écuelle;* Danish, *skaal*, a drinking-vessel; German, *schale;* our *shell.*)

Sky. To elevate, ennoble, raise. It is a term in ballooning; when the ropes are cut, the balloon mounts upward to the clouds.

We found the same distinguished personage doing his best to sky some dozen of his best friends [referring to the peers made by Gladstone].—*The Times*, Nov. 16, 1869.

If the sky falls we shall catch larks. A bantering reply to those who suggest some very improbable or wild scheme.

Sky-blue. Milk and water, the colour of the skies.

Its name derision and reproach pursue,
And strangers tell of three times skimmed sky-blue.
Bloomfield, "Farmer's Boy."

Skye (*Isle of*) means the isle of gaps or indentations (Celtic, *skyb*, a gap). Hence also the Skibbereen of Cork, which is *Skyb-bohreen*, the byway gap, a pass in a mountain to the sea.

Skyresh Bol'golam. Galbet or high admiral of the realm of Lilliput.—*Swift*, "*Gulliver's Travels*," ch. iii.

Slander, Offence. Slander is a stumbling-block or something which trips a person up (Greek, *skan'dalon*, through the French *esclandre*). Offence is the striking of our foot against a stone (Latin, *ob-fendo*, as *scopulum offendit navis*, the ship struck against a rock).

Slang. Slangs are the greaves with which the legs of convicts are fettered; hence convicts themselves; and slang is the language of convicts. The Italian *slingua*, *i.e.*, *s* neg. *lingua* language, not accepted language (French *esclandre*) may be suggested; but for fable the following is best: Slang from Slangenberg, a Dutch general fond of "slanging his soldiers."

Slap-bang, in sport, means that the gun was discharged incessantly; it went slap here and bang there. As a term of laudation it means "very dashing," both words being playful synonyms of "dashing," the repetition being employed to give intensity. *Slap-bang, here we are again*, means, we have "popped" in again without ceremony. Pop, slap, bang, and dash are interchangeable.

Slap-dash. In an off-hand manner. The allusion is to the method of colouring rooms by slapping and dashing the walls, so as to imitate paper. At one time slap-dash walls were very common.

Slap-up. *Prime slap-up* or *slap-bang-up*. Very exquisite or dashing. Here *slap* is a playful synonym of *dashing*, and "up" is the Latin *super* as in "superfine." The dress of a dandy or the equipage of an exquisite is "slap-up," "prime slap-up," or "slap-bang-up."

Slate. *He has a slate* or *tile loose*. He is a little cracked; his head or roof is not quite sound.

Slave (1 syl.). This is an example of the strange changes which come over some words. The Slavi were a tribe which once dwelt on the banks of the Dnieper, and were so called from *slav* (noble, illustrious); but as, in the lower ages of the Roman empire, vast multitudes of them were spread over Europe in the condition of captive servants, the word came to signify a slave.

Similarly, *Goths* means the good or godlike men, but since the invasion of the Goths the word has become synonymous with barbarous, bad, ungodlike.

Distraction is simply "dis-traho," as *diversion* is "di-verto." The French still employ the word for recreation or amusement, but when *we* talk of being distracted we mean anything but amused or entertained.

Slawkenber'gius (*Hafen*). An hypothetical author on the subject of noses, famous himself for a nose of orthodox dimensions.—*Sterne*, "*Tristram Shandy*." (See NOSE, p. 623.)

Slay-good. A giant in the "King's" highway, master of a gang of thieves. Mr. Greatheart slew him and rescued Feeble-mind from his grasp.—*Bunyan*, "*Pilgrim's Progress*," pt. ii.

Sleave. *The ravelled sleave of care* (Shakespeare, "Macbeth"). The sleave is the knotted or entangled part of thread or silk, the raw edge of woven articles. Chaucer has "sleeveless words" (words like ravellings, not knit together to any wise purpose); bishop Hall has "sleaveless rhymes" (random rhymes); Milton speaks of "sleeveless reason" (reasoning which proves nothing); Taylor the water-poet has "sleeveless message" (a simple message; it now means a *profitless one*). The weaver's *slaie* is still used. (Saxon, *slæ*, a weaver's reed; *slean*, to strike, hence sley-hammer; Icelandic, *slefa*.)

If all these faile, a beggar-woman may
A sweet love-letter to her hands convay.
Or a neat laundresse or a hearb-wife can
Carry a sleevelesse message now and than.
Taylor's Workes, ii., 111 (1630).

Sleck-stone. The ebon stone used by goldsmiths to slecken (polish) their gold with. Currters use a similar stone for smoothing out creases of leather; the *slecker* is made also of glass, steel, &c. (Our word *sleek*.)

Sledge-Hammer. *A sledge-hammer argument.* *A* clincher; an argument which annihilates opposition at a blow The sledge-hammer is the largest sort of hammer used by smiths, and is wielded

by both hands. The word sledge is the Saxon (*slecge*), a sledge.

Sleep like a Top. When peg-tops and humming-tops are at the acme of their gyration, they become so steady and quiet that they do not seem to move. In this state they are said to sleep. Soon they begin to totter, and the tipsy movement increases till they fall. The French say *Dormir comme un sabot*, and *Mon sabot dort*.

Another derivation, less likely, is that top is the French *taupe* (dormouse); Italian, *topo;* and that our expression is the translation and perversion of *Et dorme come un topo*, or *Il dort comme un taupe*.

Sleep. Crabbe's etymology of *doze* under this word is exquisite:—

> Doze, a variation from the French *dors* and the Latin *dormio* (to sleep), which was anciently *dermio*, and comes from the Greek *derma* (a skin), because people lay on *skins* when they *slept!*—"*Synonyms.*"

Sleeper (*The*). Epime'nidës, the Greek poet, is said to have fallen asleep in a cave when a boy, and not to have waked for fifty-seven years, when he found himself possessed of all wisdom. Rip van Winkle, in Washington Irving's tale, is supposed to sleep for twenty years, and wake up an old man, unknowing and unknown. (*See* KLAUS.)

Sleepers. Timbers laid asleep or resting on something, as the sleepers of a railway.

The Seven Sleepers. (*See* SEVEN.)

Sleeping Beauty. From the French "La Belle au Bois Dormant," by Charles Perrault ("Contes du Temps"). She is shut up by enchantment in a castle, where she sleeps a hundred years, during which time an impenetrable wood springs up around. Ultimately she is disenchanted by a young prince, who marries her. Epimen'idës, the Cretan poet, went to fetch a sheep, and after sleeping fifty-seven years continued his search, and was surprised to find when he got home that his younger brother was grown grey. (*See* RIP VAN WINKLE.)

Sleeve of Care. (*See* SLEAVE.)

To have in one's sleeve is to offer a person's name for a vacant situation. Dean Swift, when he waited on Harley, had always some name in his sleeve. The phrase arose from the custom of placing pockets in sleeves. These sleeve-pockets were chiefly used for memoranda, and other small articles.

To laugh in one's sleeve. To ridicule a person not openly but in secret; to conceal a laugh by hiding your face in the large sleeves at one time worn by men.

Sleeveless Errand. A fruitless errand. It should be written *sleaveless*, as it comes from *sleave*, ravelled thread, or the raw-edge of silk. In "Troilus and Cressida," Thersi'tës the railer calls Patroclus an "idle immaterial skein of sleive silk" (v. 1).

Sleight of Hand is artifice by the hand (German, *schlich*, cunning or trick).

> And still the less they understand,
> The more they admire his sleight of hand.
> *Butler, "Hudibras,"* pt. ii. c. 3.

Sleip'nir (2 syl.). Odin's grey horse, which had eight legs, and could carry his master over sea as well as land. —*Scandinavian mythology.*

Slender. A country lout, a booby in love with Anne Page, but of too faint a heart to win so fair a lady.—*Shakespeare, "Merry Wives of Windsor."*

Sleuth-Hound. A blood-hound which follows the *sleuth* or track of an animal. (*Slot*, the track of a deer, is the Saxon *slœting;* Icelandic, *slodr;* Dutch, *sloot.*)

> There is a law also among the Borderers in time of peace, that whoso denieth entrance or sute of a sleuth-hound in pursuit made after fellons and stolen goods, shall be holden as accessarie unto the theft.—*Holinshed, "Description of Scotland,"* p. 14.

Slewed. Intoxicated. When a vessel changes her tack, she staggers and gradually heels over. A drunken man moves like a ship changing its angle of sailing.

Slick (*Sam*). A Yankee clock-maker and pedlar, wonderfully 'cute, a keen observer, and with plenty of "soft sawder." Judge Haliburton wrote the two series called "Sam Slick, or the Clock-maker."

Sliding Scale. A scale of government duty which slides up and down as the article to which it refers becomes dearer or cheaper.

Slip. *Many a slip 'twixt the cup and the lip.* Everything is uncertain till you possess it. Ancæos, a king of the Lel'egës in Samos, planted a vineyard, and was warned by one of his slaves that he would never live to taste the wine

thereof. Wine was made from its grapes, and the king sent for his slave, asking him what he thought of his prophecy now. The slave made answer, "There's many a slip 'twixt the cup and the lip," and the words were yet scarce spoken when news was brought that a bear had burst into the vineyard and was laying waste the vines. Up started the king in a fury, seized his spear, and went forth to attack the bear, but was killed in the encounter.—*Pausanias.*

Multa cadunt inter calicem supremaquè labra.
Horace.

To give one the slip. To steal off unperceived; to elude pursuit. A *sea-phrase.* In fastening a cable to a buoy, the home end is slipped through the hawse-pipe. To give the slip is to cut away the cable, so as to avoid the noise of weighing anchor.

Slip-slop. A ricochet word meaning wishy-washy. Ang.-Sax. *slíp-an,* to melt.

Slippers. The Turks wear *yellow* slippers; the Armenians, *red;* and the Jews, *blue.*

Slipshod, applied to literature, means a loose, careless style of composition; no more fit for the public eye than a man with his shoes down at heels.

Sloane MSS. 3,560 MSS. collected by Sir Hans Sloane, now in the British Museum. The museum of Sir Hans formed the basis of the British Museum. (1660-1753.)

Slogan. A war-cry, a Scotch gathering-cry. Ang.-Sax. *sleán,* to fight, pret. *slog;* Gaelic, *sluagh-ghairm,* an army-cry.

Slop (*Dr.*). A choleric physician in Sterne's "Tristram Shandy."

Dr. Slop. Sir John Stoddart, M.D., a choleric physician who assailed Napoleon most virulently in *The Times,* of which he was editor. (1773-1856.)

Slo'pard (*Dame*). The wife of Grimbard, the brock (or badger), in the tale of "Reynard the Fox."

Slope (1 syl.). To decamp; a corruption of *lope,* as *Let's lope* (Let us run away). Dutch, *loopen;* Danish, *löbe,* to run; our "leap," pret. *loop* or *lope.*

Slough of Despond. A deep bog which Christian has to cross in order to get to the Wicket Gate. Help comes to his aid. Neighbour Pliable went with Christian as far as the Slough, and then turned back.—*Bunyan, "Pilgrim's Progress,"* pt. i.

Slow. Stupid; dull. A "quick boy" is one who is sharp and active. *Awfully slow,* slang for very stupid and dull.

Slow Coach. A dawdle. As a slow coach in the old coaching days "got on" slowly, so one that "gets on" slowly is a slow coach.

Slubber-Degullion. A nasty, paltry fellow. A *slub* is a roll of wool drawn out and only slightly twisted; hence to *slubber,* to twist loosely, to do things by halves, to perform a work carelessly. *Degullion* is compounded of the word "gull," or the Cornish "gullan," a simpleton.

Quoth she, "Although thou hast deserved
Base slubber-degullion, to be served
As thou didst vow to deal with me...."
Butler, "Hudibras," i. 3.

Sludge. (*Dickie*). Grandson of Gammer Sludge, the schoolmaster's landlady. He is a dwarf, who goes by the name of "Flibbertigibbet." — *Sir Walter Scott, "Kenilworth."*

Slum (*Mr.*). A patter-poet in the "Old Curiosity Shop," by Charles Dickens. When Mrs. Jarley, of the wax-works, depreciated his art, the irate vendor of verse replied—

Ask the perfumers, ask the blacking-makers, ask the hatters, ask the old lottery-office keepers, ask any man among 'em what poetry has done for him, and mark my words, he blesses the name of Slum.

Slums. Places for sleeping in. Our *slumber;* Saxon, *slumerian;* Danish, *slumre.* "The back slums"—*i.e.,* the purlieus of Westminster Abbey, &c., where vagrants go to get a night's lodging.

Sly (*Christopher*). A keeper of bears and a tinker, son of a pedlar, and a sad drunken sot. In the Induction of Shakespeare's comedy called "Taming of the Shrew," he is found dead drunk by a lord, who commands his servants to put him to bed, and on his waking to attend upon him like a lord, to see if they can bamboozle him into the belief that he is a great man, and not Christopher Sly at all. The "commonty" of "Taming of the Shrew" is performed for his delectation. The trick was played by the caliph Haroun Alraschid on Abou

Hassan, the rich merchant, in the tale called "The Sleeper Awakened" ("Arabian Nights"); and by Philippe *the Good* duke of Burgundy, on his marriage with Eleanora, as given in Burton's "Anatomy of Melancholy," part ii., sec. 2, numb. 4.

Sly-Boots. One who appears to be a dolt, but who is really wide awake; a cunning dolt. Boots is a corruption and contraction of the French *butor*, a blockhead or dolt, our *butt*.

> The frog called the lazy one several times, but in vain; there was no such thing as stirring him, though the sly-boots heard well enough all the while.—"*Adventures of Abdalla*," p. 32. (1729.)

Slyme (*Chevy*). In "Martin Chuzzlewit," by Charles Dickens.

Small-back. Death; so called because he is usually drawn as a skeleton.

> Small-back must lead down the dance with us all in our time.—*Sir Walter Scott.*

Small-beer. "To suckle fools and chronicle small-beer."—*Iago in the play of "Othello,"* ii. 1.

Small-endians. The Big-endians of Lilliput made it a point of orthodoxy to crack their eggs at the big end; but were considered heretics for so doing by the Small-endians, who insisted that eggs ought to be broken at the small end.—*Swift, "Gulliver's Travels."*

Smalls. *In for his smalls; Passed his smalls*—his "Little-go," or previous examination; the examination for degree being the "Great-go" or "Greats."

Smart Money. Money paid by a person to obtain exemption from some disagreeable office or duty. It used to be paid for exemption from military service. Money which makes the payer smart or suffer without procuring for him money's worth.

Smash. *Come to smash*—to ruin. *Smashed to pieces*, broken to atoms. Smash is a corruption of *mash;* Latin, *mastico*, to bite to pieces. (*See* SLOPE.)

Smec (in "Hudibras"). A contraction of Smectymnus, a word made from the initial letters of five rebels—

Stephen Marshal.
Edward Calamy.
Thomas Young.
Matthew Newcomen.
William Spurstow, who wrote a book against Episcopacy and the Common Prayer. (*See* NOTARICA.)

> The handkerchief about the neck.
> Canonical cravat of Smec.
> *Butler, "Hudibras,"* pt. i. 3.

Smectym'nuans. Anti-Episcopalians.

Smectym'nus. (*See* NOTARICA.)

Smelfun'gus. So Sterne calls Smollett, from a volume of Travels published in 1766.

> The lamented Smelfungus travelled from Boulogne to Paris, from Paris to Rome, and so on; but he set out with the spleen, and every object he passed by was discoloured or distorted. He wrote an account of them, but 'twas nothing but the account of his own miserable feelings.

Smell a Rat. A phrase which expresses a suspicion that there is mischief brewing. The allusion is to a cat or dog smelling out vermin.

Smells of the Lamp. Said of a literary production manifestly laboured. Plutarch attributes the phrase to Pytheas the orator, who said "The orations of Demos'thenes smelt of the lamp," alluding to the current tale that the great orator lived in an underground cave lighted by a lamp, that he might have no distraction to his severe study.

Smike. A broken-spirited lad, rescued by Nicholas Nickleby from the clutches of Mr. Squeers, of Do-the-boys Hall.—*Dickens, "Nicholas Nickleby."*

Smith. A proper name. (*See* BREWER.) *Henry Smith*, alias Henry Gow or "Gow of Chrom," or "Hal of Wynd," the armourer. He sues Catharine Glover (the Fair Maid of Perth), and ultimately marries her.—*Sir Walter Scott, "Fair Maid of Perth."*

Rainy-day Smith. John Thomas Smith, the antiquary. (1766-1833.)

Smith's Prize-man. One who has obtained the prize (£25), founded in the University of Cambridge by Robert Smith, D.D. (once master of Trinity), for proficiency in mathematics and natural philosophy. There are two prizes annually, awarded to two commencing Bachelors of Arts.

Smithfield. The smooth field (Saxon, *smethe*, smooth), called in Latin *Campus Planus*, and described by Fitz-Stephen in the twelfth century as a "plain field

where every Friday there is a celebrated rendezvous of fine horses brought thither to be sold."

Smoke. To detect, or rather to get a scent of some plot or scheme. The allusion is to the detection of robbers by the smoke seen to issue from their place of concealment.

Smoke Farthings. An offering given to the priest at Whitsuntide, according to the number of chimneys in his parish.

The bishop of Elie hath out of everie parish in Cambridgeshire a certain tribute called .... *smoke-farthings*, which the churchwardens do levie according to the number of....chimneys that be in a parish.—*MSS. Baker*, xxxix. 326.

Smoke Silver. A modus of 6d. in lieu of tithe fire-wood.

Snace (Norfolk). The burnt wick of a lighted candle. The snace cut off by snuffers makes the "snuff" of a candle. (Saxon, *snas*, a spear or shaft.)

Snack. *The snack of a door* (Norfolk). The latch. A corruption of *snag*, a tooth, stump, or stick.

To take a snack. To take a morsel. (Saxon, *snæd*, a morsel, a share, a portion.)

To go snacks. To share and share alike. The same word as the above; but W. Wadd, in his "Mems., Maxims, and Memoirs," gives another derivation: he says that Snacks was a noted body-snatcher during the plague of London (1665), and finding his business too great for his own personal superintendence, offered half profits to any one who would join him. Those who accepted the offer were said to "go snacks." The invention of a proper name to supply an etymology ranks now with literary forgeries.

Snake in the Grass. A secret enemy; an enemy concealed from sight, like a snake lurking amidst long grass.

Latet anguis in herba.—*Virgil.*

Snake-Stones. Small rounded stones or matters compounded by art, and supposed to cure snake-bites. Mr. Quekett discovered that two given to him for analysis were composed of vegetable matters. Little perforated stones are sometimes hung on cattle to charm away adders.

Snap-Dragon. (*See* FLAP-DRAGON.)

Snarling Letter (Latin, *lit'era cani'na*). The letter *r*. (*See* R.)

Sneak (*Jerry*). A hen-pecked pinmaker in "The Mayor of Garratt," by S. Foote.

Sneer. A carping critic in Sheridan's "Critic."

Sneerwell (*Lady*). The widow of a city knight, who could do more with a look to ruin a person's character than most others could effect with the nicest detail of scandal.—*Sheridan, "School for Scandal.*

Sneezed. *It is not to be sneezed at* —not to be despised. A playful corruption of the French *méprisé* (held in contempt).

Sneezing. Some Catholics attribute to St. Gregory the use of the benediction "God bless you" after sneezing, and say that he enjoined its use during a pestilence in which sneezing was a mortal symptom, and was therefore called the death-sneeze. Aristotle mentions a similar custom among the Greeks; and Thucydides tells us that sneezing was a crisis symptom of the great Athenian plague. The Romans followed the same custom, and we also find it prevalent in the New World among the native Indian tribes, in Sennaar, Monomatapa, &c. &c.

Snob. Not a gentleman; one who arrogates to himself merits which he does not deserve. Thackeray calls George IV. a snob, because he assumed to be "the greatest gentleman in Europe," but had not the genuine stamp of a gentleman's mind. The word is *s* (privative) and *nob* (noble). Similarly *scape* is *s* (not), *capere* (to take); and sober is *s* (not), *ebrius* (tipsy); *scant* is Dan. *s-kant*, without margin. In the Latin we have *se* (privative) in numerous words, as se-grego, se-paro, se-cerno, se-jungo, &c.

In Italian, *calzare* (to put on your shoes), *scalzare* (to take them off); *fornito* (furnished), *sfornito* (unfurnished); *flotta* (a fleet), *sflottare* (to withdraw a ship from a fleet); *briglia* (a bridle), *sbrigliare* (to unbridle).

Wittily snob is derived from *sine obolo* (s'n'ob), but unhappily for the truth of this pun, snobs have generally golden

thumbs, and it is the obolos that make them snobs.

If we had not the privative *s*, the next best etymology would be *pseudo-nobs* (false or Brummagem nobles)—a suggestion due to Thackeray.

Snodgrass (*Augustus*). A poetical young gentleman, under the "guardian" care of Mr. Pickwick.—*Dickens*, "*Pickwick Papers.*"

Snood. *The lassie lost her silken snood.* The snood was a riband with which a Scotch lass braided her hair, and was the emblem of her maiden character. When she married she changed the snood for the curch or coif; but if she lost the name of virgin before she obtained that of wife, she "lost her silken snood" and was not privileged to assume the curch.

Snooks is in reality Sevenoaks, in Kent, contracted into S'n-oaks, Snooks.

Snooks. An exclamation of incredulity; a Mrs. Harris. A person tells an incredible story, and the listener cries *Snooks*—gammon; or he replies *It was Snooks*—the host of the Château d'Espagne. This word "snooks" is a corruption of Noakes or Nokes, the mythical party at one time employed by lawyers to help them in actions of ejectment. (*See* STYLES.)

Snore. *You snore like an owl.* It is very generally believed that owls snore, and it is quite certain that a noise like snoring proceeds from their nests; but this is most likely the "purring" of the young birds, nestling in comfort and warmth under the parent wing.

Snow King. Gustavus Adolphus, of Sweden. (1594, 1611—1632.)

> At Vienna he was called in derision "The Snow King," who was kept together by the cold, but would melt and disappear as he approached a warmer soil.
> *Dr. Crichton*, "*Scandinavia*," vol. ii., p. 61.

Snowdo'nia. The district which contains the mountain range of Snowdon.

The King of Snowdonia. Moel-y-Wyddfa (*the conspicuous peak*), the highest in South Britain. (3,571 feet above the sea-level.)

Snuff. *Up to snuff.* Wide awake; alive to scent (Dutch, *snuffen*, to scent, *snuf*; Danish, *mösfte*).

Took it in snuff—in anger, in huff. (Saxon, *snoffa*, loathing, in dudgeon Spanish, *chufeta.*)

> You'll mar the light by taking it in snuff.
> *Shakespeare, Love's Labour's Lost*," v. 2
>
> Who....when it next came there took it in snuff.
> *Shakespeare*, "*1 Henry IV.*," i. 3.

Snuff out. *He was snuffed out*—put down, eclipsed. The allusion is to a candle.

Soane Museum, formed by Sir John Soane, and preserved in its original locality, No. 13, Lincoln's-inn-fields, the private residence of the founder.

Soap. An English form of *savon*, the French for soap, so called from the little seaport town of Savona, near Genoa, in Italy, noted for its early and excellent manufacture of this detersive article.

How are you off for soap? (for money or any other necessity). At Quereta'ro, near Mexico, soap is the currency of the place, and a legal tender for the payment of debts. The cakes are about the size of common brown Windsor, and worth a cent and a half apiece. Each cake is stamped with the name of the town where it is current, and of the person authorised to manufacture and utter it. Celaya soap will not pass current at Quereta'ro. It is by no means uncommon to use these cakes for washing the hands and face, and they never lose their current value so long as the stamp is preserved. The expression "How are you off for soap?" succeeded, about twenty years ago, the synonymous query "How are you off for tin?"

Another conjecture is worth adventuring. The insurgent women of Paris, in February, 1793, went about crying "Du pain et du savon!" (Bread and soap).

> A deputation of washwomen petitioned the convention for soap, and their plaintive cry was heard round the Salle de Manége, "Du pain et du savon!"—*Carlyle*, "*French Revolution*," pt. III., bk. iii. 1.

Sober or *Sobrius* is *s*, privative, and *ebrius*, drunk. Ebrius, from the obsolete Latin word *bria* (a cup), connected with *brisa* (pressed grapes), and equivalent to our expression "in his cups." (*See* SNOB.)

Sobri'no (in "Orlando Furioso"). One of the most valiant of the Saracen army. He is called the Sage. He was aged, and counselled Ag'ramant to give up the war and return home, or if he rejected that advice to entrust the fight

to single combat, on condition that the nation of the champion overthrown should pay tribute to the other. Roge'ro was chosen for the pagan champion, and Rinaldo for the Christian, but Agramant broke the league. Sobri'no soon after this received the rite of baptism.

Don Quixote asks—

Who more prudent than Sobrino?

So'briquet (*French*). A nickname. Ménage thinks the etymology is the Latin *subridic'ulum* (somewhat ridiculous); Court de Gebelin suggests the Romance words *sopra-quest* (a name acquired over and above your proper names); while Leglay is in favour of *soubriquet*, a word common in the fourteenth century to express a sound of contempt, half whistle and half jeer, made by raising quickly the chin.

So'cialism (3 syl.). The political and social scheme of Robert Owen, of Montgomeryshire, who in 1816 published a work to show that society was in a wretched condition, and all its institutions and religious systems were based on wrong principles. The prevailing system is competition, but Owen maintained that the proper principle is co-operation; he therefore advocated a community of property, and the abolition of degrees of rank. (1771-1858.)

The socialists are called also Owenites (3 syl.). In France, the Fourierists and St. Simonians are similar sorts of communists, who receive their designations from Fourier and St. Simon (*q.v.*).

Societé de Momus. One of the minor clubs of Paris for the reunion of song-writers and singers. The most noted of these clubs was the *Caveau*, or in full *Les Diners du Caveau*, founded in 1733 by Piron, Crébillon jun., and Collet. This club lasted till the Revolution. In the consulate was formed *Les Diners du Vaudeville*, for the habitués of the drama; these diners were held in the house of Julliet, an actor. In 1806 the old *Caveau* was revived under the name of the *Caveau Moderne*, and the muster was once a month at a restaurant entitled "Le Rocher de Cancale," famous for fish dinners, and Laujon (the French Anacreon) was president. Béranger belonged to this club, which lasted ten years. In 1824 was founded the *Gymnase Lyrique*, which like the *Caveau* published an annual volume of songs; this society was dissolved in 1841. In 1834 was founded *La Lice Chansonnière*, for those who could not afford to join the *Caveau* or the *Gymnase*, to which we owe some of the best French songs.

Sock (*comedy*). The Greek comic actors used to wear a sandal and sock. The difference between the sock and the tragic buskin was this—the sock went only to the ankle, but the buskin extended to the knee. (*See* BUSKIN.)

Then to the well-trod stage anon,
If Jonson's learned sock be on.
Milton, "*L'Allegro*."

Soc'ratës. The greatest of the ancient philosophers, whose chief aim was to amend the morals of his countrymen, the Athe'nians. Cicero said of him that "he brought down philosophy from the heavens to earth;" and he was certainly the first to teach that "the proper study of mankind is man." Socrates resisted the unjust sentence of the senate, which condemned to death the Athenian generals for not burying the dead at the battle of Arginu'sæ.

Socratës—
Who, firmly good in a corrupted state,
Against the rage of tyrants single stood
Invincible. *Thomson*, "*Winter*."

Socrates used to call himself "the midwife of men's thoughts." Out of his intellectual school sprang that of Plato and the dialectic system; Euclid and the Megaric; Aristippos and the Cyrena'ic; Antis'thenës and the Cynic.

Socrat'ic. Modelled on the principles taught by Socratës.

Sodom. *Apples of Sodom* or *Mad Apples.* Strabo, Tacitus, and Josephus describe them as beautiful externally and filled with ashes. These "apples" are in reality gall-nuts produced by the insect called *Cynips insa'na.*

Sof'farides (3 syl.). A dynasty of four kings, which lasted thirty-four years and had dominion over Khorassan, Seïstan, Fars, &c. (873-907); founded by Yacoub ebn Laïth, surnamed *al Soffar* (the brazier), because his father followed that trade in Seïstan.

Soft. *He's a soft*—half a fool. The word originally meant effeminate, unmanly; hence soft in brains, silly, &c., "soft in courage."—"3 *Henry VI.*," ii. 2.

Soft Sawder. Flattery, adulation. A play is intended between solder, pronounced *sawder*, and sawder, a compound of *saw* (a saying); Saxon, *saga* or *sagu*. Soft solder, a composition of tin and lead, is used for soldering zinc, lead, and tin; hard solder for brass, &c.

Softly. *To walk softly.* To be out of spirits. In Greece, mourners for the dead used to cut off their hair, go about muffled, and walk softly to express want of spirit and strength. When Elijah denounced the judgments of Heaven against Ahab, that wicked king "fasted, and lay in sackcloth, and went softly" to show that his strength was exhausted with sorrow (1 Kings xxi. 27). Isaiah says, "I shall go softly all my years in the bitterness of my soul" (xxxviii. 15). The Psalmist says, "My clothing was sackcloth . . . I walked as [for] a friend or brother." The French *Je vais doucement* means precisely the same thing: "I go softly," because I am indisposed, out of sorts, or in bad spirits.

Soi-disant (*French*). Self-styled, would-be.

So'journ (2 syl.) is the Italian *soggiorno—i.e.*, sub-giorno; Latin, *sub-diurnus* (for a day, or during a day). To sojourn is to stay in a place for a day, to rest on your journey.

Sol (*Latin*). The sun.

> And when Dan Sol to slope his wheels began.
> *Thomson, "Castle of Indolence," canto i.*

Sol. The term given by the ancient alchemists to gold. Silver they called *luna*.

Sol in the Edda was the daughter of Mundilfori, and sister of Ma'ni. She was so beautiful, that at death she was placed in heaven to drive the sun-chariot. Two horses were yoked to it, named Arvakur and Alsvith (*watchful* and *rapid*). —*Scandinavian mythology.* (*See* MANI.)

Sol-fa. (See *Do, Re*, &c.)

Sola'no. *Ask no favour during the Solano* (*Spanish*). Ask no favour during a time of trouble, panic, or adversity. The Solano of Spain is a south-east wind, extremely hot, and loaded with fine dust. It produces giddiness and great irritation. Called the Sirocco in Italy.

Soldan or *Sowdan.* A corruption of sultan, meaning in mediæval romance the Sarazen king; but, with the usual inaccuracy of these writers, we have the soldan of Egypt, the soudan of Persia, the sowdan of Babylon, &c., all represented as accompanied by grim Sarazens to torment Christians.

The Soldan, meant for Felipe of Spain, who used all his power to bribe and seduce the subjects of Elizabeth. Queen Mercilla sent to negociate a peace, but the ambassador sent was treated like a dog, referring to Felipe's detention of the deputies sent by the States of Holland. Sir Artegal demands of the soldan the release of the damsel "held as wrongful prisoner," and the soldan, "swearing and banning most blasphemously," mounts his "high chariot" and prepares to maintain his cause. Prince Arthur encounters him "on the green," and after a severe combat uncovers his shield, at sight of which the soldan and all his followers take to flight. The "swearing and banning" refer to the excommunications thundered out against Elizabeth; the "high chariot" is the Spanish Arma'da; the "green" is the sea; the "uncovering of the shield" indicates that the Arma'da was put to flight, not by man's might, but by the power of God. *Flavit Jehovah et dissipa'ti sunt* (God blew, and they were scattered). — *Spenser, "Faëry Queen,"* v. 8.

Soldats (*Des*). Money. Shakespeare, in "The Merry Wives of Windsor," ii. 2, has "Money is a good soldier, sir, and will on." Doubtless the French use of the word is derived from the proverbial truth that "Money is the sinews of war," combined with a pun on the word *solidus* (the pay of a soldier). The Norman *soud* (i.e., *sould*) means "wages;" Swedish, *besolda*, to pay; Danish, *besolde*, to pay wages; the French *soldat*, our *soldier*, a hireling or mercenary, and the French *sol* or *sou*.

Soldier originally meant a hireling or mercenary, one paid a *solidus* for military service; but hireling and soldier convey now very different ideas. (*See above.*)

Solëcism (3 syl.). Misapplication of words; an expression opposed to the laws of syntax; so called from the city of Soli, in Cilicia, where an Athenian colony settled, and forgot the purity of their native language.—*Suidas.*

Sol'emn. Habitual, customary (Latin, *sollemnis*).

> Silent night with this her solemn bird [*i.e.*, the nightingale, the bird familiar to night].—*Milton*, "*Paradise Lost*," v.

The Solemn Doctor. Henry Goethals was so called by the Sorbonne. (1227-1293.)

Solemn League and Covenant, for the suppression of popery and prelacy, adopted by the Scotch parliament in 1638, and accepted by the English in 1643. Charles II. swore to the Scotch that he would abide by it, and therefore they crowned him in 1651 at Dunbar; but at the Restoration he not only rejected the covenant, but had it burnt by the common hangman.

Soler. An upper room, a loft, a garret (Latin, *solarium*).

> Hastily than went thai all,
> And soght him in the maydens hall,
> In chambers high, es noght at hide,
> And in solers on ilka side.
> "*Ywaine and Gawin*," 807.

Solfeg'gio. Guido's system of solfa. (*See* Do, *p.* 231.)

Solid Doctor. Richard Middleton, a cordelier, also called the *Profound Doctor*. (*-1304.)

Solingen. The Sheffield of Germany, famous for swords and fencing-foils.

Solomon. *The English Solomon.* James I., called by Sully "the wisest fool in Christendom." (1566, 1603-1625.)

Henry VII. was so called for his wise policy in uniting the York and Lancaster factions. (1457, 1485-1509.)

Solomon of France. Charles V., *le Sage.* (1337, 1364-1380.)

St. Louis or Louis IX. (1215, 1226-1270.)

Solomon's Ring. The rabbins say that Solomon wore a ring in which was set a chased stone that told the king everything he desired to know.

Solon of Parnassus. So Voltaire called Boileau, in allusion to his "Art of Poetry." (1636-1711.)

Sol'stice (2 syl.). The summer solstice is the 21st June; the winter solstice is the 22nd December. So called because on arriving at the corresponding points of the ecliptic the sun is stopped and made to approach the equator again. (Latin, *sol sistit* or *stat*, the sun stops.)

Solymæ'an Rout, in Dryden's satire of "Absalom and Achitophel," means the London rebels.

> The Solymæ'an rout, well versed of old
> In godly faction, and in treason bold....
> Saw with disdain an Ethnic plot [*Popish plot*] begun,
> And scorned by Jebusites [*Papists*] to be outdone.

Sol'yman, king of the Turks (in "Jerusalem Delivered"), whose capital was Nice. Being driven from his kingdom he fled to Egypt, and was there appointed leader of the Arabs (bk. ix.). He and Argantës were by far the most doughty of pagan knights. Solyman was slain by Rinaldo (bk. xx.), and Argantes by Tancred.

Soma. The moon, born from the eyes of Atri, son of Brahma; made the sovereign of plants and planets. Soma ran away with Tara (*Star*), wife of Vrihaspata, preceptor of the gods, and Buddha was their offspring.—*Hindu mythology.*

To drink the Soma. To become immortal. In the Vedic hymns the Soma is the moon-plant, the juice of which confers immortality, and exhilarates even the gods. It is said to be brought down from heaven by a falcon.—*Scandinavian mythology.*

Somag'ia (sing., *somagium*). Horse-loads. Italian, *soma*, a burden; *soma'ro*, a beast of burden, an ass. (*See* SUMPTER.)

Sombre'ro. A Spanish hat.

Somerset. Anciently *Sumorsæte* or *Sumorsæt*—*i.e.*, *Suth-mor-sæt* (south moor camp).

Som'erset or *Somersault.* Anciently sobersault, sombersalt, sobresault, soubresault, &c. The *somer* is a corruption of the Latin *super;* Italian, *sopra;* Spanish, *sobre;* old French, *soubre;* the *sault* is the Latin *salio;* French, *sauter;* and the meaning is to leap from an elevated spot, but in the leap the person is to roll round and alight on his feet.

> First that could make love faces, or could do
> The valter's sombersa'lt.
> *Donne*, "*Poems*," p. 200.

Somerset House occupies the site of a princely mansion built by Somerset the Protector, brother of lady Jane Seymour, and uncle of Edward VI. At the death of Somerset on the scaffold it became the property of the crown, and in the reign of James I. was called

Denmark House, in honour of Anne of Denmark his queen. Old Somerset House was pulled down towards the close of the last century, and the present structure was erected by Sir William Chambers in 1776.

Somoreen. (*See* ZAMORIN.)

Son of Be'lial. One of a wicked disposition; a companion of wickedness; a wicked person. (*See* Judges xix. 22.)

Now the sons of Eli were sons of Belial, they knew not the Lord (1 Sam. ii. 12).

Sons of God. Angels, genuine Christians, or believers who are the sons of God by adoption.

As many as are led by the Spirit of God, they are the sons of God (Rom. viii. 14).

Sons of God. When Judæa was a theocracy the representative of God on earth was by the Jews called *god;* hence angels, rulers, prophets, and priests were called gods. Moses as the messenger of Jehovah was "a god to Pharaoh" (Exod. vii. 1); magistrates generally were called *gods;* thus it is said, "Thou shalt not revile the gods, nor curse the ruler of thy people" (Exod. xxii. 28). By a still further extension, any one who gave a message to another was his god, because he "inspired him," as Moses was a god to Aaron his spokesman (Exod. iv. 16). Our Lord refers to this use of the word in John x. 34. (*See also* Gen. vi. 2, 4; Job i. 6; ii. 1; Psa. lxxxii. 6; Exod. iv. 22, 23; Hos. xi. 1.)

Son of One Year. A child one year old; similarly a "son of sixty years," &c. (Exodus xii. 5.)

Son of Perdition. Judas Iscariot. (John xvii. 12.)

Son of perdition. Antichrist, who not only draws others to perdition, but is himself devoted to destruction. (2 Thess. ii. 3.)

Sons of the Band. Soldiers rank and file. (2 Chron. xxv. 13.)

Sons of the Mighty. Heroes. (Psalm xxix. 1.)

Son of the Morning. A traveller. An Oriental phrase, alluding to the custom of rising early in the morning to avoid the mid-day heat, when on one's travels.

Sons of the Prophets. Disciples or scholars belonging to the "college of the prophets," or under instruction for the ministry. In this sense we call the University where we were educated our "Alma ma'ter." (*See* 1 Kings xx. 35.)

Sons of the Sorceress. Those who study and practise magic. (Isaiah lvii. 3.)

Son of the Star (*Bar-cochab*). A name assumed by Simon the Jew, in the reign of Hadrian, who gave himself out to be the "Star out of Jacob" mentioned in Numbers xxiv. 17.

Song. *Father of modern French song.* Panard; also called the "La Fontaine of the Vaudeville." (1691-1765.)

Song of Degrees. The fifteen Psalms, cxx. to cxxxiv.; so called because they are prophetic of the return or "going up" from captivity. Some think there is a connection between these Psalms and the fifteen steps of the Temple porch. (Ezekiel xl. 22-26.)

Song of Roland, the renowned nephew of Charlemagne, slain in the pass of Roncesvallës. At the battle of Hastings, Taillefer advanced on horseback before the invading army, and gave the signal for onset by singing this famous song.

> Taillefer, who sung well and loud,
> Came mounted on a charger proud;
> Before the duke the minstrel sprang,
> And the *Song of Roland* sang.
> *Brut of Wace* (translated).

Sonna or *Sunna.* The Mishna or Oral Law of the Mahometans. Reland ("De Relig. Mahom.," p. 54) says these traditions were orally delivered by Mahomet, and subsequently committed to writing. Abulphara'gius asserts that Ali, the son-in-law and cousin of Mahomet, was set aside because he refused to regard the oral traditions of the prophet of the same authority as the Koran ("Hist. Dynast.," 182). (*See p.* 864, SUNNITES.)

Sonnam'bula, the most idyllic of Italian operas, represents a young girl on the night before her marriage entering the bed-room of a gentleman just as he is retiring to rest. She is in her night-dress and carries a flat candlestick; she gets into bed, and in this situation is found by her betrothed husband. The melodrame is by Romani, the music by Bellini.

Sonnet. *Prince of the Sonnet.* Joachim du Bellay, a French sonneteer (1524-1560); but Petrarch better deserves the title (1304-1374).

Sooterkin. A false birth, like a rat, said to be produced in Dutch women by their sitting over their stoves.

Sop. *A sop in the pan.* A bonne-bouche, tit-bit, dainty morsel; a piece of bread soaked in the dripping of meat caught in a dripping-pan; also a bribe. (*See below.*)

To give a sop to Cerberus. To give a bribe, to quiet a troublesome customer. Cerberus is Pluto's three-headed dog, stationed at the gates of the infernal regions. When any one died the Greeks and Romans used to put a cake in their hands as a sop to Cerberus, so that it might let them pass without molestation.

Soph. A student at Cambridge is a Freshman for the first term, a Junior Soph for the second year, and a Senior Soph for the third year. The word Soph is a contraction of "sophister," which is the Greek and Latin *sophistēs* (a sophist). At one time these students had to maintain a given question in the schools by opposing the orthodox view of it. These opponencies are now limited to Law and Divinity degrees.

Sophi or **Safi** (*mystic*), applied in Persia to ascetics generally, was given to Sheik Juneyd u Dien, grandfather of Shah Ismaïl, a Mahometan sectary or Shyite, who claimed descent, through Ali, from the twelve saints.

So'phis. The twelfth dynasty of Persia, founded by Shah Ismail I., grandson of Sheik Juneyd (1509). (*See above.*)

Soph'ia (*St.*), at Constantinople, is not dedicated to a saint named Sophi'a, but to the "Logos," or Second Person of the Trinity, called *Hagia Sophia* (Sacred Wisdom).

Sophist, *Sophistry, Sophism, Sophisticator,* &c. These words have quite run from their legitimate meaning. Before the time of Pythagoras (B.C. 586-506), the sages of Greece were called *sophists* (wise men). Pythagoras out of modesty called himself a *philosopher* (a wisdom-lover). A century later Protag'oras of Abde'ra resumed the title, and a set of quibblers appeared in Athens who professed to answer any question on any subject, and took up the title discarded by the Wise Samian. From this moment sophos and all its family of words were applied to "wisdom falsely so called," and philo-sophos to the "modest search after truth."

Sophro'nia. A Christian virgin beloved by Olindo. When Aladine vowed in vengeance to put to the sword all his Christian subjects, because the "sacred image" of the Virgin had been stolen from the mosque, she accused herself of the theft to save the Christian population, and was condemned to be burnt alive. Olindo, hearing of the sentence, declared Sophronia innocent and himself the only guilty person, whereupon both were bound to the stake; but by the intercession of Clorinda they were released. Olindo and Sophronia became man and wife, but were exiled from the land of Judæa.—*Tasso, "Jerusalem Delivered,"* bk. ii.

Sophros'ynë (in "Orlando Furioso"). One of Logistilla's handmaids, famous for her purity. She is sent with Androni'ca to conduct Astolpho safely from India to Arabia.

Sorbon'ica. The public disputations sustained by candidates for membership of the Sorbonne. They began at 5 a.m. and lasted till 7 p.m.

Sorbonne. The academic body at Paris is so called, from Robert de Sorbon, canon of Cambrai, its founder. (13th century.)

Sorbonne Acts. The disputations held by candidates for membership of the Sorbonne. (*See* Sorbonica.)

Sorceress. (*See* Canidia, Circe, &c. &c.)

Sordel'lo. A type-man of liberty and human progress, who exemplifies the beau-ideal of human perfectibility. —*R. Browning.*

Sori'tës (*Greek*). A heaped-up or cumulative syllogism. The following will serve as an example:—

All men who believe shall be saved.
All who are saved must be free from sin.
All who are free from sin are innocent
in the sight of God. [*T. O.*

All who are innocent in the sight of God are meet for heaven.

All who are meet for heaven will be admitted into heaven.

Therefore all who believe will be admitted into heaven.

The famous Sorităs of Themistoclēs was: That his infant son commanded the whole world, proved thus :—

My infant son rules his mother.
His mother rules me.
I rule the Athenians.
The Athenians rule the Greeks.
The Greeks rule Europe.
And Europe rules the world.

Sorrows of Werther. A novel by Goethe. The heroine is Charlotte.

Sortës Biblicæ. Same as the Sortës Virgilia'næ (*q.v.*), only the Bible was substituted for the works of the Roman poet.

Sortës Virgilia'næ. Telling one's fortune by consulting the Æne'id of Virgil. You take up the book, open it at random, and the passage you touch at random with your finger is the oracular response. Seve'rus consulted the book and read these words: "Forget not thou, O Roman, to rule the people with royal sway." Gordia'nus, who reigned only a few days, hit upon this verse: "Fate only showed him on the earth, but suffered him not to tarry." But, certainly, the most curious instance is that given by Dr. Wellwood respecting king Charles I. and Lord Falkland while they were both at Oxford. Falkland, to amuse the king, proposed to try this kind of augury, and the king hit upon bk. iv., ver. 881-893, the gist of which passage is that "evil wars would break out, and the king lose his life." Falkland, to laugh the matter off, said he would show his majesty how ridiculously the "lot" would foretell the next fate, and he lighted on bk. xi., ver. 230-237, the lament of Evander for the untimely death of his son Pallas. King Charles, in 1643, mourned over his noble friend who was shot through the body in the battle of Newbury.

Sorts. *Out of sorts.* A printer's expression—being out of type of a particular letter.

Sos'ia. The living double of another, as the brothers Antiph'olus and brothers Dromio in the "Comedy of Errors," and the Corsican Brothers in the drama so called. Sosia is a servant of Amphit'ruo, in Plautus's comedy so called. It is Mercury who assumes the double of Sosia, till Sosia doubts his own identity. Both Dryden and Molière have adapted this play to the modern stage, but the "Comedy of Errors" is based on another drama of the same author, called the "Menæchmi." (*See* AMPHITRYON.)

Sotad'ics or *Sotad'ic Verse.* One that reads backwards and forwards the same, as "Ilewd did I live, and evil I did dwell." So called from Sot'adēs, the inventor. These verses are also called palindromic. (*See* PALINDROME.)

N.B.—Il is the old way of making a capital L.

Sotenville (*Mons.*). A pompous provincial French nobleman, with all the pride and finesse of a courtier in the reign of Louis XIV., but stolid and old-fashioned. He is the father-in-law of George Dandin, and takes care to make the wealthy merchant bend pretty low under the mighty honour of marrying a sprig of nobility.—*Molière, "George Dandin."*

Sothic Year. The Persian year consists of 365 days, so that a day is lost in four years, and the lost bits in the course of 1,460 years amount to a year. This period of 1,460 years is called a *sothic period,* and the reclaimed year made up of the bits is called a *sothic year,* from *sothis* (the dog-star), at whose rising it commences.

Soul. The Moslems fancy that it is necessary, when a man is bow-strung, to relax the rope a little before death occurs to let the soul escape. The Greeks and Romans seemed to think that the soul made its escape with life out of the death-wound.

Soul. The Moslems say that the souls of the faithful assume the forms of snow-white birds, and nestle under the throne of Allah, between death and the resurrection.

Soul. Heracli'tus held the soul to be a spark of the stellar essence: "scintilla stellaris essentiæ."—*Macrobius, "Somn. Scip.,"* lib. i., cap. 14.

> Vital spark of heavenly flame,
> Quit, oh! quit this mortal frame.
> *Pope, "The Dying Christian to his Soul."*

Soul, in Egyptian hieroglyphics, is represented by several emblems, as a basket of fire, a heron, a hawk with a human face, and a ram.

Soulis (*Lord William*). A man of prodigious strength, cruelty, avarice, and treachery. The foul fiend, under the name of Old Redcap, gave him a charmed life, which nothing should affect "till threefold ropes of sand were twisted round his body." Lord Soulis waylaid the young heir of Branxholm and his lady-love, whose name was May, and kept them in durance vile in Hermitage Castle "till May would consent to become his bride." Walter, the brother of young Branxholm, raised his father's liegemen, who got lord Soulis into their hands. They "wrapped him in lead, and then flung him into a cauldron, till lead, bones, and all were melted." The cauldron is still shown in the Skelfhill at Ninestane Rig, part of the range of hills which separates Liddesdale and Tiviotdale.—*John Leyden.*

Sound, a narrow sea, is the Anglo-Saxon *sund;* hence such words as Bomarsund, &c.

Sound as a bell. Quite sound. A cracked bell is useless as a bell.

> Blinde Fortune did so happily contrive,
> That we, as sound as bells, did safe arive
> At Dover. *Taylor's "Workes,"* ii. 22 (1630).

Sound as a roach. Quite sound. A pun upon *roach* or *roche* the fish, and the French *roche* a rock.

Sound Dues. A toll or tribute which used to be levied by the king of Denmark on all merchant vessels passing through the *Sound.* (Abolished 1857.)

Sour Grapes. Things despised because they are beyond our reach. Many men of low degree call titles and dignities "sour grapes;" and men of no parts turn up their noses at literary honours. The phrase is from Æsop's fable called "The Fox and the Grapes."

South. *Squire South.* The name given to Charles of Austria in Arbuthnot's "History of John Bull."

South-Sea Scheme or *Bubble.* A stock-jobbing scheme devised by Sir John Blunt, a lawyer. The object of the company was to buy up the National Debt, and to be allowed the sole privilege of trading in the South Seas. The £100 shares soon realised ten times that sum, but the whole bubble burst in 1720 and ruined thousands. (1710-1720.) The term is applied to any hollow scheme which has a splendid promise, but whose collapse will be sudden and ruinous. (*See* MISSISSIPPI BUBBLE.)

Southampton Street (*London*). So called in compliment to the noble family of that title, allied to the Bedford family, the proprietors.

Southampton's Wise Sons. In the early part of the present century, the people of Southampton cut a ditch for barges between Southampton and Redbridge; but as barges could go without paying dues through the "Southampton Water," the ditch or canal was never used. This wise scheme was compared to that of the man who cut two holes through the wall, one for the great cat and the other for its kitten.

Southern Gate of the Sun. The sign Capricornus or winter solstice; so called because it is the most southern limit of the sun's course in the ecliptic.

Soutras. The discourses of Buddha. (*See* TRIPITAKA.)

Sovereign. A strangely misspelled word, the last syllable being mistaken for the word *reign.* It is the Latin *supern* (supreme, over all), with the *p* changed to *v.* The French *souverain* is nearer the Latin word; Italian, *sovrano;* Spanish, *soberano.* Our word has fairly given rise to the punning etymology "so-ever-reign."

Sovereign, a gold coin of the value of twenty shillings, was first issued by Henry VIII., and so called because his majesty in royal robes was represented on it.

Sow (to rhyme with "now"). *You have got the wrong sow by the ear.* Sow is a large tub with two ears or handles; it is used for pickling or *sowsing.* The expression means, therefore, You have got hold of the wrong vessel, or as the Latin phrase has it, *Pro am'phorâ ur'ceus* (You have brought me the little jug instead of the great gotch). French, *seau* (a bucket).

You have got the right sow by the ear. You have hit upon the very thing.

Sow. (*See* PIG IRON.)

Spa or *Spa Water.* A general name for medical springs; so called from Spa, in Belgium, in the seventeenth century the most fashionable watering-place in Europe. (Teutonic, *spewen*, to spout forth; Saxon, *spaw*, p. of *spiwan*.)

Spade. *Why not call a spade a spade?* Do not palliate sins by euphemisms. Parallel phrases:

Ficus ficus, ligonem ligonem, vocat.—*Erasmus.*

Appelons les figues figues, les prunes prunes, et les poires poires.—*Pantagruel.*

J'appelle un chat un chat.—*Boileau.*

We call a nettle but a nettle, and the faults of fools but folly.—*Shakespeare*, "*Coriolanus*," ii. 1.

I have learned to call wickedness by its own terms: a fig a fig, and a spade a spade.—*John Knox.*

Spades in cards. A corruption of the Spanish *spados*, pikes or swords, called by the French *piques* (pikes).

Spa'fiel'ds (*London*). So called from "The London Spa," the name of certain tea-gardens once celebrated for their "spa-water."

Spag'iric Art. Alchemy.

Spag'iric Food. Cagliostro's "elixir of immortal youth" was so called from the Latin word *spagir'icus* (chemical). Hence chemistry is termed the "spag'iric art," and a chemist is a spag'irist.

Spagiric Sages. Alchemists, or rather "adepts" in the mysteries of alchemy.

Spagnoletto (*the little Spaniard*). José Ribera, the painter. Salva'tor Rosa and Guerci'no were two of his pupils. (1588-1659.)

Spaie. A red deer of the third year.

The yoong male is called in the first yeere a *calfe*, in the second a *broket*, the third a *spaie*, the fourth a *stagon* or *stag*, the fifth a *great stag*, the sixth an *hart*, and so foorth unto his death.—*Harrison.*

Spain. *Château d'Espagne.* (*See* CASTLE.)

Patron saint of Spain. St. James the Greater, who is said to have preached the Gospel in Spain, where what are called his "relics" are preserved.

Span New. (*See* SPICK.)

Spaniel. The dog from *Hispaniola* (Hayti).

Spanish Blades. A sword is called a tole'do, from the great excellence of the Toletan steel.

Spanish Main. The circular bank of islands forming the northern and eastern boundaries of the Caribbe'an Sea, beginning from Mosquito, near the isthmus, and including Jamaica, St. Domingo, the Leeward Islands, and the Windward Islands, to the coast of Venezue'la in South America. It is not the *sea*, but the bank of islands (Spanish, *manea*, shackles).

We turned conquerors, and invaded the main of Spain.—*Bacon.*

Spanish Money. Fair words and compliments. The Spanish government is a model of dishonest dealings, the by-word of the commercial world, yet no man is more irate than a Spaniard if any imputation is laid to his charge as inconsistent with the character of a man of honour.

Spanish Worm. A nail concealed in a piece of wood, against which a carpenter jars his saw or chisel. So called from Spanish woods used in cabinet-work.

Sparkling Heat. Heat greater than *white* heat.

There be several degrees of heat in a smith's forge, according to the purpose of their work: (1) a blood-red heat; (2) a white flame heat; (3) a sparkling or welding heat; used to weld barrs or pieces of iron.—*Kennett*, "*MS. Lansd.*," 1033, f. 338.

Spartan Dog. A blood-hound; a blood-thirsty man.

O Spartan dog,
More fell than anguish, hunger, or the sea.
Shakespeare, "*Othello*," v. 2.

Spasmod'ic School. A name applied by Professor Aytoun to certain authors of the present age, whose writings are distinguished by spasmodic or forced conceits. Of this school the most noted are Carlyle, Bailey (author of "Festus"), Alexander Smith, Sydney Dobell, &c.

Speaking. *They are on speaking terms.* They just know each other.

They are not on speaking terms. Though they know each other, they do not even salute each other in the street, or say "How d'ye do?"

Speaking Heads and *Sounding Stones.*

(1) Jabel Nagus (*mountain of the bell*), in Arabia Petræa, gives out sounds of

varying strength whenever the sand slides down its sloping flanks.

(2) The white dry sand of the beach in the isle of Eigg, of the Hebridës, produces, according to Hugh Miller, a musical sound when walked upon.

(3) The statue of Memnon, in Egypt, utters musical sounds when the morning sun darts on it.

(4) The speaking head of Orpheus, at Lesbos, is said to have predicted the bloody death which terminated the expedition of Cyrus the Great into Scythia.

(5) The head of Minos, brought by Odin to Scandinavia, is said to have uttered responses.

(6) Gerbert, afterwards pope Sylvester II., constructed a speaking head of brass (10th century).

(7) Albertus Magnus constructed an earthen head in the thirteenth century, which both spoke and moved. Thomas Aqui'nas broke it, whereupon the mechanist exclaimed, "There goes the labour of thirty years!"

(8) Alexander made a statue of Escula'pios which spoke, but Lucian says the sounds were uttered by a man concealed, and conveyed by tubes to the statue.

(9) The "ear of Dionysius" communicated to Dionysius, tyrant of Syracuse, whatever was uttered by suspected subjects shut up in a state prison. This "ear" was a large black opening in a rock, about fifty feet high, and the sound was communicated by a series of channels not unlike those of the human ear.

Spear. Cairbar asks if Fingal comes in peace, to which Mor-annal replies, "In peace he comes not, king of Erin, I have seen his forward spear." If a stranger kept the point of his spear forward when he entered a strange land, it was a declaration of war; if he carried the spear on his shoulder, with the point behind him, it was a token of friendship.—*Ossian, "Temora,"* i.

Achilles' Spear. Te'lephus, king of Mys'ia, in attempting to hinder the Greeks from marching through his country against Troy, was wounded by Achilles' spear, and was told by an oracle that the wound could be cured only by the weapon that gave it; at the same time the Greeks were told that they would never reach Troy except by the aid of Te'lephus. So when the Mys'ian king repaired to Achilles' tent, some of the rust of the spear was willingly applied to the wound, and in return for the cure which followed, Telephus directed the Greeks on their way to Troy.

> Telephus æterna consumptus labë perisset
> Si non quæ noc'uit dextra tulisset opem.—*Ovid.*

The spear of Te'lephus could both kill and cure.—*Plutarch.* (See *Achilles' Spear.*)

The heavy spear of Valence was of great repute in the days of chivalry.

Arthur's Spear. Rone or Ron.

To break a spear. To fight in a tournament.

Spear-half. The male line. The female line was called by the Saxons the Spindle-half (*q.v.*).

Special Pleading. Quibbling; making your own argument good by forcing certain words or phrases from their obvious and ordinary meaning. A pleading in law means a written statement of a cause pro and con., and "special pleaders" are persons who have been called to the bar, but do not speak as advocates. They advise on evidence-draw up affidavits, state the merits and demerits of a cause, and so on. After a time most special pleaders go to the bar, and many get advanced to the bench.

Specie, Species, means simply what is visible. As things are distinguished by their visible forms, it has come to mean *kind* or *class.* As drugs and condiments at one time formed the most important articles of merchandise, they were called *species*—still retained in the French *épices,* and English *spices.* Again, as bank-notes represent money, money itself is called *specie,* the thing represented.

Spectrum, *Spectra, Spectre* (Latin *specto,* to behold). In optics a spectrum is the image of a sunbeam beheld on a screen, after refraction by one or more prisms. Spectra are the images of objects left on the eye after the objects themselves are removed from sight. A *spectre* is the apparition of a person no longer living or not bodily present.

Spectre of the Brocken. The Brocken is the highest summit of the Hartz mountains in Hanover. This summit is at times enveloped in a thick mist, which reflects in a greatly magnified degree any form opposite at sunset. In one of De Quincey's opium-dreams, there is

a powerful description of the Brocken spectre.

Speculate means to look out of the window, to spy about (*Latin*). Metaphorically, to look at a subject with the mind's eye, to spy into it; in *commerce*, to purchase articles which your mind has speculated on, and has led you to expect will prove profitable. (*Specula'ris lapis* is what we should now call window-glass.)

Speed. A great punster, the serving-man of Valentine, one of the Two Gentlemen of Vero'na. Launce is the serving-man of Protheus, the other gentleman.—*Shakespeare, "Two Gentlemen of Verona."*

Spell. *A pretty good spell.* A long bout or pull, as a "spell at the pumps" on board ship, a "spell at the capstan," &c. This is the German *spiel*, a game, applied to a theatrical representation, a game of cards, bowls, racket, &c.

Spencer. An outer coat without skirts; so named from the earl Spencer, who wore this kind of dress (George III.).

Spendthrift. The Danish *thrift* is the noun of the word *thrive* (to increase or prosper). Shakespeare says, "I have a mind presages me such thrift" (increase, profit). As our frugal ancestors found *saving* the best way to grow rich, they applied the word to frugality and careful management. A spendthrift is one who spends the thrift or savings of his father, or, as Old Adam says, the "thrifty hire I saved."—"*As You Like It.*"

Spenser (*Edmund*), called by Milton "the sage and serious Spenser." Ben Jonson, in a letter to Drummond, states that the poet "died for lake of bread." (1553-1599.)

Spent. Weary. A hunting term. A deer is said to be spent when it stretches out its neck, and is at the point of death. In sea language, a broken mast is said to be "spent."

Spheres. *The music* or *harmony of the spheres.* Pythag'oras, having ascertained that the pitch of notes depends on the rapidity of vibrations, and also that the planets move at different rates of motion, concluded that the sounds made by their motion must vary according to their different rates of motion. As all things in nature are harmoniously made, these different sounds must harmonise, and the combination he called the "harmony of the spheres." Kepler has a treatise on the subject.

Sphinx (*The Egyptian*). Half a woman and half a lion, said to symbolise the "rising of the Nile while the sun is in Leo and Virgo." This "saying" must be taken for what it is worth.

Sphinx. Lord Bacon's ingenious resolution of this fable is a fair specimen of what some persons call "spiritualising" the incidents and parables of Scripture. He says that the whole represents "science," which is regarded by the ignorant as "a monster." As the figure of the sphinx is heterogeneous, so the subjects of science "are very various." The female face "denotes volubility of speech;" her wings show that "knowledge like light is rapidly diffused;" her hooked talons remind us of "the arguments of science which enter the mind and lay hold of it." She is placed on a crag overlooking the city, for "all science is placed on an eminence which is hard to climb." If the riddles of the sphinx brought disaster, so the riddles of science "perplex and harass the mind."

You are a perfect sphinx—You speak in riddles. *You are nothing better than a sphinx*—You speak so obscurely that I cannot understand you. The sphinx was a sea-monster that proposed a riddle to the Thebans, and murdered all who could not guess it. Œdipos solved it, and the sphinx put herself to death. The riddle was this—

> What goes on four feet, on two feet, and three,
> But the more feet it goes on the weaker it be?

Spice. A small admixture, a flavouring; as, "He is all very well, but there's a spice of conceit about him." Probably the French *espèce.*

> God's bounté is all pure, without ony espece of evyll.—*Caxton, "Mirrour of the World,"* i.

Spick and Span New. First applied to cloth just taken off the *spannars* (stretchers) and *spikes* (hooks).—*Johnson.* Another derivation is spick from the Italian *spicco* (brightness), and span-new is newly span or spun, meaning glossy and newly spun. A third is the Dutch *spyker* (a warehouse), *spange* (glossy or shining), shining or glossy as

fresh from the warehouse. Shakespeare uses the expression *fire-new* (*q.v.*).

> Then, while the honour thou hast got
> Is spick and span new, piping hot,
> Strike her up bravely thou hadst best,
> And trust to fortune all the rest.
> *Butler, "Hudibras,"* i. 3.

Spider. It is said that Robert Bruce noticed a spider near his bed try six times unsuccessfully to attach its thread to a balk, and said, "Now shall this spider teach me what I am to do, for I also have failed six times." The spider made a seventh effort and succeeded. Bruce also succeeded, and never afterwards sustained a defeat of any moment. In remembrance of this incident, it has always been deemed a foul crime for any of the name of Bruce to injure a spider. —*"Tales of a Grandfather,"* p. 26, col. 2.

> I will grant you, my father, that this valiant burgess of Perth is one of the best-hearted men that draws breath....he would be as loth, in wantonness, to kill a spider, as if he were a kinsman to king Robert of happy memory.—*Sir Walter Scott, "Fair Maid of Perth,"* ch. ii.

Spider. When Mahomet fled from Mecca he hid in a certain cave, and the Koreishites were close upon him. Suddenly an acacia in full leaf sprang up at the mouth of the cave, a woodpigeon had its nest in the branches, and a spider had woven its net between the tree and the cave. When the Koreishites saw this they felt persuaded that no one could have recently passed that way, and went on.

Spider, anciently supposed to envenom everything it touched. In the examination into the murder of Sir Thomas Overbury, one of the witnesses deposed "that the countess wished him to get the strongest poison that he could . . ." Accordingly he brought seven great spiders.

> There may be in the cup
> A spider steeped, and one may drink, depart,
> And yet partake no venom.
> *Shakespeare, "Winter's Tale,"* ii. 1.

Spider. According to old wives' fable, fever may be cured by wearing a spider in a nutshell round the neck.

> Cured by wearing a spider hung round one's neck in a nutshell.—*Longfellow, "Evangeline."*

Spiders will never set their webs on a cedar roof.—Caughey, "Letters." (1845.)

Spiders spin only on dark days.

> The subtle spider never spins
> But on dark days his slimy gins.
> *S. Butler," On a Nonconformist,"* iv.

Spider. The shoal called the Shambles at the entrance of Portland Roads was very dangerous before the breakwater was constructed. According to legend, at the bottom of the gigantic shaft are the wrecks of ships seized and sunk by the huge spider *Kraken,* called also the *fish-mountain.*

Spid'ireen or *Spidereen.* The anonyma of ships. If a sailor is asked what ship he belongs to, and does not choose to tell, he will say "The spidireen frigate with nine decks." Officers who will not tell their quarters, give B.K.S. as their address. (*See* B.K.S.)

Spigot. *Spare at the spiggot and spill at the bung.* To be parsimonious in trifles and wasteful in great matters, like a man who stops his beer-tub at the vent-hole and leaves it running at the bung-hole.

Spindle-half. The female line. A Saxon term. The spindle was the pin on which the thread was wound from the spinning-wheel. (*See* SPEAR-HALF.)

Spinning Jenny. Jennie is a diminutive and corruption of engine ('ginie). A little engine invented by James Hargreaves, a Lancashire weaver, in 1767. It is usually said that he so called it after his wife and daughter; but the name of his wife was Elizabeth, and he never had a daughter.

Spino'za. The "system of Spino'za" is that matter is eternal, and that the universe is God.

Spinster. An unmarried woman.

The fleece which was brought home by the Anglo-Saxons in summer, was spun into clothing by the female part of each family during the winter. King Edward *the Elder* commanded his daughters to be instructed in the use of the distaff. Alfred the Great, in his will, calls the female part of his family the *spindle side;* and it was a regularly received axiom with our frugal forefathers, that no young woman was fit to be a wife till she had spun for herself a set of body, table, and bed linen. Hence the maiden was termed a spinner or spinster, and the married woman a wife or "one who has been a spinner." (Saxon, *wif,* from the verb *wyfan* or *wefan,* to weave.)

Spirits. Inflammable liquors obtained by distillation. This is connected with the ancient notion of bottle-imps (*q.v.*), whence these liquors were largely used in the black arts.

Spirits. There are four spirits and seven bodies in alchemy. The spirits are quicksilver, orpiment, sal-ammoniac, and brimstone. (*See* SEVEN BODIES.)

> The first spirit quyksilver callëd is;
> The secound orpiment; the thrid I wis
> Sal armoni'ac; and the ferth bremstoon.
> *Chaucer, Prol. of the "Chanounes Yemanes Tale."*

Spirits. There are three in animal bodies:—

(1) The animal spirits, seated in the brain; they perform through the nerves all the actions of sense and motion.

(2) The vital spirits, seated in the heart, on which depend the motion of the blood and animal heat.

(3) The natural spirits, seated in the liver, on which depend the temper and "spirit of mind."

To give up the spirit. To die. At death the "spirit is given back to Him who gave it."

Spiritual Mother. So Johanna Southcott is addressed by her disciples. (1750-1814.)

Spiritualism or *Spiritism.* A system which started up in America in 1848. It professes that certain living persons have the power of holding communion with the "spirits of the dead." The system, without doubt, owes its origin to Andrew Jackson Davis, "the Seer of Poughkeepsie."

Spirt or *Spurt.* A sudden convulsive effort (Swedish, *spruta;* Danish, *sprude;* our *spout,* to throw up water in a jet).

Spit. Spawn, the eggs of insects; as Cuckoo-spit, the spawn of insects common on lavender, rosemary, catch-fly, and apple-trees. *Spit* and *spawn* are both from the same root, another shoot of which is *spew.*

Spitting for Luck. Boys often spit on a piece of money given to them for luck. Boxers spit upon their hands for luck. Fishwomen not unfrequently spit upon their hansel (*i.e.,* the first money they take) for luck. Spitting was a charm against fascination among the ancient Greeks and Romans. Pliny says it averted witchcraft, and availed in giving to an enemy a shrewder blow.

> Thrice on my breast I spit, to guard me safe
> From fascinating charms. *Theocritus.*

Spitalfields (*London*). A spital is a charitable foundation for the care of the poor, and these were the fields of the almshouse founded in 1197 by Walter Brune and his wife Rosia.

Spitfire. An irascible person, whose angry words are like fire spit from the mouth of a fire-eater.

Spittle or *Spital.* An hospital.

> A spittle or hospitall for poore folkes diseased; a spittle, hospitall, or lazarhouse for lepers.—*Baret, "Alvearie."* (1580.)

Spittle Sermons. Sermons preached formerly at the Spittle, in a pulpit erected expressly for the purpose. Subsequently they were preached at Christchurch, City, on Easter Monday and Tuesday. Ben Jonson alludes to them in his "Underwoods," ap. Gifford, viii. 414.

Splay is a contraction of display (to unfold; Latin, *dis-plico*). A *splay-window* is one in a V shape, the external opening being very wide, to admit as much light as possible, but the inner opening being very small. A *splay-foot* is a foot displayed or turned outward. A *splay-mouth* is a wide mouth, like that of a clown.

Spleen was at one time believed to be the seat of ill-humour and melancholy. The herb spleen-wort was supposed to remove these splenetic disorders.

Splendid Shilling. A mock heroic by John Philips.

Splice. To marry. Very strangely "splice" means to *split* or *divide.* The way it came to signify *unite* is this: Ropes' ends are first untwisted before the strands are interwoven. Joining two ropes together by interweaving their strands is "splicing" them. Splicing wood is joining two boards together, the term being borrowed from the sailor. (German, *spleissen,* to split.)

Spoke. When members of the House of Commons and other debaters call out *Spoke,* they mean that the person who gets up to address the assembly has spoken already, and cannot speak again

except in explanation of something imperfectly understood.

I have put my spoke into his wheel. I have shut him up. The allusion is to the pin or spoke used to lock wheels in machinery.

Don't put your spoke into my wheel. Don't interfere with my business; Let my wheel turn, and don't you put a pin in to stop it or interrupt its movement. The Dutch have "Een spaak in t'wiel steeken," to thwart a purpose.

When solid wheels were used, the driver was provided with a pin or spoke, which he thrust into one of the three holes made to receive it, to skid the cart when it went down-hill. The carts used by railway navvies, and tram-waggons used in collieries, still have a wheel "spoked" in order to skid it.

Spoon. (*See* APOSTLE-SPOONS.)

He hath need of a long spoon that eateth with the devil. Shakespeare alludes to this proverb in the "Comedy of Errors," iv. 3; and again in the "Tempest," ii. 2, where Stephano says "Mercy! mercy! this is a devil. . . I will leave him, I have no long spoon."

> Therfor behoveth him a ful long spoon
> That schal ete with a feend.
> *Chaucer*, "*The Squieres Tale*," 10,916.

A tea-spoon, dessert-spoon, table-spoon, and *gravy-spoon.* £5,000, £10,000, £15,000, and £20,000. When Streatfield and Laurence, in 1860, were on the point of failure, an offer was made to accommodate them with £5,000, whereupon Laurence replied, "Come, come, that will never do; you are feeding me with a tea-spoon." The four terms were subsequently introduced into the financial world.

Spooning, in rowing, is dipping the oars so little into the water as merely to skim the surface. The resistance being very small, much water is thrown up, and more disturbed.

Spoony. Lovingly soft. A sea-phrase. When a ship under sail in a sea-storm cannot bear it, but is obliged to put right before the wind, she is said to "spoon;" so a young man under sail in the sea of courtship "spoons" when he cannot bear it, but is obliged to put right before the gale of his lady's "eye-brow."

Sport a Door or *Oak.* To keep an outer door shut. In the Universities the College rooms have two doors, an outer and an inner one. The outer door is called the *sporting door,* and is opened with a key. When shut it is to give notice to visitors that the person who occupies the rooms is not at home, or is not to be disturbed. The word *sport* means to exhibit to the public, as, "to sport a new equipage," "to sport a new tile [hat]," &c.; whence to have a new thing as "to sport an ægro'tat [sick-leave];" or merely to show to the public, as "sport a door or oak." The word is a contraction of *support.* (French, *supporter,* to sustain, carry; Latin, *supporto.*)

Sporting Seasons in England.

Those marked thus (*) are fixed by Act of Parliament.

*Black Game,** from Aug. 20 to Dec. 10; but in Somerset, Devon, and New Forest, from Sept. 1 to Dec. 10.
Blackcock, Aug. 20 to Dec. 10.
Buck hunting, Aug. 20 to Sept. 17.
*Bustard,** Sept. 1 to March 1.
Red Deer hunted, Aug. 20 to Sept. 31.
Male Deer (Ireland),* Oct. 20 to June 10.
Fallow Deer (Ireland), June 20 to Michaelmas.
Eels, (about) April 20 to Oct. 28.
Fox hunting, (about) Oct. to Lady Day.
Fox Cubs, Aug. 1 to the first Monday in Nov.
*Grouse** shooting, Aug. 12 to Dec. 10.
Hare hunting, Oct. 20 to Feb. 27.
Hare coursing, between Sept. and March.
Hind, hunted in October, and again between April 10 and May 20.
Moor Game (Ireland),* Aug. 20 to Dec. 10.
Oyster season, Aug. 5 to May.
Partridge shooting,* Sept. 1 to Feb. 1.
Pheasant shooting,* Oct. 1 to Feb. 1.
Ptarmigan, Aug. 12 to Dec. 10.
Quail, Aug. 12 to Jan. 10.
Rabbits, between Oct. and March.
*Salmon,** Feb. 1 to Sept. 1.
Salmon, rod fishing,* Nov. 1 to Sept. 1.
Trout fishing, May 1 to Sept. 10.
Trout, in the Thames, April 1 to Sept. 10.
Woodcocks, about Nov. to Jan.

For Ireland and Scotland there are special game-laws. (*See* TIME OF GRACE.)

N.B.—Game in *England*: hare, pheasant, partridge, grouse, and moor-fowl; in *Scotland,* same as England, with the addition of ptarmigan; in *Ireland,* same as England, with the addition of deer, black-game, landrail, quail, and bustard.

Spouse (*Spouze,* 1 syl.) means one whom sponsors have answered for. In Rome, before marriage, the friends of the parties about to be married met at the house of the woman's father to settle the marriage contract. This contract was called *sponsa'lia* (espousals); the man and woman were *spouses.* The contracting parties were each asked *An spondes* (Do you agree)? and replied *Spondeo* (I agree).

Spouse of Jesus. "Our seraphic mother the holy Tere'sa," born at Avila in

1515, is so called in the Roman Catholic church.

Spout. *Up the spout.* At the pawnbroker's. In allusion to the "spout" up which brokers send the articles ticketed. When redeemed they return down the spout—*i.e.*, from the store-room to the shop.

As for spoons, forks, and jewelry, they are not taken so readily to the smelting-pot, but to well-known places where there is a pipe [spout] which your lordships may have seen in a pawnbroker's shop. The thief taps, the pipe is lifted up, and in the course of a minute a hand comes out, covered with a glove, takes up the article, and gives out the money for it.—*Shaftesbury*, "*The Times*," March 1st, 1869.

Sprat. *To bait with a sprat to catch a mackerel.* To give a small thing under the hope of getting something much more valuable. The French say "A pea for a bean." (*See* GARVIES.)

Spring Gardens (*London*). So called from a playfully contrived water-work, which, on being unguardedly pressed by the foot, sprinkled the by-standers with water. (James I., &c.)

Spring Tide. The tide that springs or leaps or swells up. These full tides occur at the new and full moon, when the attraction of both sun and moon act in a direct line, as thus—

* ○ ⊕ or * ⊕ ●

Springer. *Ludwig the Springer.* The margrave of Thuringia, in the eleventh century; so called because he escaped from Giebichenstein castle by leaping over the river Saale.

Sprout-kele. The Saxon name for February. Kele is cole-wort, the great pot-wort of the ancient Saxons; the broth made thereof was also called *kele*. This important potage herb begins to sprout in February.—*Verstegan.*

Shakespeare speaks of winter as the time when "greasy Joan doth kele the pot"—that is, put kele into the pot.

Spuma'dor. Prince Arthur's horse of "heavenly seed;" so called from the foam of its mouth, which showed its fiery temper.—*Spenser*, "*Faëry Queen*," bk. ii.

Spunging House. A victualling house where persons arrested for debt are kept for twenty-four hours, before lodging them in prison. The houses so used are generally kept by a bailiff, and the person lodged is spunged of all his money before he leaves.

Spurs. *Ripon spurs.* The best spurs were made at Ripon, in Yorkshire.

If my spurs be not right Rippon.
Ben Jonson, "*Staple of News.*"

The Battle of Spurs. The battle of Guinnegate, fought in 1513, between Henry VIII. and the duc de Longueville; so called because the French used their spurs in flight more than their swords in fight.

The Battle of the Spurs. The battle of Courtrai, in 1302; so called because the victorious Flemings gathered from the field more than 700 gilt spurs, worn by French nobles slain in the fight.

To dish up the spurs. In Scotland, during the times of the Border feuds, when any of the great families had come to the end of their provisions the lady of the house sent up a pair of spurs for the last course, to intimate that it was time to put spurs to the horses and make a raid upon England for more cattle.

He dishes up the spurs in his helpless address, like one of the old Border chiefs with an empty larder.—*The Daily Telegraph.*

To win his spurs. To gain the rank of knighthood. When a man was knighted, the person who dubbed him presented him with a pair of gilt spurs.

Spur Money. Money given to redeem a pair of spurs. Gifford says, in the time of Ben Jonson, in consequence of the interruptions to divine service occasioned by the ringing of the spurs worn, a small fine was imposed on those who entered church in spurs. The enforcement of this fine was committed to the beadles and chorister-boys.

Spy. Vidocq, the spy in the French revolution, was a short man, vivacious, vain, and talkative. He spoke of his feats with real enthusiasm and gusto.

Spy Wednesday. The Wednesday before Good Friday, when Judas bargained to become the spy of the Jewish Sanhedrim. (Matt. xxvi. 3-5, 14-16.)

Squab. *Poet Squab.* John Dryden was so called by lord Rochester, because of his squab corpulent figure.

Squab-pie. Pie made of squabs—*i.e.*, young pigeons; also a pie made of mutton, apples, and onions.

Cornwall squab-pie, and Devon white-pot brings,
And Leicester beans and bacon, fit for kings.
King, "*Art of Cookery.*"

Squad. *The awkward squad* consists of recruits not yet fitted to take their places in the regimental line. Squad is a mere contraction of squadron.

Square. To put oneself in the attitude of boxing, to quarrel (Welsh, *cwer'—i.e., cweryl, cwerylu,* to quarrel.)

> Are you such fools
> To square for this?
> *Shakespeare, "Titus Andronicus," ii. 1.*

Square the Circle. To attempt an impossibility. The allusion is to the mathematical question whether a circle can be made which contains precisely the same area as a square. The difficulty is to find the precise ratio between the diameter and the circumference. Popularly it is 3·14159 . . . . the next decimals would be 26537, but the numbers would go on *ad infinitum.*

Squeers. *Mr. Wackford Squeers.* An overbearing, ignorant schoolmaster, in "Nicholas Nickleby," by Charles Dickens.

Mrs. Squeers. The help-meet of the worthy pedagogue mentioned above.

Miss Fanny Squeers "was not tall like her mother, but short like her father; from the former she inherited a voice of hoarse quality, and from the latter a remarkable expression of the right eye." She was twenty-three when Nicholas Nickleby was introduced to "Do-the-boys Hall."

Master Wackford Squeers. A spoiled boy, who was dressed in the best clothes of the scholars, and was a true "chip of the old block."

Squint-eyed (*Guerci'no*). Gian-Francesco Barbie'ri, the great painter. (1590-1666.)

Squintife'go. Squinting.

> The squintifego maid
> Of Isis awe thee, lest the gods for sin
> Should with a swelling dropsy stuff thy skin.
> *Dryden, "Fifth Satire."*

Squire of Dames. Any cavalier who is devoted to ladies. Spenser, in his "Faëry Queen," bk iii., ch. 7, introduces the "squire," and records his adventure.

Srama'nas or *Bikshus.* Mendicants, a sort of Buddhist begging friars.

Sta'bat Ma'ter. The celebrated Latin hymn on the Crucifixion, which forms a part of the service during Passion week, in the Roman Catholic church. It was composed by Jacopone, a Franciscan of the thirteenth century, and has been set to music by Pergole'se, also by Rossi'ni.

In the catalogue of the Library of Burgundy, No. 13,993, is the following:—

> Item, fol. 77. Benedictus Papa XII. composuit hanc orationem: "Stabat Mater dolorosa iuxta crucem." &c., concessitque cuilibet confesso pœnitenti dicenti eam pro qualibet vice 30 dies indulgentiam. (13 cent.)

Stable Keys, as those of cow-houses, have frequently a perforated flint or horn appended to them. This is a charm to guard the creatures from nightmare. The flint is to propitiate the gnomes, and the horn to obtain the good graces of Pan, the protector of cattle.

Staff. *I keep the staff in my own hand.* I keep possession; I retain the right. The staff was the ancient sceptre, and therefore figuratively it means power, authority, dignity, &c.

To part with the staff. To lose or give up office or possession. (*See above.*)

> Give up your staff, sir, and the king his realm.
> *Shakespeare, "2 Henry VI.," ii. 3.*

To put down one's staff in a place. To take up one's residence. The allusion is to the tent-staff: where the staff is placed, there the tent is stretched, and the nomad resides.

Stafford. The part of the river Sow which is forded by staffs.

He has had a treat in Stafford Court. He has been thoroughly cudgelled. Of course the pun is on the word staff, a stick. The French have a similar phrase, *Il a esté au festin de Martin Baston* (He has been to Jack Drum's entertainment).

Stafford Law. A beating. (Italian, *Braccésca licenza.*)—*Florio,* p. 66. (*See above.*)

Stag. The reason why a stag symbolises Christ is from the superstition that it draws serpents by its breath from their holes, and then tramples them to death.—*See Pliny,* "*Nat. Hist.,*" viii. 50.

Stag in Christian art. The attribute of St. Julian Hospitaller, St. Felix of Valois, and St. Aidan When it has a crucifix between its horns it alludes to the legendary tale of St. Hubert. When luminous it belongs to St. Eustachius.

Stags, in Stock-exchange phraseology,

are persons who apply for the allotment of shares in a joint-stock company, not because they wish to hold the shares, but because they hope to sell the allotment at a premium. If they fail in this they forbear to pay the deposit, and the allotment is forfeited. (*See* BEAR, BULL.)

Stagi'rite or *Stagyrite* (3 syl.). Aristotle, who was born at Stagi'ra, in Macedon. Generally called Stag'irite in English verse.

> In one rich soul
> Plato the Stagyrite, and Tully joined.
> *Thomson, "Summer."*

> And rules as strict his laboured work confine
> As if the Stagirite o'erlooked each line.
> *Pope, "Essay on Criticism."*

> Plato's love sublime
> And all the wisdom of the Stagirite
> Enriched and beautified his studious mind.
> *Wordsworth.*

Stain. A contraction of *distain;* or *s* privative, and *tain,* to dye, something that destroys the dye. (French, *déteindre;* Latin, *dis-tingere,* to "discolour.")

Stalking-Horse. A mask to conceal some design; a person put forward to mislead; a sham. Fowlers used to conceal themselves behind a canvas, on which was represented a horse grazing, and went on stalking step by step till they got within shot of the game.

N.B.—To *stalk* is to walk with strides, from the Saxon *stælcan.*

> He uses his folly like a stalking-horse, and under the presentation of that he shoots his wit.—*Shakespeare, "As You Like It," v. 4.*

Stalwart. *A stalwart yeoman* means one worth stealing or taking (Saxon, *stæl-weorth*). Of course the reference is to war, and means a fine fellow worth making captive.

Stammerer (*The*).

Louis II. of France, *le Bégue.* (846, 877-879.)

Michael II. emperor of the East, *le Bégue.* (*, 820-829.)

Notker or Notger of St. Gall. (830-912.)

Stamp. *'Tis of the right stamp*—has the stamp of genuine merit. A metaphor taken from current coin, which is stamped with a recognised stamp and superscription.

Stampede. A sudden panic in a herd of buffaloes, causing them to rush away pell-mell. The panic-flight of the Federals at Bull Run, near the Poto'mac, U.S., in 1861, was a stampede.

Stand. *To stand for a child.* To be sponsor for it; to stand in its place and answer for it.

To stand to a bargain, to abide by it, is simply the Latin *staré conventis, conditionibus staré, pactis staré,* &c.

I'll stand it out—persist in what I say. A mere translation of "persist" (Latin, *per-sisto* or *per-sto*).

Standard.

Standard of Augustus. A globe, to indicate his conquest of the whole world.

Standard of Edward I. The arms of England, St. George, St. Edmond, and St. Edward.

Standard of Mahomet. (*See* SANDSCHAKI.)

Standard of the Anglo-Saxons. A white horse.

Royal Standard of Great Britain. A banner with the national arms covering the entire field.

The Celestial Standard. So the Turks call their great green banner, which they say was given to Mahomet by the angel Gabriel. (*See* SANDSCHAKI.)

Standard of the Empire of Constantinople, called Lab'arum. It consisted of a silver-plated spear with a cross-beam, from which hung a small silk banner, bearing the portrait of the reigning family and the famous monogram. (Celtic, *lap-heer;* Welsh, *lab-airon,* the flaming flag).—*Gibbon,* xx.

The Danish Standard. A raven.

Standard of ancient Egypt. An eagle stripped of its feathers. This was the emblem of the Nile.

Standard of the ancient Franks. A tiger or wolf; but subsequently the Roman eagle.

Standard of the ancient Gauls. A lion, bull, or bear.

Greco-Egyptian Standard. A round-headed table-knife or a semi-circular fan.

Standards of ancient Greece. The Greek standard was a purple coat on the top of a spear.

(1) *Athens,* an olive or owl.
(2) *Corinth,* a pegasus or flying horse.
(3) *Lacedæmon,* the initial letter L, in Greek (Λ).
(4) *Messénia,* the initial letter M.
(5) *Thebes,* a sphinx.

Standard of Heliop'olis. On the top of a staff, the head of a white eagle, with the breast stripped of feathers and without wings. This was the symbol of Jupiter and of the Lagidës.

Standards of the ancient Jews ("degel") belonged to the four tribes of Judah, Reuben, Ephraim, and Dan. The Rabbins say the standard of Judah bore a *lion*, that of Reuben a *man*, that of Ephraim a *bull*, and that of Dan the *cherubim* (Gen. xlix. 3-22). They were ornamented with white, purple, crimson, and blue, and were embroidered.

Standard of ancient Persia. The one adopted by Cyrus, and perpetuated, was a golden eagle with outstretched wings; the colour white.

Persian Standard. A blacksmith's apron. Kaivah, sometimes called Gao, a blacksmith, headed a rebellion against Biver, surnamed *Deh-ak* (ten vices), a merciless tyrant, and displayed his apron as a banner. The apron was adopted by the next king, and continued for centuries to be the national standard. (B.C. 800.)

Roman Standards. In the rude ages a wisp of straw. This was succeeded by bronze or silver devices attached to a staff. Pliny enumerates five—viz., the eagle, wolf, minotaur, horse, and boar. In later ages the image of the emperor, a hand outstretched, a dragon with a silver head and body of taffety. Ma'rius confined all promiscuous devices to the cohorts, and reserved the eagle for the exclusive use of the legion. This eagle, made of gold and silver, was borne on the top of a spear, and was represented with its wings displayed, and bearing in one of its talons a thunderbolt.

Turkish Standards.

(1) Sanjak Cherif (Standard of the Prophet), green silk. This is preserved with great care in the Seraglio, and is never brought forth except in time of war.

(2) The Sanjak, red.

(3) The Tug, consisting of one, two, or three horse-tails, according to the rank of the person who bears it. Pachas with three tails are of the highest dignity, and are entitled *beglerbeg* (prince of princes). Beys have only one horse-tail. The tails are fastened to the end of a gilt lance, and carried before the pacha or bey.

(4) The Alem, a broad standard which, instead of a spear-head, has in the middle a silver plate of a crescent shape.

Size of Standards varied according to the rank of the person who bore them. The standard of an *emperor* was eleven yards in length; of a *king*, nine yards; of a *prince*, seven yards; of a *marquis*, six and a half yards; of an earl, six yards; of a *viscount* or *baron*, five yards; of a knight-banneret, four and a half yards; of a baronet, four yards. They generally contained the arms of the bearer, his cognizance and crest, his motto or war-cry, and were fringed with his livery.

The Battle of the Standard, between the English and the Scotch, at Cuton Moor, near Northallerton, in 1138. Here David I., fighting on behalf of Matilda, was defeated by king Stephen's general Robert de Moubray. It received its name from a ship's mast erected on a waggon, and placed in the centre of the English army; the mast displayed the standards of St. Peter of York, St. John of Beverley, and St. Wilfred of Ripon. On the top of the mast was a little casket containing a consecrated host.—*Hailes, "Annals of Scotland,"* i., p. 85.

Standing Orders. Those bye-laws of the Houses of Parliament for the conduct of their proceedings which stand in force till they are either rescinded or suspended. Their suspension is generally caused by a desire to hurry through a bill with unusual expedition.

Standing Stones. (*See* STONES.)

Stang. *To ride the stang.* To be under petticoat government. At one time a man who ill-treated his wife was made to sit on a "stang" or pole hoisted on men's shoulders. On this uneasy conveyance the "stanger" was carried in procession amidst the hootings and jeerings of his neighbours. (Saxon, *stœng*, a pole.) (*See* SKIMMINGTON.)

Stanley, memorialised by Thomson in his "Summer," was the daughter of George Stanley, Esq., of Paultens, in Hampshire.

Stannary Courts. Courts of record in Cornwall and Devon for the administration of justice among the tinners (Latin, *stannum*, tin).

Star (in Christian art). St. Bruno bears one on his breast; St. Dominic, St. Humbert, St. Peter of Alcan'tara,

one over their head, or on their forehead, &c.

Star. The ensign of knightly rank. A star of some form constitutes part of the insignia of every order of knighthood.

His star is in the ascendant. He is in luck's way; said of a person to whom some good fortune has befallen and who is very prosperous. According to astrology, those leading stars which are above the horizon at a person's birth influence his life and fortune: when those stars are in the ascendant, he is strong, healthy, and lucky; but when they are depressed below the horizon, his stars do not shine on him, and he is in the shade and subject to ill-fortune.

The star of Richelieu was still in the ascendant.—*St. Simon.*

Star of the South. A splendid diamond found in Brazil in 1853.

Star Chamber. A court of civil and criminal jurisdiction at Westminster, abolished in the reign of Charles I. So called because the ceiling or roof was decorated with gilt stars. Its jurisdiction was to punish such offences as the law had made no provision for.

Star-fish or *Sea-star*, found in the Persian Gulf, looks at night like the full moon surrounded by rays.—*Mirza Abu Taleb.*

Nought but the sea-star to light up her tomb.
Thomas Moore, "Fire Worshippers."

Star Inn. In compliment to the lords of Oxford, whose cognizance it is, and who decided the fate of the battle of Barnet.

Starboard and **Larboard,** corruption of the Spanish *'stri*, *i.e.*, dextri, and *bas* or *bâ* = left (*bord*, ship's side).

Starch. Mrs. Anne Turner, half-milliner, half-procuress, introduced into England the French custom of using yellow starch in getting up bands and cuffs. She trafficked in poison, and being concerned in the murder of Sir Thomas Overbury, appeared on the scaffold with a huge ruff. This was done by lord Coke's order, and was the means of putting an end to this absurd fashion.

I shall never forget poor Mistress Turner, my honoured patroness, peace be with her! She had the ill-luck to meddle in the matter of Somerset and Overbury, and so the great earl and his lady slipt their necks out of the collar, and left her and some half-dozen others to suffer in their stead.—*Sir Walter Scott, "Fortunes of Nigel,"* ch. viii.

Starka'der, the Eight-handed, Grandfather of Berserker, in Scandinavian mythology.

Staro'vers means "Old Believers," a term given to the Russian nonconformists, who separated from the Greek church when the "new doctrine" was introduced that the czar is *God's vicegerent on earth.*

Starry Bowls. In the Mahometan Paradise the blest drink from the crystal sea in goblets made of stars.—*Chateaubriand, "Beauties of Christianity."*

Starry Sphere. The eighth heaven of the Peripatetic system; also called the "Firmament."

The Crystal Heaven is this, whose rigour guides
And binds the starry sphere.
Camoens, "Lusiad," bk. x.

Starvation Dundas. Henry Dundas, first lord Melville, who was the first to introduce the word *starvation* into the language, on an American debate in 1775 (Saxon, *stearfian*, to perish of hunger; German, *sterben;* Dutch, *sterven*).

Starve. (*See* CLAM.)

Starved with Cold. Half dead with cold (Anglo-Saxon, *stearf*, dead or died).

States. *Mother of States.* Virginia, the first colonised of the thirteen states which united in the declaration of independence.

Stati'ra. A stock name of those historical romances which represented the fate of empires as turning on the effects produced on a cracked-brained lover by some charming Manda'na or Statira. In La Calprenède's "Cassandra," Statira is represented as the perfection of female beauty, and is ultimately married to Oroonda'tës.

Stati'ra. In the "Rival Queens," by Nathaniel Lee.

Sta'tor (the stopper or arrestor). When the Romans fled from the Sabines, they stopped at a certain place and made terms with the victors. On this spot they afterwards built a temple to Jupiter, and called it the temple of Jupiter Stator or Jupiter who caused them to stop in their flight.

Here, Stator Jove and Phœbus god of verse,
The votive tablet I suspend. *Prior.*

Statue. The largest ever made was the Colossos of Rhodes; the next largest

is the statue of Bavaria, erected by Louis I. king of Bavaria.

Statue. It was Pygmalion who fell in love with his own statue.

Statue. Of all the projects of Alexander, none was more hare-brained than his proposal to have Mount Athos hewed into a statue of himself. It is said he even arranged with a sculptor to undertake the job.

Statute Fairs. (*See* MOP.)

Steak, as beef-steak, is not from the German *stuck* (a lump), but from the Norse *steake* (to fry). Beef-steak is beef fried or boiled. In the north of Scotland a slice of salmon *fried* is called a "salmon-steak." Applied also to cod and hake split and fried.

Steal. A handle. *Stealing*—putting handles on (Yorkshire). This is the Anglo-Saxon *stela,* a stalk or handle.

Steale or handell of a staffe, manche, hantel.—*Palsgrave.*

Steelyard (*London, adjoining Dowgate*); so called from being the place where the king's steelyard or beam was set up, for weighing goods imported into London.

Steenie (2 syl.). A nickname given by James I. to George Villiers, duke of Buckingham. The half profane allusion is to Acts vi. 15, where those who looked on Stephen the martyr "saw his face as it had been the face of an angel."

Steeplechase. A horse-race across fields, hedges, ditches, and obstacles of every sort that happen to lie in the way. The term arose from a party of fox-hunters on their return from an unsuccessful chase, who agreed to race to the village church, the steeple of which was in sight; he who first touched the church with his whip was to be the winner. The entire distance was two miles.

Stella, *of Sir Philip Sidney,* was lady Penelopë Devereux, daughter of the earl of Essex. Afterwards, by marriage, lady Rich. (*See* ASTROPHEL.)

Stella. Dean Swift so called his pupil Hester Johnson, who lived with Mrs. Dingley. Hester converted to Gk. *aster,* Lat. *stella,* a star.

Stel'vio. *The pass of the Stelvio.* The highest carriage-road in Europe (9,176 feet above the sea-level). It leads from Bor'mio to Glurns.

Sten'tor. *The voice of a Stentor.* A very loud voice. Stentor was a Greek herald in the Trojan war. According to Homer, his voice was as loud as that of fifty men combined.

Stento'rian lungs. Lungs like those of Stentor.

Sten'torpho'nic Voice. A voice proceeding from a speaking-trumpet or stentorophonic tube, such as Sir Samuel Moreland invented to be used at sea.

> I heard a formidable noise
> Loud as the stentrophonic voice,
> That roared far off "Dispatch! and strip!"
> *Butler,* "*Hudibras,*" iii. 1.

Steph'ano (in "Jerusalem Delivered"). Earl of Carnūti, afterwards of Chartres and Blois, led 400 men in the allied Christian army. He was noted for martial prowess and sage counsel (bk. i.).

Stephano. A drunken butler in Shakespeare's "Tempest."

Stephen. *Crown of St. Stephen.* The crown of Hungary.

If Hungarian independence should be secured through the help of prince Napoleon, the prince himself should receive the crown of St. Stephen.
Kossuth, "*Memoirs of my Exile*" (1880).

Stephens (*Joanna*) professed to have made a wonderful discovery. Drummond, the banker, set on foot a subscription to puchase her secret. The sum she asked was £5,000. When £1,500 had been raised by private subscription, government voted £3,500. The secret was a decoction of soap, swine's cresses, honey, egg-shells, and snails, made into pills, and a powder to match. Joanna Stephens got the money and forthwith disappeared.

Stepney Papers. A voluminous collection of political letters between Mr. Stepney, the British minister, and our ambassadors at various European courts, the duke of Marlborough, and other public characters of the time. Part of the correspondence is in the British Museum, and part in the Public Record Office. It is very valuable, as this was the period called the Seven Years' War. The original letters are preserved in bound volumes, but the whole correspondence is in print also. (Between 1692 and 1706.)

Sterling Money. Spelman derives the word from *esterlings*, merchants of the Hans Towns, who came over and reformed our coin in the reign of John. Others say it is *starling* (little star), in allusion to a star impressed on the coin. Others refer it to Stirling Castle in Scotland, where money was coined in the reign of Edward I.—*Sir Matthew Hale.*

In the time of king Richard I., monie coined in the east parts of Germany began to be of especiall request in England for the puritie thereof, and was called Easterling monie, as all the inhabitants of those parts were called Easterlings; and shortly after some of that countrie, skillfull in mint matters and allaies, were sent for into this realm to bring the coine to perfection, which since that time was called of them sterling for Easterling.—*Camden.*

Stern. *To sit at the stern; At the stern of public affairs.* Having the management of public affairs. The stern is the *steer-ern—i.e.*, steer-place; and to sit at the stern is the same as "to sit at the helm;" at the stern of public affairs is the same as "at the helm."

Sit at chiefest stern of public weal.
Shakespeare, "*1 Henry VI.*," i. 1.

Sternhold (*Thomas*) versified fifty-one of the Psalms. The remainder were the productions of Hopkins and some others. Sternhold and Hopkins' Psalms used to be attached to the Common Prayer Book.

Mistaken choirs refuse the solemn strain
Of ancient Sternhold. *Crabbe*, "*Borough.*"

Sterry (in "Hudibras"). A fanatical preacher, admired by Hugh Peters.

Stick. *A Composing Stick* is a hand instrument into which a compositor places the letters to be set up. Each row or line of letters is pushed home and held in place by a movable "setting rule," against which the thumb presses. When a stick is full the matter set up is transferred to a "galley" (*q.v.*), and from the galley it is transferred to the "chase" (*q.v.*). Called a *stick* because the compositor *sticks* the letters into it.

Stickler. One who obstinately maintains some custom or opinion; as a stickler for church government. (*See below.*)

A stickler about trifles. One particular about things of no moment. Sticklers were the seconds in ancient single combats, very punctilious about the minutest points of etiquette. They were so called from the white stick which they carried in emblem of their office.

I am willing....to give thee precedence, and content myself with the humbler office of stickler.—*Sir Walter Scott*, "*Fair Maid of Perth*," ch. xvi.

Stig'mata. Impressions on certain persons of marks corresponding to some or all of the wounds received by our Saviour in his trial and crucifixion. The following claim to have been so stigmatised:—

(1) MEN.—Angelo del Paz (all the marks); Benedict of Reggio (the crown of thorns), 1602; Carlo di Saeta (the lance-wound); Dodo, a Premonstratensian monk (all the marks); Francis of Assisi (all the marks, impressed on him by a seraph with six wings), September 15th, 1224; Nicholas of Ravenna, &c.

(2) WOMEN.—Blanca de Gazeran; St. Catharine of Sienna; Catharine di Raconisco (the crown of thorns), 1583; Cecilia di Nobili of Nocera, 1655; Clara di Pugny (mark of the spear), 1514; "Estatica" of Caldaro (all the marks), 1842; Gabriella da Piezolo of Aquila (the spear-mark), 1472; Hieronyma Carvaglio (the spear-mark, which bled every Friday); Joanna Maria of the Cross; Maria Razzi of Chio (marks of the thorny crown); Maria Villani (ditto); Mary Magdalen di Pazzi; Mechtildis von Stanz; Ursula of Valencia; Veronica Guliani (all the marks), 1694; Vincenza Ferreri of Valencia, &c.

Stigmatise. To puncture, to brand (Greek, *stigma*, a puncture). Slaves used to be branded, sometimes for the sake of recognising them, and sometimes by way of punishment. The branding was effected by applying a red-hot iron marked with certain letters to their forehead, and then rubbing some colouring matter into the wound. A slave that had been branded was by the Romans called a *stigmat'ic*, and the brand was called the *stigma*.

Stigmites, or *St. Stephen's Stones*, are chalced'onies with brown and red spots.

Still. Cornelius Tacitus is called *Cornelius the Still* in the "Fardle of Facions," *the still* being a translation of the Latin word "tacitus."

Cornelius the Stylle in his firste book of his yerely exploictes called in Latine Annales.....—*Cf. ill., s. a.* (1555.)

Still Sow. A man cunning and selfish; one wise in his own interest; one who avoids talking at meals that he may enjoy his food the better. So called from the old proverb "The still sow eats the wash" or "draff."

> We do not act, that often jest and laugh;
> 'Tis old but true, "Still swine eat all the draugh.
> *Shakespeare, "Merry Wives of Windsor," iv. 2.*

Stilling (*John Henry*), surnamed *Jung*, the mystic or pietist; called by Carlyle the German *Dominie Sampson;* "awkward, honest, irascible, in old-fashioned clothes and bag-wig." A real character. (1740-1817.)

Stilo No'vo. New-fangled notions. When the calendar was reformed by Pope Gregory XIII. (1582), letters used to be dated *stilo novo*, which grew in time to be a cant phrase for any innovation.

> And so I leave you to your stilo novo.
> *Beaumont and Fletcher.*

Stimulants.

Bonaparte took snuff when he wished to stimulate his intellect.

The Rev. William Bull, the Nonconformist minister and scholar, was an inveterate smoker.

Lord Byron took gin-and-water.

Lord Erskine took large doses of opium.

Hobbes drank cold water.

Newton smoked.

Pope drank strong coffee.

Wedderburne (the first lord Ashburton) placed a blister on his chest when he had to make a great speech.—*Dr. Paris, "Pharmacologia."*

Stink'omalee'. So Theodore Hook called University College, London. The fun of the sobriquet is this: The buildings stand on the site of a large rubbish store or sort of refuse field, into which was cast pot-sherds, and all sorts of sweepings. About the same time the question respecting Trincomalee in Ceylon was in agitation, so the wit spun the two ideas together, and produced the word in question, which was the more readily accepted as the non-religious education of the new college, and its rivalry with Oxford and Cambridge, gave for a time very great offence to the High Church and State party.

Stip'ulate (3 syl.). The word is generally given from the Latin *stipula* (a straw), and it is said that a straw was given to the purchaser in sign of a real delivery. Isidor (v. 24) asserts that the two contracting parties broke a straw between them, each taking a moiety, that, by rejoining the parts, they might prove their right to the bargain. With all deference to the bishop of Seville, his "fact" seems to belong to limbo-lore. All bargains among the Romans were made by asking a question and replying to it. One said, *An stipem vis?* the other replied, *Stipem volo* ("Do you require money?" "I do"); the next question and answer were, *An dabis? Dabo* ("Will you give it?" "I will"); the third question was to the surety, *An spondes?* to which he replied *Spondeo* ("Will you be security?" "I will"); and the bargain was made. So that stipulate is compounded of *stips-volo* (*stip'-ulo*), and the tale about breaking the straws seems to be concocted to bolster up a wrong etymology.

Stir-up Sunday. The last Sunday in Trinity. A school-boy's term taken from the two first words of the collect. Being only four weeks before Christmas, it announces the near approach of the winter holidays.

Stirrup Cup. A "parting cup," given in the Highlands to guests on leaving, when their feet are in the stirrups. In the North of the Highlands called "cup at the door." (*See* COFFER.)

> Lord Marmion's bugles blew to horse;
> Then came the stirrup cup in course;
> Between the baron and his host
> No point of courtesy was lost.
> *Sir Walter Scott, "Marmion," i. 31.*

Stirrup Oil. A beating; a mere variety of "strap oil" (*q.v.*). The French *De l'huile de cotret* (faggot or stick oil).

Stiver. *Not a stiver.* Not a penny. The stiver was a Dutch coin, equal to about a halfpenny.

Stock. From the verb to *stick* (to fasten, make firm, fix).

Live stock. The fixed capital of a farm.

Stock in trade. The fixed capital.

The village stocks, in which the feet are stuck or fastened.

A gun stock, in which the gun is stuck or made fast.

Stocks. Money set fast in the funds. (*See* Trench on the "Study of Words.")

It is on the stocks. It is in hand but

not yet finished. The stocks is the frame in which a ship is placed while building, and so long as it is in hand it is said to be or to lie in the stocks.

Stock-dove. The wild pigeon; so called because it was once considered the *stock* or parent of the domestic pigeon.

Stocking. (*See* BLUE STOCKING.)

Stockwell Ghost. A supposed ghost that haunted the village of Stockwell, near London, in 1772. The real source of the strange noises was Anne Robinson, a servant girl. (*See* COCK LANE GHOST.)

Sto'ics. *Founder of the Stoic school.* Zeno of Athens. These philosophers were so called because Zeno used to give his lectures in the *Stoa Pœcilē* of Athens. (Greek, *stoa*, a porch.)

Epicte'tus was the founder of the New Stoic school.

> The ancient Stoics in their porch
> With fierce dispute maintained their church,
> Beat out their brains in fight and study
> To prove that virtue is a body,
> That bonum is an animal,
> Made good with stout polemic bawl.
> *Butler*, "*Hudibras*," ii. 2.

Stolen Things are Sweet. A sop filched from the dripping-pan, fruit procured by stealth, and game illicitly taken, have the charm of dexterity to make them the more palatable. Solomon says, "Stolen waters are sweet, and bread eaten in secret [*i.e.*, by stealth] is pleasant."

> From busie cooks we love to steal a bit
> Behind their backs, and that in corners eat;
> Nor need we here the reason why entreat;
> All know the proverb, "Stolen bread is sweet."
> "*History of Joseph*," n. d.

Stomach. Appetite: "He who hath no stomach for this fight."—"*Henry V.*," iv. 3.

Appetite for honours, &c., or ambition: "Wolsey was a man of an unbounded stomach."—"*Henry VIII.*," iv. 2.

Appetite or inclination: "Let me praise you while I have the stomach."—"*Merchant of Venice*," iii. 5.

Stomach. To swallow, to accept with appetite, to digest.

To stomach an insult. To swallow it and not resent it.

> If you must believe, stomach not all.—"*Anthony and Cleopatra*," iii. 4.

Stomach, meaning "wrath," and the verb "to be angry," is the Latin *stom'achus, stomacha'ri.*

> Peli'dæ stomachum cedĕrĕ nescii.—*Horace.*
> The stomach [wrath] of relentless Achilles.
> Stomachabatur si quid asperius dixerim.—*Cicero.*
> His stomach rose if I spoke sharper than usual.

The fourth stomach of ruminating animals is called the *aboma'sus* or aboma'sum (from *ab-oma'sum*).

Stone (1 syl.). The sacred stone of the Caa'ba (*q.v.*) is, according to Arab tradition, the guardian angel of Paradise turned into stone. When first built by Abraham into the wall of the shrine it was clear as crystal, but it has become black from being kissed by the sinful lips of man.

Stones. After the Moslem pilgrim has made his seven processions round the Caaba, he repairs to Mount Arafat, and before sunrise enters the valley of Mena, where he throws seven stones at each of three pillars, in imitation of Abraham and Adam, who thus drove away the devil when he disturbed their devotions.

Standing Stones. The most celebrated groups are those of Stonehenge, Avebury in Wiltshire, Stennis in the Orkneys, and Carnac in Brittany.

The Standing Stones of Stenn'is, in the Orkneys, resemble Stonehenge, and, says Sir W. Scott, furnish an irresistible refutation of the opinion that these circles are Druidical. There is every reason to believe that the custom was prevalent in Scandinavia, as well as in Gaul and Britain, and as common to the mythology of Odin as to Druidism. They were places of public assembly, and in the Eyrbiggia Saga is described the manner of setting apart the Helga Feli (*Holy Rocks*) by the pontiff Thorolf for solemn meetings.

The Stones of Stennis. One of the group called the "Stone of Odin" has an oval hole large enough to admit a man's hand. This stone, till the middle of last century, was the site of marriage vows and other solemn contracts, and he who violated a vow "made to Odin" was accounted infamous. Children passed through the hole were charmed against palsy.

¶ *Stones fallen down from Jupiter.* Anaxag'oras mentions a stone that fell from Jupiter in Thrace, a description of which is given by Pliny. The Ephesians asserted that their image of Diana came from Jupiter. The stone at Emessa, in

Syria, worshipped as a symbol of the sun, was a similar meteorite. At Aby'dos and Potidæ'a similar stones were preserved. At Corinth was one venerated as Zeus. At Cyprus was one dedicated to Venus, a description of which is given by Tacitus and Maximus Tyr'ius. Hero'dian describes a similar stone in Syria. The famous Caa'ba stone at Mecca is a similar meteor. Livy recounts three falls of stones. On November 27, 1492, just as Maximilian was on the point of engaging the French army near Ensisheim, a mass weighing 270 lbs. fell between the combatants; part of this mass is now in the British Museum. In June, 1866, at Knyahinya, a village of Hungary, a shower of stones fell, the largest of which weighs above 5 cwt.; it was broken in the fall into two pieces, both of which are now in the Imperial Collection at Vienna. On December 13, 1795, in the village of Thwing, Yorkshire, an aërolite fell weighing 56 lbs., now in the British Museum. On September 10, 1813, at Adare, in Limerick, fell a similar stone, weighing 17 lbs., now in the Oxford Museum. On May 1, 1860, in Guernsey County, Ohio, more than thirty stones were picked up within a space of ten miles by three; the largest weighed 103 lbs.—*Kesselmeyer and Dr. Otto Buchner*, "*The Times*," Nov. 14, 1866.

¶ *You have stones in your mouth.* Said to a person who stutters or speaks very indistinctly. The allusion is to Demosthenës, who cured himself of stuttering by putting pebbles in his mouth and declaiming on the sea-shore.

> The orator who once
> Did fill his mouth with pebble stones
> When he harangued.
> *Butler*, "*Hudibras*," i. 1.

Precious stones. Said to be dew-drops condensed and hardened by the sun.

Stone Blind. Wholly blind.

Stone Cold. Cold as a stone.

Stone Dead. Dead as a stone

Stone Still. Perfectly still; with no more motion than a stone.

> I will not struggle; I will stand stone still.
> *Shakespeare*, "*King John*," iv. 1.

Stone of the Broken Treaty. Limerick. About a century and a half ago England made a solemn compact with Ireland. Ireland promised fealty, and England promised to guarantee to the Irish people civil and religious equality. When the crisis was over England handed Ireland over to a faction that has ever since bred strife and disunion.—*Address of the Corporation of Limerick to Mr. Bright* (1868).

> The "stone of the broken treaty" is there, and from early in the morning till late at night groups gather round it, and foster the tradition of their national wrongs.—*The Times.*

Stone of Stumbling. This was much more significant among the Jews than it is with ourselves. One of the Pharisaic sects, called *Nikfi* or "Dashers," used to walk abroad without lifting their feet from the ground. They were for ever "dashing their feet against the stones" and "stumbling" on their way.

Stone of Tongues. This was a stone given to Otnit king of Lombardy, by his father dwarf Elberich, and had the virtue, when put into a person's mouth, of enabling him to speak perfectly any foreign language.—"*The Heldenbuch.*"

Stonebrash. A name given in Wiltshire to the subsoil of the north-western border, consisting of a reddish calcareous loam, mingled with flat stones.

Stonehenge, says Geoffrey of Monmouth, was erected by Merlin (the magician) to perpetuate the treachery of Hengist, who desired a friendly meeting with Vortigern, but fell upon him and his 400 attendants, putting them all to the sword. Aurelius Ambrosius asked Merlin to recommend a sensible memento of this event, and Merlin told the king to transplant the "Giant's Dance" from the mountain of Killaraus, in Ireland. These stones had been brought by the giants from Africa as baths, and all possessed medicinal qualities. Merlin transplanted them by magic. This tale owes its birth to the word "stan-hengist," which means *uplifted stones*, but "hengist" suggested the name of the traditional hero.

N.B. This is no place to enter into the history and mystery of Stonehenge, but it is pretty certain that it was no *Druid temple*, but a Saxon ring for parliamentary and coronation purposes. It was certainly erected after the Romans left the island, for Roman pottery and coins have been found under several of the stones, and the stones are fitted with mortice and tenon, an art unknown in Britain till it was taught by the Romans. A "Guide Book" is sold to visitors, which affects

to prove that Stonehenge was built by the antediluvians, and that the fallen stones were thrown down by the subsiding waters of the flood. In a "Dictionary of Fable" such a suggestion may find standing-room. (See STONE, *The Standing Stones of Stennis.*)

Stonehenge, once thought a temple, you have found
A throne where kings, our earthly gods, were crowned,
When by their wondering subjects they were seen.
Dryden, "Epistles," ii.

Stonewall Jackson. Thomas J. Jackson, one of the Confederate generals in the American war. The name arose thus: General Bee, of South Caroli'na, observing his men waver, exclaimed, "Look at Jackson's men; they stand like a stone wall!" (1826-1863.)

Stony Arabia. A mistranslation of *Arabia Petræa*, where Petræa is supposed to be an adjective formed from the Greek *petros* (a stone), and not, as it really is, from the city of Petra, the capital of the Nabathæans. This city was called *Thamud* (rock-built). (*See* YEMEN.)

Stool of Repentance. A low stool placed in front of the pulpit in Scotland, on which persons who had incurred an ecclesiastical censure were placed during divine service. When the service was over the "penitent" had to stand on the stool and receive the minister's rebuke. Even in the present century this method of rebuke has been repeated.

Colonel Knox...tried to take advantage of a merely formal proceeding to set Mr. Gladstone on the stool of repentance.—*The Times.*

Stops. Organs have no fixed number of stops; some have sixty or more, and others much fewer. A stop is a collection of pipes similar in tone and quality, running through the whole or part of an organ. They may be divided into Mouth-pipes and Reed-pipes, according to structure, or into (1) Metallic, (2) Reed, (3) Wood, (4) Mixed or Compound stops, according to material. The following are the chief:—

(a) *Metallic.* Principal (so called because it is the first stop tuned, and is the standard by which the whole organ is regulated), the open diapason, dulciana, the 12th, 15th, tierce or 17th, larigot or 19th, 22nd, 26th, 29th, 33rd, &c. (being respectively 12, 15, 17, &c., notes above the open diapason).

(b) *Reed* (metal reed pipes). Bassoon, cremona, hautboy or oboe, trumpet, vox-humana (all in unison with the open diapason), clarion (an octave above unison with principal).

(c) *Wood.* Stopt diapason, double diapason.

(d) *Compound* or *Mixed.* Flute (in unison with the principal), cornet, mixture or furniture, sesquialta (above the 15th).

Grand organs have, in addition to the above, from one and a half to two octaves of pedals.

Stordila'no (in "Orlando Furioso"). King of Grana'da, one of the leaders of the Moorish army.

Store (1 syl.). *Store is no sore.* Things stored up for future use are no evil. Sore means grief as well as wound, our *sorrow.*

Stork, a sacred bird, according to the Swedish legend received its name from flying round the cross of the crucified Redeemer, crying *Styrka! styrka!* (Strengthen! strengthen!) This certainly is a marvellous tradition, seeing the stork has no voice at all.

Storks are the sworn foes of snakes. Hence the veneration in which they are held. They are also excellent scavengers.

'Twill profit when the stork, sworn foe of snakes,
Returns, to show compassion to thy plants.
Philips, "Cyder," bk. i.

Storms. The inhabitants of Comacchio, a town in Central Italy between the two branches of the Po, rejoice in storms because then the fish are driven into their marshes.

Whose townsmen loathe the lazy calm's repose,
And pray that stormy waves may lash the beach.
Rose's "Orlando Furioso," iii. 41.

Cape of Storms. So Bartholomew Diaz named the south cape of Africa in 1486, but king John II. changed it into the *Cape of Good Hope.*

Storm in a Teapot. A mighty to-do about a trifle. "A storm in a puddle."

Stornello Verses are those in which certain words are harped on and turned about and about. They are common among the Tuscan peasants. The word is from *torna'rë* (to return).

I'll tell him the *white*, and the *green*, and the *red*,
Mean our country has flung the vile yoke from her head;
I'll tell him the *green*, and the *red*, and the *white*,
Would look well by his side, as a sword-knot so bright;
I'll tell him the *red*, and the *white*, and the *green*,
Is the prize that we play for, a prize we will win.
Notes and Queries.

Stor'thing (pron. *stor-ting*). The Norwegian Parliament, elected every three years (Norse, *stor*, great; *thing*, court).

Stowe (1 syl.). *The fair majestic paradise of Stowe* (Thomson, "Autumn"). The principal seat of the duke of Buckingham.

Stowe Nine Churches (*a hamlet of Stowe, Northamptonshire*). The tradition is that the people of this hamlet wished to build a church, and made nine ineffectual efforts to do so, for every time the church was finished the devil came by night and knocked it down again.

Stra'bo (*Walafridus*). A German monk. (807-849.)

Stradiva'rius (*Antonio*). A famous violin-maker, born at Cremo'na. Some of his instruments have fetched £400. (1760-1728.) *See* CREMONAS.

Strain (1 syl.). *To strain courtesy.* To stand upon ceremony. Here strain is to stretch, as parchment is strained on a drum-head. When strain means to filter, the idea is pressing or squeezing through a canvas or woollen bag.

Strain at a gnat and swallow a camel. To make much fuss about little peccadillos, but commit offences of real magnitude. "Strain at" is *strain out* or *off* (Greek, *di-ulizo*). The allusion is to the practice of filtering wine for fear of swallowing an insect, which was "unclean." Tyndale has "strain out" in his version. Our expression "strain at" is a corruption of *strain-ut*, "ut" being the Saxon form of out, retained in the words *ut-most, utter, uttermost*, &c.

The quality of mercy is not strained ("Merchant of Venice," iv. 1)—constrained or forced, but cometh down freely as the rain, which is God's gift.

Stral'enheim (*Count of*). A feudal baron who hunted Werner like a partridge, in order to obtain his inheritance. Ulric, Werner's son, saved him from the Oder, but subsequently murdered him.—*Byron*, "*Werner*."

Strand (*London*). The bank of the Thames (Saxon for a beach or shore); whence *stranded*, run ashore or grounded.

Strange (1 syl.). Latin, *extra* (without); whence *extra'neus* (one without); old French, *estrange;* Italian, *strano*, &c. Stranger, therefore, is *extra'neus*, one without.

Strangers Sacrificed. It is said that Busi'ris, king of Egypt, sacrificed to his gods all strangers that set foot on his territories. Diomed, king of Thrace, gave strangers to his horses for food. (*See* DIOMEDES.)

> Oh fly, or here with strangers' blood imbrued
> Busiris' altars thou shalt find renewed;
> Amidst his slaughtered guests his altars stood
> Obscene with gore, and baked with human blood.
> *Camoens*, "*Lusiad*," bk. ii.

Strap (*Hugh*). The noble, generous, and disinterested adherent of Roderick Random, whose faithful services and unselfish attachment met a contemptible reward from the heartless libertine.—*Smollett*, "*Roderick Random.*"

Strap Oil. A beating. This is a corruption of strap 'eil, where *'eil* is the German *theil* (a dole). The play is palpable. The "April fool" asks for a pennyworth of strap 'eil, that is a dole or portion of the strap.

Strappa'do. A military punishment formerly practised; it consisted of pulling an offender to a beam and then letting him down suddenly; by this means a limb was not unfrequently dislocated. (Italian, *strappa'rē*, to pull.)

> Were I at the strappado or the rack, I'd give no man a reason on compulsion.—*Shakespeare*, "*1 Henry IV.*," ii. 4.

Strat'agem means generalship (Latin, *strate'gus*, a general; Greek, *stratos-ago*, to lead an army).

Straw. Servants wishing to be hired used to go into the market-place of Carlisle (Carel) with a straw in their mouth. (*See* MOP.)

> At Carel I stuid wi' a strae i' my mouth,
> The weyves com roun' me in custers;
> "What weage dus te ax, canny lad?" says yen..
> *Anderson*, "*Cumberland Ballads.*"

In the straw. Être en couche. The phrase arises from the custom, in paved streets, of strewing straw before the house, to muffle the noise of vehicles. The Dutch of Haarlem and Enckhuysen expose on these occasions a pin-cushion at the street-door. If the babe is a boy the pin-cushion has a red fringe, if a girl a white one.

She wears a straw in her ear. She is looking out for another husband. This is a French expression, and refers to the ancient custom of placing a straw between the ears of horses for sale.

To carry off the straw (Enlever la paille). To bear off the belle. The pun is be-

tween "pal," a slang word for a favourite, and "paille," straw. The French *palot* means a "pal." Thus Gervais says—

Mais, oncore un coup, man palot,
"*Le Coup d'Œil Purin*," p. 64.

To throw straws against the wind. To contend uselessly and feebly against what is irresistible; to sweep back the Atlantic with a besom.

I have a straw to break with you. I am displeased with you; I have a reproof to give you. In feudal times possession of a fief was conveyed by giving a straw to the new tenant. If the tenant misconducted himself, the lord dispossessed him by going to the threshold of his door and breaking a straw, saying as he did so, "As I break this straw, so break I the contract made between us." In allusion to this custom, it is said in "Reynard the Fox"—"The kinge toke up a straw fro' the ground, and pardoned and forguf the Foxe," on condition that the Fox showed king Lion where the treasures where hid (ch. v.).

Strawberry means the straying plant that bears berries (Saxon, *streowberie*); so called from its runners, which stray from the parent plant in all directions.

Strawberry Preachers. So Latimer called the non-resident country clergy, because they *strayed* from their parishes, to which they returned only once a year. (Saxon, *streowan*, to stray.)

Streph'on. The shepherd in Sir Philip Sidney's "Arcadia," who pays his court to the beautiful Ura'nia. Strephon, like Romeo, is a stock name for a lover.

Stretch'er. An exaggeration; a statement stretched out beyond the strict truth.

Strike (1 syl.). *Strike, but hear me!* So said Themis'toclës with wonderful self-possession to Eurybi'adës the Spartan general. The tale told by Plutarch is this:—Themistoclës strongly opposed the proposal of Eurybiadës to quit the bay of Sal'amis. The hot-headed Spartan insultingly remarked that "those who in the public games rise up before the proper signal are scourged." "True," said Themistoclës, "but those who lag behind win no laurels." On this, Eurybiadës lifted up his staff to strike him, when Themistoclës earnestly but proudly exclaimed, "Strike, but hear me!"

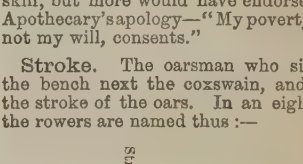
To strike hands upon a bargain or *strike a bargain.* To confirm it by shaking or striking hands.

Strike Sail. To acknowledge oneself beaten; to eat umble pie. A maritime expression. When a ship in fight, or on meeting another ship, let's down her top-sails at least half-mast high, she is said to *strike*, meaning that she submits or pays respect to the other.

Now Margaret
Must strike her sail, and learn awhile to serve
When kings command.
Shakespeare, "3 *Henry VI.*," iii. 3.

String. *Always harping on one string.* Always talking on one subject; always repeating the same thing. The allusion is to the ancient harpers: some like Paganini played on one string to show their skill, but more would have endorsed the Apothecary's apology—"My poverty, and not my will, consents."

Stroke. The oarsman who sits on the bench next the coxswain, and sets the stroke of the oars. In an eight-oar the rowers are named thus:—



Strong-back. One of Fortunio's servants. He was so strong he could carry any weight upon his back without difficulty.—"*Grimm's Goblins*" (*Fortunio*).

Strong-bow. Richard de Clare, earl of Strigul. Justice of Ireland. (*-1176.)

Stron'tian. This mineral receives its name from Stontian, in Argyleshire, where it was discovered by Dr. Hope in 1792.

Struld'brugs. Persons who never die; the miserable inhabitants of Luggnagg.—*Swift*, "*Gulliver's Travels.*"

Stuart. So called from Walter, lord high steward of Scotland, who married Marjory, daughter of Robert Bruce. Walter was the sixth of his family who had enjoyed the office of lord high

steward, and the family was usually called the Steward family. This Walter Steward and Marjory were the ancestors of the long line of Scotch Stuarts.—*Sir Walter Scott, "Tales of a Grandfather,"* xv.

Stub'ble Geese, called in Devonshire *Arish Geese.* The geese turned into the stubble-fields or arrishers, to pick up the corn left after harvest. (*See* EARING.)

Stuck Pig. *To stare like a stuck pig.* A simile founded on actual observation. Of course the *stuck* pig is the pig in the act of being killed.

Stuck Up. An Australian phrase for robbed on the highway. (*See* GONE UP.)

Stuck-up People. Pretentious people; parvenus; nobodies who assume to be somebodies. The allusion is to birds, as the peacock which sticks up its tail, the turkey-cock which sticks up its feathers generally, &c., to add to its "importance," and "awe down" antagonists.

Stuff Gown. An outer barrister, or one without the bar. (*See* BARRISTER.)

Stump Orator (in America). A person who harangues the people from the stump of a tree or other chance elevation; a mob orator.

Stump Up. Pay your reckoning; pay what is due. Ready money is called stumpy or stumps. An Americanism, meaning money paid down on the spot—*i.e.*, on the stump of a tree. (*See* NAIL.)

Stumped Out. Outwitted; put down. A term borrowed from the game of cricket.

Stumps. *To stir one's stumps.* To get on faster; to set upon something expeditiously. The stumps properly are wooden legs fastened to stumps or mutilated limbs. (Danish, *stump*, a fragment; German, *stumpf*, shortened.)

> This makes him stirre his stumps.
> "*The Two Lancashire Lovers*" (1640).

Stupid Boy. St. Thomas Aqui'nas, nicknamed the Dumb Ox by his schoolfellows. (1224-1274.)

Styg'ian (3 syl.). Infernal; pertaining to Styx, the fabled river of hell.

> At that so sudden blaze the Stygian throng
> Bent their aspect.
> *Milton, "Paradise Lost"*

Style (1 syl.) is from the Latin *stylus*, an iron pencil for writing on waxen tablets, &c. The characteristic of a person's writing is called his style. Metaphorically it is applied to composition and speech. Good writing is *stylish*, and metaphorically smartness of dress and deportment is so called.

Styles. *Tom Styles* or *John a Styles*, connected with *John o'Noakes* in actions of ejectment. These mythical gentlemen, like John Doe and Richard Roe, are no longer employed.

> And, like blind Fortune, with a sleight
> Convey men's interest and right
> From Stiles's pocket into Nokes's.
> *Butler, "Hudibras,"* iii. 3.

Styli'tes or *Pillar Saints.* By far the most celebrated are Simeon the Stylite of Syria, and Daniel the Stylite of Constantinople. Simeon spent thirty-seven years on different pillars, each loftier and narrower than the preceding. The last was sixty-six feet high. He died in 460, aged seventy-two. Daniel lived thirty-three years on a pillar, and was not unfrequently nearly blown from it by the storms from Thrace. He died in 494. Tennyson has a poem on Simeon Stylites.

> I, Simeon of the Pillar by surname,
> Stylites among men—I, Simeon,
> The watcher on the column till the end.
> *Tennyson.*

Sty'lus and Wax Tablets. Emblems of the Muse Calli'opē.

Styx. The river of Hate, called by Milton "abhorrëd Styx, the flood of burning hate" ("Paradise Lost," ii.). It was said to flow nine times round the infernal regions. (Greek, *stug'eo*, to hate.)

> The Thames reminded him of Styx.—*M. Taine.*

Styx, the dread oath of gods.

> For by the black infernal Styx I swear
> (That dreadful oath which binds the Thunderer)
> 'Tis fixed! *Pope, "Thebais of Statius," L.*

Suav'iter in Modo (*Latin*). An inoffensive manner of doing what is to be done. *Suaviter in modo, fortiter in re*, doing what is to be done with unflinching firmness, but in the most inoffensive manner possible.

Sub Hasta. By auction. When an auction took place among the Romans, it was customary to stick a spear in the ground to give notice of it to the public. In London we hang from the first-floor window a strip of bed-room carpet.

Sub Jo'vĕ (*Latin*). Under Jove; in the open air. Jupiter is the deified personification of the upper regions of the air, Juno of the lower regions, Neptune of the waters of the sea, Vesta of the earth, Cerës of the surface soil, Hadës of the invisible or under-world.

Sub-Lapsa'rian, *Supra-Lapsarian.* The *sub*-lapsarian maintains that God devised his scheme of redemption *after* the "lapse" or fall of Adam, when He elected some to salvation and left others to run their course. The *supra*-lapsarian maintains that all this was ordained by God from the foundation of the world, and therefore *before* the "lapse" or fall of Adam.

Sub Rosa. (*See* ROSE.)

Submit means simply "to lower," and the idea usually associated with the word is derived from a custom in gladiatorial sports: When a gladiator acknowledged himself vanquished he lowered (*submitted*) his arms as a sign that he gave in; it then rested with the spectators to let him go or put him to death. If they wished him to live they held their thumbs *down*, if to be put to death they held their thumbs *upwards*.

Subpœ'na is a writ given to a man commanding him to appear in court, to bear witness or give evidence on a certain trial named in the writ. It is so called because the party summoned is bound to appear *sub pœna centum libro'rum* (under a penalty of £100).

Sub'sidy means literally a sediment; that which is on the ground. It is a military term. In battle the Romans drew up their army in three divisions: first, the light-armed troops made the attack, and if repulsed, the pike-men came up to their aid; if these two were beaten back, the swordsmen (*prin'cipes*) advanced; and if they too were defeated, the reserve went forward. These last were called subsidies because they remained *resting on their left knee* till their time of action. Metaphorically money aid is called a subsidy. (Latin, *subsideo*, to subside.)

Subtle Doctor. John Duns Scotus, one of the schoolmen. (1265-1308.)

Subvol'vans or *Subvolva'ni.* The antagonists of the Privolvans in Samuel Butler's satirical poem called "The Elephant in the Moon."

> The gallant Subvolvani rally,
> And from their trenches make a sally.
> Verse 83, &c.

Succes'sion Powder. The poison used by the marquise de Brinvilliers in her poisonings, for the benefit of successors. (*See* POISONERS.)

Succint means undergirded; hence compact, concise. (Latin, *sub-cinctus.*)

Suck the Monkey. Capt. Marryat says that rum is sometimes inserted in cocoa-nuts for the private use of sailors, and as cocoa-nut shells are generally fashioned into the resemblance of a monkey's face, sucking the rum from them is called sucking the monkey. The phrase is extended to other ways of taking spirits surreptitiously, as sucking it from a cask by means of a straw.

Suckle. *To suckle fools and chronicle small beer.* Iago says women are of no use but to nurse children and keep the accounts of the household.—*Shakespeare, "Othello,"* ii. 1.

Sucre. *Manger du sucre.* Applause given by claqueurs to actors is called sucre (*sugar*). French actors and actresses make a regular agreement with the manager for these hired applauders. While inferior artists are obliged to accept a mere murmur of approval, others receive a "salvo of bravos," while those of the highest rôle demand a "furore" or "éclat de rire," according to their line of acting, whether tragedy or comedy. Sometimes the manager is bound to give actors "sugar to eat" in the public journals, and the agreement is that the announcement of their name shall be preceded with the words "celebrated," "admirable," and so on. The following is part of the agreement of a French actor on renewing his engagement (1869):—"que cinquante claqueurs au moins feraient manger du sucre dès l'entrée en scène, et que l'actrice rivale serait privée de cet agrément." (*See* CLAQUE.)

Suds (*Mrs.*). A facetious name for a washwoman or laundress. Of course the allusion is to soap-suds.

To be in the suds—in ill-temper. According to the song, "Ne'er a bit of comfort is upon a washing day," all are put out of gear, and therefore out of temper.

Suffolk. The folk south of Norfolk.

Suffrage means primarily the hough or pastern of a horse, so called because it bends *under* and not over, like the knee-joint. When a horse is lying down and wants to rise on his legs, it is this joint which is brought into action; and when the horse stands on his legs it is these "ancle-joints" which support him. Metaphorically, voters are the pastern joints of a candidate, whereby he is supported.

A *suffragan* is a titular bishop who is appointed to assist a prelate; and in relation to an archbishop all bishops are suffragans. The archbishop is the horse, and the bishops are his pasterns.

Sugar-lip, Hâfiz, the great Persian lyrist. (*-1389.)

Sugared Words. Sweet, flattering words. When sugar was first imported into Europe it was a very great dainty. The coarse, vulgar idea now associated with it is from its being cheap and common.

Sui Gen'eris (*Latin*). Having a distinct character of its own; unlike anything else.

Suit (1 syl.). *To follow suit.* To follow the leader; to do as those do who are taken as your exemplars. The term is from games of cards.

Sul'len. *Squire Sullen and Mrs. Sullen,* in Farquhar's "Beaux' Stratagem."

Sullt (*starvation*). The knife which the goddess Hel (*q.v.*) is accustomed to use when she sits down to eat from her dish Hunger.

Sulpiz'io. Serjeant in the 11th Regiment of the Grand Army of Napoleon. He found a young girl named Maria, after a battle, and the regiment adopted her as their daughter.—*Donizetti, "La Figlia del Reggimento" (an opera).*

Sultan of Persia. Mahmoud Gazni, founder of the Gaznivide dynasty, was the first to assume in Persia the title of Sultan (A.D. 999).

Sultan's Horse.

> Byzantians boast that on the clod
> Where once the sultan's horse hath trod
> Grows neither grass, nor shrub, nor tree.
> *Swift, "Pethox the Great."*

Sulta'na. A beautiful bird with bright blue feathers, and purple beak and legs.

> Some purple-winged Sultana.
> *Moore, "Paradise and the Peri."*

Summer. The second or autumnal summer, said to last thirty days, begins about the time that the sun enters Scorpio (Oct. 23rd). It is variously called—

(1) **St. Martin's summer (L'été de St. Martin). St. Martin's day is the 11th Nov.**

> Expect St. Martin's summer, halcyon days.
> *Shakespeare, "1 Henry VI.," i. 2.*

(2) All Saints' summer (All Saints' is the 1st Nov.), or All Hallowen summer.

> Then followed that beautiful season
> Called by the pious Arcadian peasants the summer of all Saints.
> *Longfellow, "Evangeline."*
>
> Farewell, All Hallowen summer.
> *Shakespeare, "1 Henry VI," i. 2.*

(3) St. Luke's little summer (St. Luke's day is 18th Oct.).

The Summer King. Amadeus of Spain.

Summons. Peter and John de Carvajal, being condemned to death on circumstantial evidence, appealed without success to Ferdinand IV. of Spain. On their way to execution they declared their innocence, and summoned the king to appear before God within thirty days. Ferdinand was quite well on the thirtieth day, but was found dead in his bed next morning. (*See* WISHART.)

Summum Bonum. The chief excellence; the highest attainable good.

Sumpter Horse or Mule. One that carries baggage (Italian, *soma,* a burden). (*See* SOMAGIA.)

Sun. Hebrew, *Elohim* (God); Greek, *helios* (the sun); Breton, *heol;* Latin, *sol;* German, *sonne;* Saxon, *sunne;* our sun. (*See* APOLLO, SURYA, &c.)

Sun. Harris, in his "Hermës," asserts that all nations ascribe to the sun a masculine and the moon a feminine gender. For confutation *see* MOON.

Horses of the Sun.

Arva'kur, Aslo, and Alsvidur.—*Scandinavian mythology.*

Brontë (*thunder*), Eo'os (*day-break*), Ethiops (*flashing*), Ethon (*fiery*), Erythre'os (*red-producers*), Philoge'a (*earth-loving*), Pyr'ois (*fiery*). All of them "breathe fire from their nostrils."—*Greek and Latin mythology.*

The horses of Aurora are Abrax and Pha'eton.

More worship the rising than the setting sun, said Pompey; meaning that more persons pay honour to ascendant than

to fallen greatness. The allusion is, of course, to the Persian fire-worshippers.

Heaven cannot support two suns, nor earth two masters. So said Alexander the Great when Darius (before the battle of Arbe'la) sent to offer terms of peace. Beautifully imitated by Shakespeare :—

Two stars keep not their motion in one sphere;
Nor can one England brook a double reign—
Of Harry Percy and the prince of Wales.
"1 *Henry IV.*," v. 4.

Here lies a she-sun, and a he-moon there (Donne). Epithalamium on the marriage of lady Elizabeth, daughter of James I., with Frederick, elector palatine. It was through this unfortunate princess, called "Queen of Bohemia" and "Queen of Hearts," that the family of Brunswick succeeded to the British throne. Some say that lord Craven married (secretly) the "fair widow."

City of the Sun. Rhodes was so called because the sun was its tutelar deity. The Colossos of Rhodes was consecrated to the sun. On or Heliopolis, Egypt.

Sun and Moon Falling. By the old heralds the arms of royal houses were not emblazoned by colours, but by sun, moon, and stars. Thus instead of or (*gold*) a royal coat has the *sun;* instead of argent (*silver*), the *moon;* instead of the other five heraldic colours, one of the other five ancient planets. In connection with this idea read Matt. xxiv. 29: "Immediately after the tribulation of those days shall the *sun* be darkened, and the *moon* shall not give her light, and the *stars* shall fall from heaven, and the powers of the heavens shall be shaken." (*See* PLANETS.)

Sun-burst. The fanciful name given by the ancient Irish to their national banner.

At once, like a sun-burst, her banner unfurled.
Thomas Moore, "Irish Melodies," No. 6.

Sun-flower. So called, not because it follows the sun, but because it resembles a picture sun. Three or four flowers on one plant will turn as many different ways.

Sun Inn. In compliment to the ill-omened house of York. The Sun Inn, Westminster, is the badge of Richard II.

Sunday Saint. One who observes the ordinances of religion, and goes to church on a Sunday, but is worldly, grasping, indifferent honest, and not "too moral" the following six days.

Sunna or *Sonna.* The Oral Law, of the precepts of Mahomet not contained in the Koran, collected into a volume. Similar to the Jewish Mishna, which is the supplement of the Pentateuch. (Arabic, *sunna*, custom, rule of conduct.)

Sunnites (2 syl.). Orthodox Mahometans, who consider the Sunna or Oral Law as binding as the Koran. They wear *white* turbans. The heterodox Moslems are called Schiites or Shyites (*q.v.*).

Suo Jurë (*Latin*). In one's own right.

Suo Martë (*Latin*). By one's own strength or personal exertions.

Supercil'ious (5 syl.). Having an elevated eyebrow; hence contemptuous, haughty. Shakespeare ("As You Like It") speaks of the "lover sighing like furnace with woeful ballad made to his mistress' eyebrow." It does not mean that the poet writes about the "eyebrow" of his *amie du cœur*," but that his ballad is woebegone because his sweeting is supercilious. Observe the poet does not say *on* but *to* the eyebrow. (Latin, *super-cilium.*)

Supernac'ulum. The very best wine. The word is Latin for "upon the nail," meaning that the wine is so good the drinker leaves only enough in his glass to make a bead on his nail. The French say of first-class wine, "It is fit to make a ruby on the nail" (*faire rubis sur l'ongle*), referring to the residue left which is only sufficient to make a single drop on the nail. Tom Nash says, "After a man has drunk his glass it is usual, in the North, to turn the bottom of the cup upside down, and let a drop fall upon the thumb-nail. If the drop rolls off the drinker is obliged to fill and drink again." Bishop Hall alludes to the same custom: "The duke Tenter-belly . . . . exclaims . . . . 'Let never this goodly-formed goblet of wine go jovially through me;' and then he set it to his mouth, stole it off every drop, save a little remainder, which he was by custom to set upon his thumb-nail and lick off."

'Tis here! the supernaculum! twenty years
Of age, if 'tis a day. *Byron, "Werner," I. 1.*

Supernaculum. Entirely. To drink supernaculum is to leave no heel-taps; to drink so as to leave just enough not

to roll off one's thumb-nail if poured upon it, but only to remain there as a wine-bead.

This is after the fashion of Switzerland. Clear off, neat, supernaculum.—*Rabelais, "Gargantua and Pantagruel,"* bk. i. 5.

Their jests were supernaculum.
I snatched the rubies from each thumb,
And in this crystal have them here.
Perhaps you'll like it more than beer.
King, "Orpheus and Eurydice."

Superstition. That which survives when its companions are dead (Latin, *supersto*). Those who escaped in battle were called *superstites*. Superstition is that religion which remains when real religion is dead; that fear and awe and worship paid to the religious impression which survives in the mind, when correct notions of Deity no longer exist.

Supplica'tion. This word has greatly changed its original meaning. The Romans used it for a thanksgiving after a signal victory—*Livy*, iii. 63. (His rebus gestis, supplicatio a senatu decreta est—Cæsar, "Bell. Gall., ii.) The word means the act of folding the knees (*sub-plico*). We now use the word for begging or entreating something.

Surface (*Sir Oliver*). The rich uncle of Joseph and Charles Surface.—*Sheridan, "School for Scandal."*

Charles Surface. A reformed scapegrace, after having "sowed his wild oats." He was the accepted lover of Maria, the rich ward of Sir Peter Teazle. His evil was all on the surface.—*Sheridan, "School for Scandal."*

Joseph Surface. The elder brother of the above, a sentimental knave, artful and malicious, but so plausible in speech and manner as to pass among his acquaintances for a "youthful miracle of prudence, good sense, and benevolence." His good was all on the surface.—*Sheridan, "School for Scandal."*

Surgeon is the Greek form of the Latin word manufacturer. The former is *cheir-ergein* (to work with the hand), and the latter *manu-facere* (to do or make with the hand).

Surlyboy. Yellow hair (Irish, *surley buie*).

Sur'name (2 syl.). The over-name; either the name written over the Christian name, or given over and above it; an additional name. For a long time persons had no family name, but only one and that a personal name. Surnames are not traced further back than the latter part of the tenth century.

Sur'plice (2 syl.). Over the fur-robe (Latin, *super-pellicium*). The clerical robe worn over the bachelor's ordinary dress, which was anciently made of sheep-skin. The ancient Celts and Germans also wore a garment occasionally over their fur-skins.

Surrey. Saxon, *Suth-rea* (south of the river—*i.e.*, the Thames), or *Suth-ric* (south kingdom).

Saddle White Surrey for the field tomorrow (Shakespeare, "Richard III.)." Surrey is the Syrian horse, as Roan Barbary in "Richard II." is the Barbary horse or barb.

Surt. The guardian of Muspelheim, who keeps watch day and night with a flaming sword. At the end of the world he will hurl fire from his hand and burn up both heaven and earth.—*Scandinavian mythology.*

Surtur. The giant who is to set the world on fire at the great consummation. —*Scandinavian mythology.*

Su'rya. The sun-god of Hindu mythology. His chariot is drawn by seven horses, and his charioteer is Arun'a (god of the dawn).

Susan (*St.*). The patron saint who saves from infamy and reproach. This is from her fiery trial recorded in the tale of Susannah and the Elders.

Susan'nah, the wife of Joiachim, being accused of adultery, was condemned to death by the Jewish elders; but Daniel proved her innocence, and turned the tables on her accusers, who were put to death instead.—*The Apocrypha.*

Sussex. The territory of the South-Saxons (*Suth-Seaxe*).

Sutor. *Ne sutor*, &c. (*See* COBBLER.)
Make wigs. (*See* WIGS.)
St. Peter is all very well at Rome.
Stick to the cow. Boswell, one night sitting in the pit of Covent-garden Theatre with his friend Dr Blair, gave an extempore imitation of a cow, which the house applauded. He then ventured another imitation, but failed, whereupon the doctor advised him in future to "stick to the cow."

Suttee (*Indian*). A pure and model wife (Sanskrit, *sati*, chaste, pure); a widow who immolates herself on the funeral pile of her deceased husband.

Sval'in. The dashboard placed by the gods before the sun-car, to prevent the earth from being burnt up. The word means "cooling."—*Scandinavian mythology.*

Swaddler. A contemptuous synonym for Protestant used by the Roman Catholics. Cardinal Cullen, in 1869, gave notice that he would deprive of the sacraments all parents who sent their children to be taught in mixed Model Schools, where they were associated with "Presbyterians, Socinians, Arians, and Swaddlers." (See *Times*, Sept. 4, 1869.)

The origin of the term is as follows:—"It happened that Cennick, preaching on Christmas-day, took for his text these words from St. Luke's Gospel: 'And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes lying in a manger.' A Catholic who was present, and to whom the language of Scripture was a novelty, thought this so ridiculous that he called the preacher a swaddler in derision, and this unmeaning word became the nickname of the Methodists, and had all the effect of the most opprobious appellation."—*Southey*, "*Life of Wesley*," ii. 153.

Swainmote. (*See* SWANIMOTE.)

Swallow. According to Scandinavian tradition, this bird hovered over the cross of our Lord, crying "Svala! svala!" (Console! console!) whence it was called *svalow* (the bird of consolation). (*See* STORK.)

The Swallow is said to bring home from the sea-shore a stone that gives sight to her fledglings.

Seeking with eager eyes that wondrous stone which the swallow
Brings from the shore of the sea to restore the sight of its fledglings.
Longfellow, "*Evangeline*," pt. i.

It is lucky for a swallow to build about one's house. This is a Roman superstition. Ælian says that the swallow was sacred to the Pena'tës or household gods, and therefore to injure one would be to bring wrath upon your own house.

Swallow-wort. A corruption of sallow-wort. So the celandine is called, from the dark yellow juice which exudes freely from its stems and roots on being broken.

Swan. Fionnua'la, daughter of Lir, was transformed into a swan, and condemned to wander for many hundred years over the lakes and rivers of Ireland till the introduction of Christianity into that island. T. Moore has a poem entitled "The Song of Fionnuala."—"*Irish Melodies*," No. 11.

The male swan is called a *Cob*; the female, a *Pen*.

Swan. Erman says of the *Cygnus olor*, "This bird, when wounded, pours forth its last breath in notes most beautifully clear and loud."—"*Travels in Siberia*," translated by Cooley, vol. ii.

Emily says, "I will play the swan, and die in music."—"*Othello*," v. 2.

"What is that, mother?" "The swan, my love.
He is floating down to his native grove.
Death darkens his eyes and unplumes his wings,
Yet the sweetest song is the last he sings.
Live so, my son, that when death shall come,
Swan-like and sweet, it may waft thee home.
Dr. G. Doane.

Swan. Mr. Nicol says of the *Cygnus mu'sicus* that its note resembles the tones of a violin, though somewhat higher. Each note occurs after a long interval. The music presages a thaw in Iceland, and hence one of its great charms.

The Swan of Avon or *Sweet Swan of Avon.* Shakespeare is so called by Ben Jonson because his home was on the Avon. (1564-1616.)

The Swan of Cambray. Fénelon, archbishop of Cambray, and author of "Telemachus." (1651-1715.)

The Swan of Mantua or *The Mantuan Swan.* Virgil, who was born at Mantua. (B.C. 70-29.)

The Swan of Padua. Count Francesco Algarotti. (1712-1764.)

The Swan of Meander. Homer, who lived on the banks of the Meander, in Asia Minor. (Fl. B.C. 950.)

Swan, a public-house sign, like the peacock and pheasant, was an emblem of the parade of chivalry. Every knight chose one of these birds, which was associated with God, the Virgin, and his lady-love in his oath. Hence their use as public-house signs.

A black swan. A curiosity, a *rara avis.* The expression is borrowed from the well-known verse—"Rara avis in terris, nigroque simillima cygno.

What! is it my *rara avis*, my black swan?—*Sir Walter Scott*, "*The Antiquary*."

The White Swan, a public-house sign, is in compliment to Anne of Cleves, descended from the Knight of the Swan.

Swan. A nickname for a blackamoor. (*See* LUCUS A NON LUCENDO.)

> Ethiopem voca'mus cygnum.
> *Juvenal*, viii. 32.

Swan with Two Necks. A corruption of "Swan with Two Nicks." The Vintners' Company mark their swans with two nicks cut in the beak, and nothing can be a more appropriate sign for a tavern than the Vintners' emblem.

N.B. Royal swans are marked with five nicks—two lengthwise, and three across the bill.

Swan-Hopping. A corruption of Swan Upping—that is, taking the swans up the river Thames for the purpose of marking them. (*See above.*)

Swan'imote. A court held thrice a year before forest verderers by the steward of the court; so called because the swans or swains were the jurymen. (*Swans, swains,* or *sweins,* freeholders; Saxon, *swan* or *swein*, a herdsman, shepherd, youth; our *swain.*)

*** This court was incident to a forest, as the court of pie-powder or piepoudre to a fair.

Swarga. The paradise of Indra, and also of certain deified mortals, who rest there under the shade of the five wonderful trees, drink the nectar of immortality called Am'rita, and dance with the heavenly nymphs.

Swash-buckler. A ruffian; a swaggerer. "From swashing," says Fuller, "and making a noise on the buckler." The sword-players used to "swash" or tap their shield, as fencers tap their foot upon the ground when they attack.—"*Worthies of England*" (A.D. 1662). (*See* SWINGE-BUCKLER.)

> A bravo, a swash-buckler, one that for money and good cheere will follow any man to defend him; but if any danger come, he runs away the first, and leaves him in the lurch.—*Florio.*

Swear now means to take an oath, but the primitive sense is merely to *aver* or *affirm;* when to affirm on oath was meant the word *oath* was appended, as "I swear by oath." Shakespeare uses the word scores of times in its primitive sense; thus Othello says of Desdemona—

> She swore, in faith, 'twas strange, 'twas pitiful.
> "*Othello*" i. 3.

Swear by my sword ("Hamlet," i. 5) —that is, "by the cross on the hilt of my sword." Again in "Winter's Tale," "Swear by this sword thou wilt perform my bidding" (ii. 3). Holinshed says, "Warwick kisses the cross of king Edward's sword, as it were a vow to his promise;" and Decker says, "He has sworn to me on the cross of his pure Tole'do ("Old Fortunatus").

Sweat. *To sweat a client.* To make him bleed; to fleece him.

To sweat coin. To subtract part of the silver or gold by friction, but not to such an amount as to render the coin useless as a legal tender. The French use *suer* in the same sense, as *Suer son argent,* to sweat his money by usury. "Vous faites suer le bonhomme—tel est votre dire quand vous le pillez."—"*Harangue du Capitaine la Carbonnade*" (1615).

Sweating Sickness appeared in England about a century and a half after the *Black Death* (1485). It broke out amongst the soldiers of Richmond's army, after the battle of Bosworth Field, and lasted five weeks. It was a violent inflammatory fever, without boils or ulcers. Between 1485 and 1529 there were five outbreaks of this pest in England, the first four being confined to *English* people in England or France; the fifth spread over Germany, Turkey, and Austria.

Swedenbor'gians, called by themselves "the New Jerusalem Church" (*Rev.* xxi. 2). Believers in the doctrines taught by Emanuel Swedenborg (1688-1772). Their views of salvation, inspiration of Scripture, and a future state, differ widely from those of other Christians, and as to the Trinity, they believe it to be centred in the person of Jesus Christ (*Col.* ii. 9).—*Supplied by the Auxiliary New Church Missionary Society.*

Swedish Nightingale. Jenny Lind, now Madame Goldschmidt, a native of Stockholm, and previous to her marriage a public singer. (1821-*)

Sweep. *To sweep the threshold.* To announce to all the world that the woman of the house is paramount. When the procession called "Skimmington" passed any house where the woman was dominant, each one gave the threshold a sweep with a broom or bunch of twigs. (*See* SKIMMINGTON.)

Sweet Singer of Israel. King David.

Sweet Singers. A puritanical sect in the reign of Charles II., &c., common in Edinburgh. They burnt all story-books, ballads, romances, &c., denounced all unchaste words and actions, and even the printed Bible.

Swell Mob. The better-dressed thieves and pickpockets. A "swell" is a person showily dressed; one who puffs himself out beyond his proper dimensions, like the frog in the fable.

Sweno (in "Jerusalem Delivered"), son of the king of Denmark, was attacked in the night, while bringing succours to Godfrey, by Solyman and a large army of Arabs. After losing all his army, Sweno himself was slain by Solyman, and was buried in a marble sepulchre which appeared miraculously on the field of battle for the purpose (bk. viii.).

The historic fact is thus described by Paolo Emilio: "Sweno, Dani regis filius, cum mille quingentis equitibus cruce insignitis, transmisso ad Constantinopolem Bosphoro inter Antiochiam ad reliquos Latinos iter faciebat; insidiis Turcorum ad unum omnes cum regio juvene cæsi."

Swerga. An earthly paradise on Mount Meru, often resorted to by the gods.—*Hindu mythology.*

Swi Dynasty. The twelfth Imperial dynasty of China, founded by Yang-kien, prince of Swi, A.D. 587. He assumed the name of Wen-tee (king Wen).

Swidger (*William*). Custodian or keeper of an ancient college. His wife was Milly, and his father Philip. Mr. William is a great talker, and generally begins with the remark, "That's what I say," apropos of nothing. Philip's favourite expression is, "Lord, keep my memory green, I am eighty-seven." Mrs. William or Milly is the good angel of the tale.—*Dickens, "The Haunted Man."*

Swindle. To cheat; from the German *schwindeln*, to totter. It originally meant those artifices employed by a tradesman to prop up his credit when it began to totter, in order to prevent or defer bankruptcy.

Swine. *Boar* or *brawn*, the sire; *sow*, the dam; *sucklings*, the new-born pigs. A castrated boar-pig is called a *hog* or *shot*. Young pigs for the butcher are called *porkers*.

A sow-pig after her first litter becomes a *brood-sow*, and her whole stock of pigs cast at a birth is called a *litter* or *farrow of pigs*.

Swing (*Captain*). The name assumed by certain persons who sent threatening letters to those who used threshing machines (1830-1833). The tenor of these letters was as follows:—"Sir, if you do not lay by your threshing machine, you will hear from Swing."

Excesses of the Luddites and Swing.—*The Times.*

Swinge-buckler. A roisterer, a rake. The continuation of "Stow's Annals" tells us that the "blades" of London used to assemble in West Smithfield with sword and bucker, in the reign of queen Elizabeth, on high days and holidays, for mock fights called "bragging" fights. They swashed and swinged their bucklers with much show of fury, "but seldome was anyman hurt." (*See* SWASH-BUCKLER.)

There was I, and little John Doit of Staffordshire, and black George Bare, and Francis Pickbone, and Will Squele a Cotswold man,—you had not four such swinge-bucklers in all the Inns-of-court; and, I may say to you, we knew where the bona-robas were.—*Shakespeare,* "*2 Henry IV.*," iii. 2.

Swiss. The nick-name of a Swiss is "Colin Tampon" (*q.v.*).

No money, no Swiss—i.e., no servant. The Swiss have ever been the mercenaries of Europe, willing to serve any one for pay. The same was said of the ancient Ca'rians. In the hotels of Paris this notice is common: *Demandez* or *Parlez au Suisse* (Speak to the porter).

Swiss Boy (*The*). Music by Moscheles.

Swiss Family Robinson. An abridged translation of a German tale by Joachim Heinrich Kampe, tutor to baron Humboldt.

Swithin (*St.*). *If it rains on St. Swithin's day* (*15th July*), *there will be rain for forty days.*

St. Swithin's day, gif ye do rain, for forty days it will remain;
St. Swithin's day, an ye be fair, for forty days 'twill rain nae mair.

The French have two similar proverbs—*S'il pleut le jour de St. Médard*

[8th June], *il pleut quarante jours plus tard;* and *S'il pleut le jour de St. Gervais* [19th June], *il pleut quarante jours après.*

The legend is that St. Swithin, bishop of Winchester, who died 862, desired to be buried in the church-*yard* of the minster, that the "sweet rain of heaven might fall upon his grave." At canonisation the monks thought to honour the saint by removing his body into the choir, and fixed the 15th July for the ceremony; but it rained day after day for forty days, so that the monks saw the saints were averse to their project, and wisely abandoned it.

The St. Swithin of Scotland is St. Martin of Bouillons. The rainy saint in Flanders is St. Godelièvе; in Germany, the Seven Sleepers.

Switzers. Guards attendant on kings, &c., without any regard to the country whence they came. The reason is this, the Swiss used to be hired for mercenaries. In French *suisse* means "house porter," and till quite recently at the British embassy were these words over the porter's lodge—*Demandez au Suisse.* The church beadle is called *suisse.* The King in "Hamlet" says, "Where are my Switzers? Let them guard the door" (iv. 5).

Swiveller (*Dick*). A kind-hearted care-for-nothing, flowery in speech and fond of absurd quotations. — *Dickens, "Old Curiosity Shop."*

Sword.

(1) *Agricane's* was called "Tranch'era." Afterwards Brandemart's.

(1*a*) Ali's sword was "Zulfagar."

(2) *Artegal's* (Spenser) was called "Chrysa'or."

(3) *Arthur's* was called "Escalibar," "Excalibar," or "Caliburn;" given to him by the Lady of the Lake.

(4) *Sir Bevis's* of Hamptoun was called "Morglay."

(5) *Biterolf's* was called "Schrit."

(6) *Braggadochio's* was called "Sanglamore" ("Faëry Queen").

(7) *Cæsar's* was called "Crocea Mors" (yellow death). (*See* "Commentaries," bk. iv. 4.)

(8) *Charlemagne's* were "Joyeuse" or "Fusberta Joyo'sa," and "Flamberge;" both made by Galas.

(9) *The Cid's* was called "Cola'da;" the sword "Tizo'na" was taken by him from King Bucar.

(10) *Closamont's* was called "Hauteclaire," made by Galas.

(11) *Dietrich's* was "Nagelring."

(12) *Doolin's* of Mayence was called "Merveilleuse" (wonderful).

(13) *Eck's* was called "Sache."

(14) *Edward the Confessor's* was called "Curta'na" (the cutter), a blunt sword of state carried before the sovereigns of England at their coronation, emblematical of mercy.

(15) *English Kings'* (the ancient) was called "Curta'na."

(16) *Frithiof's* was called "Angurva'del" (stream of anguish).

(17) *Haco I.'s* of Norway was called "Quern-Biter" (foot-breadth).

(18) *Hiemë's* was called "Blutgang."

(19) *Hildebrand's* was "Brinnig."

(20) *Iring's* was called "Waskë."

(20*a*) *Koll, the Thrall's,* "Greysteel."

(21) *Launcelot of the Lake's,* "Ar'oundight."

(22) *Mahomet's* were called "Dhu' l Fakâr" (the trenchant), a scimitar; "Al Battar" (the beater); "Medham" (the keen); "Halef" (the deadly).

(23) *Maugis's* or *Malagigi's,* was called "Flamberge" or "Floberge." He gave it to his cousin Rinaldo. It was made by Wieland.

(24) *Ogier the Dane's,* "Courtain" and "Sauvagine," both made by Munifican.

(25) *Oliver's* was "Haute-Claire."

(26) *Orlando's* was called "Durinda'na" or "Durindan," which once belonged to Hector, and is said to be still preserved at Rocamadour, in France.

(27) *Otuel's* was "Corrouge" (2 syl.).

(28) *Rinaldo's* was called "Fusberta" or "Flamberge" (2 syl.). (See above, *Maugis.*)

(29) *Roge'ro's* was called "Balisarda." It was made by a sorceress.

(30) *Roland's* was called "Durandal," made by Munifican. This is the French version of *Orlando* and "Durandana."

(31) *Siegfried's* was called "Balmung," in the "Nibelungen-Lied." It was made by Wieland. Also "Gram." "Mimung" was lent to him by Wittich.

(32) *Sintram's* was called "Welsung."

(33) *Strong-o'-the-Arm's,* "Baptism," "Florence," and "Graban," by Ansias.

(34) *Thoralf Skolinson's, i.e.* Thoralf the Strong, of Norway, was called "Quern-biter" (foot-breadth).

(35) *Wieland.* The swords made by the divine blacksmith were "Flamberge" and "Balmung."

¶ *Sword.* Galas, Munifican, and Ansias made nine swords, each of which took three years to make :—

Galas made "Flamberge" and "Joyeuse" for Charlemagne, and "Hauteclaire" for Closamont.

Munifican made "Durandal" for Roland, and "Sauvagine" and "Courtain" for Ogier the Dane.

Ansias made "Baptism," "Florence," and "Graban" for Strong-i'-th'-Arm.

Oliver's sword called "Glorious" hacked the nine swords a foot from the pommel. —"*Croquemitaine.*"

Sword. At the death of Uter Pendragon there were many claimants to the crown; they were all ordered to assemble in "the great church of London" on Christmas-eve, and found a sword stuck in a stone and anvil with this inscription: "He who can draw forth this sword, the same is to be king." The knights tried to pull it out, but were unable. One day when a tournament was held, young Arthur wanted a sword and took this one, not knowing it was a charmed instrument, whereupon he was universally acknowledged to be the God-elected king. This was the sword of Excalibar.—"*History of Prince Arthur,*" i. 3.

The enchanted sword in "Amadis of Gaul." Whoever drew this sword from a rock was to gain access to a subterranean treasure. (Cap. cxxx. *See also* saps. lxxii. and xcix.)

The sword of God. Khaled Ibn al Waled was so called for his prowess at the battle of Muta.

The sword of Rome. Marcellus, who opposed Hannibal.

Your tongue is a double-edged sword. You first say one thing and then the contrary; your argument cuts both ways. The allusion is to the double-edged sword out of the mouth of the Son of man—one edge to condemn, and the other to save (Rev. i. 16).

Yours is a Delphic sword—it cuts both ways. Erasmus says a Delphic sword is that which accommodates itself to the pro or con. of a subject. The reference is to the double meanings of the Delphic oracles, called in Greek *Delphikē machaira.*

Poke not fire with a sword. This was a precept of Pythagoras, meaning add not fuel to fire, or do not irritate an angry man by sharp words which will only increase his rage. (*See* Iamblichus, "Protreptics," symbol ix.)

Swords Prohibited. Gaming ran high at Bath, and frequently led to disputes and resort to the sword, then generally carried by well-dressed men. Swords were therefore prohibited by Nash in the public rooms; still they were worn in the streets, when Nash, in consequence of a duel fought by torchlight by two notorious gamesters, made the rule absolute—"That no swords should on any account be worn in Bath."

Sworn at Highgate. T. Moore says, "The party was sworn on a pair of horns never to kiss the maid when he could kiss the mistress; never to eat brown bread when he could get white; never to drink small beer when he could get strong..... unless he likes it best."

> Many to the steep of Highgate hie.
> Ask ye, Bœotian shades, the reason why?
> 'Tis to the worship of the solemn Horn.
> *Byron, "Childe Harold."*

Swyneburne is an English translation of *sanglier,* as may be seen by their armorial device, *trois testes de senglier* (three wild-boars' heads).

Syb'arite (3 syl.). A self-indulgent person; a wanton. The inhabitants of Syb'aris, in S. Italy, were proverbial for their luxurious living and self-indulgence. A tale is told by Seneca of a Sybarite who complained that he could not rest comfortably at night, and being asked why, replied, "He found a rose-leaf doubled under him, and it hurt him." (*See* RIPAILLE.)

> All is calm as would delight the heart
> Of Sybarite of old.
> *Thomson, "Castle of Indolence,"* canto i.

Sybarite. The Sybarites taught their horses to dance to the sound of a pipe. When the Crotonians marched against Sybaris they began to play on their pipes, whereupon all the Sybarite horses drawn out in array before the town began to dance; disorder soon prevailed in the ranks, and the victory was quick and easy.

Syc'ophant, from the Greek *sukophantēs,* "fig-blabbers." The men of Athens passed a law forbidding the exportation of figs; the law was little more than a dead letter, but there were always found mean fellows who, for their own private ends, impeached those who violated it; hence sycophant came to signify

first a government toady, and then a toady generally.

Syc'orax. A witch, whose son was Cal'iban.—*Shakespeare, "The Tempest."*

Sydney, or rather SIDNEY (*Algernon*), called by Thomson, in his "Summer," *The British Cassius,* because of his republican feelings. Both disliked kings, not from their misrule, but from a dislike of monarchy. Cassius was one of the conspirators against the life of Cæsar, and Sidney was one of the judges that condemned Charles I. to the block. (1617-1683.)

The Scottish Sidney. Robert Baillie, of Jerviswood, in Lanarkshire, is so called. He was executed in 1684.

Sy'enite. A granite so called from Syene, in Egypt, its great quarry.

Syllogism. The five hexameter verses which contain the symbolic names of all the different syllogistic figures are as follow:—

Barbăra, Celārent, Dării, Ferĭoque, *prĭōris.*
Cesāre, Camestres, Festĭnō, Barŏkō, *secundæ.*
Tertia, Darapti, Disămis, Datīsi, Felapton,
Bokardō, Ferĭsŏn, *habet. Quarta insuper addit*
Bramantip, Camĕnes, Dimăris, Fesāpō, Tapismon.

N.B. The vowel *A* universal affirmative.
E universal negative.
I particular affirmative.
O particular negative.

Taking the first line as the standard, the initial letters of all the words below it show to which standard the syllogism is to be reduced: thus, Barŏko is to be reduced to "Barbara," Cesāre to "Celārent," and so on.

Sylphs, according to middle-age belief, are the elemental spirits of air; so named by the Rosicrucians and Cabalists, from the Greek *silphĕ* (a butterfly or moth. (*See* GNOMES.)

Sylphs. Any mortal who has preserved inviolate chastity may enjoy intimate familiarity with these gentle spirits. All coquettes at death become sylphs, "and sport and flutter in the fields of air."

Whoever, fair and chaste,
Rejects mankind, is by some sylph embraced.
Pope, "Rape of the Lock," i.

Sylvester (*St.*). The pope who converted Constantine the Great and his mother by "the miracle of restoring to life a dead ox." The ox was killed by a magician for a trial of skill, and he who restored it to life was to be accounted the servant of the true God This tale is manifestly an imitation of the Bible story of Elijah and the prophets of Baal (1 Kings xviii.).

Syl'vius Bo'nus. Supposed to be Coil the Good, a contemporary of Auso'nius, who often mentions him; but not even the titles of his works are known. He was a British writer.

Symbol originally meant the corresponding part of a tally, ticket, or coin cut in twain. The person who presented the piece which fitted showed a "symbol" of his right to what he claimed. (Greek *sun ballo,* to put or cast together.)

Symbols of Saints.

SAINTS.	SYMBOLS
Agatha	Carrying her breasts in a dish.
Agathon ...	A book and crozier.
Agnes	A lamb at her side.
Anastasia ...	A palm branch.
Andrew ...	A saltire cross.
Anne	A book in her hand.
Anthony ...	A tau cross, with a bell at the end, and a pig by his side.
Apollo'nia ...	A tooth and palm branch. She is applied to by those who suffer from toothache.
Asaph and *Aydan* ...	A crozier.
Barbara ...	A book and palm branch.
Barnabas ...	A staff in one hand and an open book in the other; or a rake.
Bartholomew	A knife; or a processional cross.
Blaise	Iron combs, with which his body was torn to pieces.
Bridget ...	A crozier and book.
Catharine ...	An inverted sword, or large wheel.
Cecilia ...	Playing on a harp or organ.
Christopher ...	A gigantic figure carrying Christ over a river.
Clare	A palm branch.
Clement ...	A papal crown, or an anchor. He was drowned with an anchor tied round his neck; also a pot.
Crispin and *Crispian* ...	Two shoemakers at work.
Cuthbert ...	St. Osbald's head in his hand.
David	A leek, in commemoration of his victory over the Saxons.
Denys	Holding his mitred head in his hand.
Dorothy ...	Carrying a basket of fruit.
Edward the Confessor ...	Crowned with a nimbus, and holding a sceptre.
Elizabeth ...	St. John and the lamb at her feet.
Faith	A gridiron.
Felix	An anchor.
Flower	Her head in her hand, and a flower sprouting out of her neck.
Francis ...	A seraph inflicting the five wounds of Christ; or a lily on a trampled globe.
Fyacre	Arrayed in a long robe, praying and holding his beads in one hand.
Gabriel	A flower-pot full of lilies between him and the Virgin.
George	Mounted on horseback, and transfixing a dragon.
Giles	A hind, with its head in the saint's lap.
Ignatius ...	The monogram I.H.S. on the breast or in the sky, circled with a glory. Fairhold says the mystery of the Trinity was thus revealed to him.
James the Greater ...	A pilgrim's staff; or a scallop shell.
James the Less	A fuller's pole. He was killed by Simon the fuller.
John Baptist ...	A camel-hair garment, small rude cross, and a lamb at his feet.
,, *Evangelist*	A chalice, out of which a dragon or serpent is issuing, and an open book; or a young man, with an eagle in the background.—*Ezek.* vii. 1-10.

Jerome ... ... A blue hat, and studying a large folio volume.
Jude ... ... With a club or lance.
Julian ... ... Ferrying travellers across a stream.
Lawrence ... A book and gridiron.
Louis ... ... A king kneeling, with the arms of France at his feet; a bishop blessing him, and a dove descending on his head.
Loy ... ... A crozier and hammer. He is the patron saint of smiths.
Lucy ... ... With a short staff in her hand, and the devil behind her; or with eyes in a dish. (*See* p. 530.)
Luke ... ... Sitting at a reading desk, beneath which appears an ox's head; or pictorially engaged upon a Bambino.—*Ezek.* vii. 1-10.
Margaret ... A reading on a dragon, or piercing it with the cross.
Mark ... ... A man seated writing, with a lion couchant at his feet.
Martin ... On horseback, dividing his cloak with a beggar behind him on foot.
Mary the Virgin Carrying the child Jesus, and a lily is somewhere displayed.
" Magdalen A box of ointment.
Matthew ... With a halbert, with which Nadabar killed him. As an evangelist he holds a pen, with which he is writing on a scroll. The most ancient symbol is a man's face.—*Ezek.* vii. 1-10.
Michael ... In armour, with a cross, or else holding scales, in which he is weighing souls.
Nicholas ... A tub with naked infants in it. He is patron saint of children.
Paul ... ... A sword and a book. Dressed as a Roman.
Peter ... ... Keys, and a triple cross; or a fish; or a cock.
Philip ... ... A pastoral staff, surmounted with a cross. He was hung on a tall pillar.
Roche ... ... A wallet, and a dog with a loaf in its mouth sitting by. He shows a boil in his thigh.
Sebastian ... Bound to a tree, his arms tied behind him, and his body transfixed with arrows. Two archers stand by his side; sometimes presenting a sheaf of arrows to the Lord.
Simon ... ... A saw, because he was sawn asunder.
Stephen ... A book and a stone in his hand.
Theodora ... The devil holding her hand, and tempting her.
Theodore ... Armed with a halberd in his hand, and with a sabre by his side.
Thomas ... With a builder's rule, or a stone in his hand, or holding the lance with which he was slain at Meliapour.
Thomas of Canterbury ... Kneeling, and a man behind him striking at him with a sword.
Ursula ... ... A book and arrows. She was shot through with arrows by the prince of the Huns.

(*See* APOSTLES, EVANGELISTS, &c.)

Symbols of other sacred characters.

Abraham ... An old man grasping a knife, ready to strike his son Isaac, who is bound on an altar. An angel arrests his hand, and a ram is caught in a thicket.
David ... ... Kneeling, above is an angel with a sword. Sometimes he is represented playing a harp.
Esau ... ... With bow and arrows, going to meet Jacob.
Job ... ... Sitting naked on the ground, with three friends talking to him.
Joseph ... ... Conversing with his brothers. Benjamin is represented as a mere boy.
Judas Iscariot With a money bag. In the last supper he has knocked over the salt with his right elbow.
Judith ... ... With Holofornes' head in one hand, and a sabre in the other.
Noah ... ... Is represented as looking out of the ark window at a dove, which is flying to the ark, olive branch in its beak.
King Saul ... Is represented as arrayed in a rich tunic and crowned. A harp is placed behind him.
Solomon ... Is represented in royal robes, standing under an arch.

Symbolism of Colours, whether displayed in dresses, the back-ground of pictures, or otherwise:

Black typifies grief, death.

Blue, hope, love of divine works; (in dresses) divine contemplation, piety, sincerity.

Pale Blue, peace, Christian prudence, love of good works, a serene conscience.

Gold, glory and power,

Green, faith, gladness, immortality, the resurrection of the just; (in dresses) the gladness of the faithful.

Pale Green, baptism.

Grey, tribulation.

Purple, justice, royalty.

Red, martyrdom for faith, charity; (in dresses) divine love.

Rose-colour, martyrdom. Innocent III. says of martyrs and apostles, "Hi et illi sunt flores rosarum et lilia convallium."—"*De Sacr. alto Myst.*," i. 64.

Saffron, confessors.

Scarlet, the fervour and glory of witnesses to the church.

Silver, chastity and purity.

Violet, penitence.

White, purity, temperance, innocence, chastity, faith; (in dresses) innocence and purity.

Symbolism of Metals and Gems.

Amethyst typifies humility.

Diamond, invulnerable faith.

Gold, glory, power.

Sardonyx, sincerity.

Sapphire, hope.

Silver, chastity, purity.

Syrens of the Ditch. Frogs; so called by Tasso.

Syr'ia, says Richardson, derives its name from *Suri* (a delicate rose); hence *Suristan* (the land of roses). The Jews called Syria *Aram*.

T

T, in music, stands for *Tutti* (all), meaning all the instruments or voices are to join. It is the opposite of S for *Solo*.

Marked with a T. Criminals convicted of felony, and admitted to the benefit of clergy, were branded on the brawn of the thumb with the letter T (*thief*). The law was abolished by 7 and 8 Geo. IV., c. 27.

It fits to a T. Exactly. The allusion is to work that mechanics square with

a T-rule, especially useful in making angles true, and obtaining perpendiculars on paper or wood.

The saintly T's. Sin Tander, Sin Tantony, Sin Tawdry, Sin Tausin, Sin Tedmund, and Sin Telders; otherwise St. Andrew, St. Anthony, St. Audry, St. Austin [Augustine], St. Edmund, and St. Ethelred. Tooley is St. Olaf.

Tab. *An old Tab.* An old maid; an old tabby or cat. So called because old maids usually make a cat their companion.

Tab'ard. The Tabard, in Southwark, is where Chaucer supposes his pilgrims to have assembled. The tabard was a jacket without sleeves, whole before, open on both sides, with a square collar, winged at the shoulder like a cape, and worn by military nobles over their armour. It was generally emblazoned with heraldic devices. Heralds still wear a tabard.

> Item....à chascun ung grand tabart
> De cordelier, jusques aux pieds
> "*Le Petit Testament de Maistre François Villon.*

Tab'ardar. A sizer of Queen's College, Oxford; so called because his gown has tabard sleeves—that is, loose sleeves, terminating a little below the elbow in a point.

Tab'arin. *He's a Tabarin*—a merry Andrew. Tabarin was the fellow of Mondor, a famous vendor of quack medicines in the reign of Charles IX. By his antics and coarse wit he collected great crowds, and both he and his master grew rich. Tabarin bought a handsome château in Dauphine, but the aristocracy out of jealousy murdered him.

Tabby, a cat, means strictly the *silken* creature. (French, *tabis;* Italian, &c., *tabi;* Persian, *retabi*, a rich figured silk.)

> Demurest of the tabby kind,
> The pensive Selima reclined. *Gray.*

Table. *Apellës' Table.* A pictured table, representing the excellency of sobriety on one side, and the deformity of intemperance on the other.

Tables of Cebës. Cebes was a Theban philosopher, a disciple of Socrates, and one of the interlocutors of Plato's "Phædo." His "Tables" or *Tableau* supposes him to be placed before a tableau or panorama representing the life of man, which the philosopher describes with great accuracy of judgment and splendour of sentiment. This tableau is sometimes appended to "Epictëtus."

Table of Pythag'oras. The common multiplication table, carried up to ten. The table is parcelled off into 100 little squares or cells. (*See* TABULÆ.)

Knights of the Round Table. A military order instituted by Arthur, the "first king of the Britons," A.D. 516. Some say they were twenty-four in number, some make the number as high as 150, and others reduce the number to 12. They were all seated at a round table, that no one might claim a post of honour.

The Twelve Tables. The tables of the Roman laws engraved on brass, brought from Athens to Rome by the decemvirs.

Turning the Tables. Rebutting a charge by bringing forth a countercharge. Thus, if a husband accuses his wife of extravagance in dress, she "turns the tables upon him" by accusing him of extravagance in his club. The Romans prided themselves on their tables made of citron-wood from Maurita'nia, inlaid with ivory, and sold at a most extravagant price—some equal to a senator's income. When the gentlemen accused the ladies of extravagance, the ladies retorted by reminding the gentlemen of what they spent in tables. Pliny calls this taste of the Romans *mensa'rum insania.*

It is also used for "audi alteram partem," and the allusion is then slightly modified—"We have considered the wife's extravagance, let us now look to the husband's."

> We will now turn the tables, and show the hexameters in all their vigour.—*The Times.*

Table d'Hôte (*the host's table*). An ordinary. In the middle ages, and even down to the reign of Louis XIV., the landlord's table was the only public dining-place known in Germany and France. The first restaurant was opened in Paris during the reign of the *Grand Monarque*, and was a great success.

Table Money. Money appropriated to the purposes of hospitality. General officers in the army and flag-officers in the navy have table-money—the maximum allowance being three guineas a-day.

Table-Turning. The art or power

of turning tables without the application of mechanical force. The force applied is alleged to be that of "the spirits," or of some unknown aura akin to electricity and animal magnetism. (*See* SPIRITUALISM.)

Tableaux Vivants (French, *living pictures*). Representations of statuary groups by living persons, invented by Madame Genlis while she had charge of the children of the duc d'Orléans.

Tabooed. Forbidden. This is a Polynesian term, and means consecrated or set apart. Thus a burial-ground is tabooed for general purposes. To fight in such a place would be impious, and any person who did so would be tabooed or "excommunicated" for violating the taboo. Like the Greek *anathema*, the Latin *sacer*, the French *sacre*, &c., the word has a double meaning—one to consecrate, and one to incur the penalty of violating the consecration.

Tab'orites (3 syl.). A sect of Hussites in Bohemia; so called from the fortress Tabor, about fifty miles from Prague, from which Nicolas von Hussineez, one of the founders, expelled the Imperial army. They are now incorporated with the Bohemian Brethren.

Tabouret. The right of sitting in the presence of the queen. In the ancient French court certain ladies had the *droit de tabouret* (right of sitting on a tabouret in the presence of the queen). At first it was limited to princesses; but subsequently it was extended to all the chief ladies of the queen's household; and later still the wives of ambassadors, dukes, lord chancellor, and keeper of the seals, enjoyed the privilege. Gentlemen similarly privileged had the *droit de fauteuil*.

> Qui me r(sisterait
> La marquise a le tabouret.
> *Berangyer*, "*Le Marquis de Carabas.*"

Tab'ulæ Toleta'næ. The astronomical tables composed by order of Alphonso X. of Castile, in the middle of the thirteenth century, were so called because they were adapted to the city of Tole'do.

> His Tables Tolletanës forth he brought,
> Ful wel corrected, ne ther lakked nought.
> *Chaucer*, "*Canterbury Tales*," 11,585.

Tache'brune (2 syl.). The horse of Ogier le Dane. The word means "brown-spot."

Tac'wins. Winged female forms, who (according to the Koran) defend mortals from the evil demons.

Taë'-pings. Chinese rebels. The word means *Universal Peace*, and arose thus: Hung-sew-tseuen, a man of humble birth, and an unsuccessful candidate for a government office, was induced by some missionary tracts to renounce idolatry and found the society of Taë-ping, which came into collision with the imperial authorities in 1850. Hung now gave out that he was the chosen instrument in God's hand to uproot idolatry and establish the dynasty of Universal Peace; he assumed the title of Taë'-ping-wang (*Prince of Universal Peace*), and called his five chief officers princes. Nankin was made their capital in 1860, but in 1864 the rebellion was nearly stamped out.

Taf'fata or *Taffety*. A fabric made of silk. At one time it was watered; hence Taylor says "No taffaty more changeable than they." "Notre mot *taffeta* est formé, par onomatopée, du bruit que fait cette étoffe" (Francisque-Michel).

Taffata phrases. Smooth sleek phrases; euphemisms. We also use the words fustian, stuff, silken, shoddy, buckram, velvet, satin, lutestring, &c. &c., to qualify phrases and literary compositions spoken or written.

> Taffata phrases, silken terms precise,
> Three-piled hyperboles,
> *Shakespeare*, "*Love's Labour's Lost*," v. 2.

Taffy. A Welshman; so called from David, a very common Welsh name. David, familiarly Davy, becomes in Welsh Taffid, Taffy.

Tag, Rag, and Bobtail. The *vulgus ignobilë*. The words are properly applied to three sorts of inferior dogs. Tag is sometimes written *shag*.

> It will swallow us all up, ships and men, shag, rag, and bobtail.—*Rabelais*, "*Pantagruel*," iv. 33.

Tag'hairm (2 syl.). A means employed by the Scotch in inquiring into futurity. A person wrapped up in the hide of a fresh-slain bullock was placed beside a waterfall, or at the foot of a precipice, and there left to meditate on the question propounded. Whatever his fancy suggested to him in this wild

situation passed for the inspiration of his disembodied spirit.

Last evening tide
Brian an augury hath tried,
Of that kind which must not be
Unless in dread extremity,
The Taghairm called.
Sir Walter Scott, "Lady of the Lake," IV. 4.

Ta'herites (3 syl.). A dynasty of five kings, who reigned in Khorassan for fifty-two years (820-872). So called from the founder Tahēr, general of the Calif's army.

Tahmuras. King of Persia, whose adventures in Fairy-land among the Pe'ris and Dives (1 syl.) may be found in "Richardson's "Dissertation."

Tail. *Lion's tail.* Lions, according to legend, wipe out their footsteps with their tail, that they may not be tracked.

He has no more tail than a Manx cat. The cats in the Isle of Man are without a tail.

Tails. The men of Kent are born with tails, as a punishment for the murder of Thomas à Becket.—*Lambert, "Peramb."*

For Becket's sake, Kent always shall have tails.
Andrew Marvel.

Tails. It is said that the Ghilane race, which number between 30,000 and 40,000, and dwell "far beyond the Sennaar," have tails three or four inches long. Colonel du Corret tells us he carefully examined one of this race named Bellal, the slave of an emir in Mecca, whose house he frequented.—"*World of Wonders,*" p. 206.

The Niam-niams of Africa are tailed.

Tailors. *The three tailors of Tooley Street.* Canning says that three tailors of Tooley Street, Southwark, addressed a petition of grievances to the House of Commons, beginning—"We, the peopl of England." (*See* VAUGIRARD.)

Nine tailors make a man. The present scope of this expression is that a tailor is so much more feeble than another man, that it would take nine of them to make a man of average stature and strength. There is a tradition that an orphan lad, in 1742, applied to a fashionable London tailor for alms. There were nine journeymen in the establishment, each of whom contributed something to set the little orphan up with a fruit barrow. The little merchant in time became rich, and adopted for his motto "Nine tailors made me a man," or "Nine tailors make a man." This certainly is not the origin of the expression, inasmuch as we find a similar one used by Taylor a century before that date, and referred to as of old standing even then.

Some fo lish knave, I thinke, at first began
T'e slander that three taylers are one man.
Taylor, "Workes," iii. 73. (1630.)

Take a Hair of the Dog that Bit You. After a debauch take a little wine the next day. Take a cool draught of ale in the morning, after a night's excess. The advice was given literally in ancient times, "If a dog bites you, put a hair of the dog into the wound," on the homœopathic principle of *similia similibus curantur* (like cures like).

Talbot (*Lord Arthur*). A Cavalier who won the affections of Elvi'ra, daughter of lord Walton; but lord Walton had promised his daughter in marriage to Sir Richard Ford, a Puritan officer. The betrothal being set aside, the Cavalier became the accepted lover, and the marriage ceremony was fixed to take place at Plymouth. When lord Arthur reached Plymouth, he discovered the dowager queen Henrietta in disguise, and aided her escape. Elvira, hearing thereof, concluded that her affianced husband had eloped with another lady. Lord Arthur, on his return, was arrested by Cromwell's soldiers and condemned to death; but Cromwell, secure in his strength, commanded all political prisoners to be released. Lord Arthur was accordingly pardoned, and married Elvira. —*Bellini, "I Puritani"* (*an opera*).

Tal'botype (3 syl.). A photographic process invented in 1839 by Fox Talbot, who called it "The Calotype process."

Tale (1 syl.). A tally; a reckoning. In Exod. v. we have *tale of bricks.* The ignorant measure by tale, not by weight.

Every shepherd tells his tale,
Under the hawthorn in the dale.
Milton, "L'Allegro."

Talent, meaning cleverness or "gift" of intelligence, is a word borrowed from Matt. xxv. 14—30.

Ta'les (2 syl.). Persons in the court from whom the sheriff or his clerk makes selections to supply the place of jurors who have been empanelled, but are not in attendance. It is the first word of the Latin sentence which provides for this contingency.—*Talës de circumstanti'bus.*

To serve for jurymen or tales.
Butler, "Hudibras," pt. iii. 3.

To pray a talës. To pray that the number of jurymen may be completed. It sometimes happens that jurymen are challenged, or that less than twelve are in court. When this is the case the jury can request that their complement be made up from persons in the court. Those who supplement the jury are called *talesmen*, and their names are set down in a book called a *talesbook*.

Tal'gol (in Hudibras), famous for killing flies, was Jackson, butcher of Newgate Street, who got his captain's commission at Naseby.

Talk Shop. (*See* SHOP.)

Talleyrand, anciently written *Tailleran*, is the sobriquet derived from the words *tailler les rangs*, "cut through the ranks."

Tal'isman. In order to free any place of vermin, the figure of the obnoxious animal is made in wax or consecrated metal, in a planetary hour, and this is called the talisman.—*Warburton.*

> He swore that you had robbed his house,
> And stole his talismanic louse.
> *S. Butler, "Hudibras,"* pt. iii. 1.

Talisman. The Abraxas Stone is a most noted talisman. (*See* ABRAXAS.) In Arabia a talisman is still used, consisting of a piece of paper, on which are written the names of the Seven Sleepers and their dog, to protect a house from ghosts and demons. The talisman is supposed to be sympathetic, and to receive an influence from the planets, which it communicates to the wearer.

Talking Bird. A bird that spoke with a human voice, and could call all other birds to sing in concert with itself. —*The Sisters who Envied their Younger Sister* (*"Arabian Nights"*). (*See* GREEN BIRD.)

Tally. To correspond. The tally used in the Exchequer was a rod of wood, marked on one face with notches corresponding to the sum for which it was an acknowledgment. Two other sides contained the date, the name of the payer, and so on. The rod was then cleft in such a manner that each half contained one written side and half of every notch. One part was kept in the Exchequer, and the other was circulated. When payment was required the two parts were compared, and if they "tallied," or made a tally, all was right; if not, there was some fraud, and payment was refused. Tallies were not finally abandoned in the Exchequer till 1834. (French, *tailler*, to cut.)

Tally-ho is the Norman hunting cry. *Taillis au!* (To the coppice). The tally-ho was used when the stag was viewed in full career making for the coppice. We now cry "Tally-ho!" when the fox breaks cover. The French cry is *Thia hillaut!*

Talpot or Talipat Tree. A gigantic palm. When the sheath of the flower bursts it makes a report like that of a cannon.

> The burst, like Zeilan's giant palm,
> Whose buds fly open with a sound
> That shakes the pigmy forest round.
> *Moore, "Fire Worshippers."*

Zeilan, Portuguese for Ceylon.

Talus. *Sir Artegal's iron man.* Spenser, in his "Faëry Queen," makes Talus run continually round the island of Crete to chastise offenders with an iron flail. He represents executive power—"swift as a swallow, and as lion strong." In Greek mythology Talos was a man of brass, the work of Hephæstos (*Vulcan*), who went round the island of Crete thrice a day. Whenever he saw a stranger draw near the island he made himself red-hot, and embraced the stranger to death.

Tam of the Cowgate. Sir Thomas Hamilton, the Scotch lawyer, who lived in the Cowgate of Edinburgh. (Died 1563.)

Tam'erlane (3 syl.). A corruption of Timour *Lengh* (Timour the Lame), one of the greatest warrior-kings that ever lived. Under him Persia became a province of Tartary. He modestly called himself *Ameer* (chief), instead of sultan or shah. (1380-1405.)

Taming of the Shrew. The plot was borrowed from a drama of the same title, published by S. Leacroft, of Charing Cross, under the title of "Six Old Plays on which Shakespeare Founded his Comedies." The induction was borrowed from Heuterus' "Rerum Burgund," lib. iv., a translation of which was published in 1607 by E. Grimstone, and called "Admirable and Memorable Histories." Dr. Percy thinks that the ballad of "The Frolicksome Duke, or the Tinker's Good Fortune," published in the Pepys Collection, may have suggested the induction. (*See* SLY.)

Taming of the Shrew. The shrew was Katherine, eldest daughter of Baptista, a rich gentleman of Padua. Her temper was so fiery, her tongue so insolent, her pride so unbounded, that gentlemen avoided her; but her father would not consent to the marriage of his younger daughter Bianca till Katherine was off his hands. Petruchio, wishing to marry, made his bow to this termagant, and actually married her. Being both high-spirited and witty, he assumed for the nonce such a violent seeming to all his dependents, appeared so arbitrary and dogmatical, that the lady was cowed, and tamed into a pattern wife.—*Shakespeare.*

Tammany (*St.*). Tammany was of the Delaware nation in the seventeenth century, and became a chief, whose rule was wise and pacific. He was chosen by the American democrats as their tutelary saint. His day is the 1st May Cooper calls him Tammenund.

Tammany Ring. A cabal or powerful organisation of unprincipled officials, who enriched themselves by plundering the people. So called from Tammany Hall, the head-quarters of the high officials of the U.S., whose nefarious practices were exposed in 1871

Tammuz. (*See* THAMMUZ.)

Tan'cred (in "Jerusalem Delivered") shows a generous contempt of danger. Son of Eudes and Emma (sister of Robert Guiscard). Bœmond or Bohemond was his cousin. Tancred was the greatest of all the Christian warriors except Rinaldo. His one fault was "woman's love," and that woman Clorinda, a Pagan (bk. i.). He brought 800 horse from Tuscany and Campania to the allied Christian army. He slew Clorinda (not knowing her) in a night combat, and lamented her death with great lamentation (bk. xii.). Being wounded, he was nursed by Ermin'ia, who was in love with him (bk. xix.).

Tan'dem. At length. A pun applied to two horses driven one before the other. This Latin is of a similar character to *plenum sed* (full butt).

Tandem D.O.M. *Tandem Deo optimo maximo* (Now at the end ascribe we praise to God, the best and greatest).

Tangie. The water-sprite of the Orkneys: from Danish *tang* (sea-weed) with which it is covered. The tangie sometimes appears in a human form, and sometimes as a little apple-green horse.

Tanist Stone. A monolith erected by the Celts at a coronation. We read in the Book of Judges (ix. 6) of Abimelech, that a "pillar was erected in Shechem" when he was made king; and (2 Kings xi. 14) it is said that a pillar was raised when Joash was made king, "as the manner was." The *Lia Fail* of Ireland was erected in Icolmkil for the coronation of Fergus Erc. This stone was removed to Scone, and became the coronation chair of Scotland. It was taken to Westminster by Edward I., and is the coronation chair of our sovereigns. (Celtic, *Tanist*, the heir-apparent.)

Tanner. Sixpence. (The Italian *danaro*, small change; Gipsy, *tawno*, little one. Similarly a *thaler* is called a *dollar*.)

Tanner. A proper name. (*See* BREWER.)

Tanner of Tamworth. Edward IV. was hunting in Drayton Basset when a tanner met him. The king asked him several questions, and the tanner, taking him for a highway robber, was very chary. At last they swopped horses; the tanner gave the king his gentle mare Brocke, which cost 4s., and the king gave the tanner his hunter, which soon threw him. Upon this the tanner payed dearly for changing back again. Edward now blew his horn, and when his courtiers came up in obedience to the summons, the tanner, in great alarm, cried out, "I *hope* I shall be hanged to-morrow" (*i.e.*, I expect); but the king gave him the manor of Plumpton Park, with 300 marks a year.—*Percy*, "*Reliques*," *&c.*

Tann'häu'ser (3 syl.). A legendary hero of Germany, who wins the affections of Lisaura; but Lisaura, hearing that Sir Tannhäuser has set out for Venusberg to kiss the queen of love and beauty, destroys herself. After living some time in the cave-palace, Sir Tannhäuser obtains leave to visit the upper world, and goes to pope Urban for absolution. "No," said his holiness, "you can no more hope for mercy than this dry staff can be expected to bud again." On this the knight returned to Venusberg. In a few days the papal staff actually did bud, and Urban sent for Sir Tannhäuser, but the knight was nowhere to be found.

Tan'talize. To excite a hope and disappoint it.

Tan'talos (Latin, *Tantalus*), according to fable, is punished in the infernal regions by intolerable thirst. To make his punishment the more severe, he is plunged up to his chin in a river, but whenever he bends forward to slake his thirst the water flows from him.

So bends tormented Tantalus to drink,
While from his lips the refluent waters shrink;
Again the rising stream his bosom laves,
And thirst consumes him 'mid circumfluent waves.
Darwin, "Loves of the Plants," ii. 419.

Tantalus. Emblematical of a covetous man, who can never reach the good things he so earnestly craves. (*See* COVETOUS.)

Tantalus. A parallel story exists among the Chipouyans, who inhabit the deserts which divide Canada from the United States. At death, they say, the soul is placed in a stone ferry-boat, till judgment has been passed on it. If the judgment is averse, the boat sinks in the stream, leaving the victim chin-deep in water, where he suffers endless thirst, and makes fruitless attempts to escape to the Islands of the Blessed.—*Alexander Mackenzie, "Voyages in the Interior of America"* (1789, 1792, 1793).

Tanthony, *St. Anthony.* In Norwich are the churches called Sin Telder's (*St. Ethelred's*), Sin Tedmund's (*St. Edmund's*), Sin Tauder's (*St. Andrew's*), and Sin Tausin's (*St. Austin's*). (*See* TAWDRY.)

Tantum Ergo. The most popular of the Eucharistic hymns sung in the Roman Catholic churches at Benediction with the Holy Sacrament; so called from the first two words of the last strophe but one of the hymn *Pangë Lingua.*

Taou. The sect of Reason, founded in China by Laou-Tsze, a contemporary of Confu'cius. He was taken to heaven on a black buffalo (B.C. 523).

Tap the Admiral. To suck liquor from a cask by a straw. Hotten says it was first done with the rum-cask in which the body of admiral lord Nelson was brought to England, and when the cask arrived the admiral was found "high and dry."

Tap-up Sunday. The Sunday preceding the fair held on the 2nd October, on St. Catherine's Hill, near Guildford, and so called because any person, with or without a licence, may open a "tap" or sell beer on the hill for that one day.

Tap'is. *On the tapis.* On the carpet; under consideration; now being ventilated. An English-French phrase referring to the tapis or cloth with which the table of the council-chamber is covered, and on which are laid the motions before the House.

Tap'ley (*Mark*). Martin Chuzzlewit's valet, who is always "jolly" under every "circumstance." — *Dickens, "Martin Chuzzlewit."*

Taproba'na. The island of Ceylon. —*"Orlando Furioso."*

Tapster properly means a bar *maid;* "-ster" is the Anglo-Saxon feminine suffix *-estre,* which remains in *spin-ster* (a female spinner). Similarly, *kempster, webster, baxter, dryster, saltster, huckster,* &c., are all feminine nouns, showing that these at one time were female occupations.—*E. Adams, "English Language."*

The *ster* in these and the eighteen other words is no more a female suffix than it is in "barrister" and "master." It is the Saxon *steor* (our *steer*), mastery.

Taran'is. The Jupiter of the Druids.

Taran'tula. This word is derived from Taranto the city, or from Thara the river in Apulia, in the vicinity of which the venomous spiders abound.—*Kircher, "De Arte Mag."*

Tarentella. A class of tunes and songs, composed to cure the dancing mania called "Ta'rentism." (*See above.*)

Taren'yawag'on. A tribe-name of Hiawatha (*g.v.*).

Tariff. A table in alphabetical order of the duties, drawbacks, bounties, &c., charged or allowed on exports and imports. The word is derived from Tari'fa, a seaport of Spain about twenty miles from Gibraltar, where the Moors, during the supremacy in Spain, levied contributions according to a certain scale on vessels entering the Mediterranean Sea.

Tarlatan. A thin gauze-like fabric; so called from Tarare, in France, the chief centre of the manufacture.

Tarpe'ian Rock; so called from Tarpeia, a vestal virgin, the daughter of Spurius Tarpeius, governor of the citadel

on the Capit'oline Hill. Tarpeia agreed to open the gates to the Sabines if they would give her "what they wore on their arms" (meaning their bracelets). The Sabines, "keeping their promise to the ear," crushed her to death with their shields, and she was buried in that part of the hill called the Tarpeian Rock. Subsequently traitors were cast down this rock and so killed.

Bear him to the rock Tarpeian, and from thence
Into destruction cast him.
Shakespeare, "Coriolanus," iii. 1.

Tarred. *All tarred with the same brush.* All alike to blame; all sheep of the same flock. The allusion is to the custom of distinguishing the sheep of any given flock by a common mark with a brush dipped in tar.

Tarring and Feathering. The first record of this punishment is in 1189 (1 Rich. I.). A statute was made that any robber voyaging with the crusaders "shall be first shaved, then boiling pitch shall be poured upon his head, and a cushion of feathers shook over it;" the wretch was then to be put on shore at the very first place the ship came to.—*Rymer, "Fœdera," i. 65.*

Tarrinzeau Field. The bowling-green of Southwark; so called because it belonged to the barons Hastings, who were barons Tarrinzeau and Mauchline.

Tartar, the deposit of wine, means "Infernal Stuff," being derived from the word Tar'taros (*q.v.*). Paracelsus says, "It is so called because it produces oil, water, tincture, and salt, which burn the patient as the fires of Tartarus burn."

Tar'taros (Greek), *Tartarus* (Latin) That part of the infernal regions where the wicked are punished.—*Classic mythology.*

Tartuffe (2 syl.). The principal character of Molière's comedy so called. The original was the abbé de Roquette, a parasite of the prince de Condé. It is said that the name is from the Italian *tartuffoli* (truffles), and was suggested to Molière on seeing the sudden animation which lighted up the faces of certain monks when they heard that a seller of truffles awaited their orders. Bickerstaff's play, "The Hypocrite," is an English version of "Turtuffe."

Tassel-Gentle. The *tiercel* is the male of the gosshawk, so called because it is a *tierce* or third less than the female. This is true of all birds of prey. The tiercel-gentle was the class of hawk appropriate to princes. (*See* HAWK.)

O for a falconer's voice
To lure this tassel-gentle back again!
Shakespeare, "Romeo and Juliet," ii. 2.

Tasselled Gentleman. A fop; a man dressed in fine clothes. A corruption of *Tercel-gentle* by a double blunder: (1) Tercel, erroneously supposed to be *tassel*, and to refer to the tags and tassels worn by men on their dress; and (2) gentle corrupted into gentlemen, according to the Irish exposition of the verse, "The gentle shall inherit the earth."

Ta'tianists. The disciples of Tatian, who, after the death of Justin Martyr, "formed a new scheme of religion; for he advanced the notion of certain invisible æons, branded marriage with the name of fornication, and denied the salvation of Adam."—*Irenæus, "Adv. Hereses" (ed. Grabe),* pp. 105, 106, 262.

Tatting, from the East Indian word *tattie* (a thick mat used as a curtain for doorways, and usually kept moist in hot weather to preserve the chamber cool by evaporation).

Tattle. A half-witted beau, vain of his amours He plumed himself on his secrecy, but was more transparent than glass.—*Congreve, "Love for Love."*

Tattoo. A beat on the drum at night to recall the soldiers to their barracks. It sounded at nine in summer, and eight in winter. (French, *tapoter* or *tapotez tous.*)

The devil's tattoo. Drumming with one's finger on the furniture, or with one's toe on the ground—a monotonous sound, which gives the listener the "blue devils."

Tau. *Marked with a tau, i.e.,* with a cross. Tertullian says, "hæc est litera Græcorum τ, nostra autem T, species crucis." And Cyprian tells us that the sign of the cross on the forehead is the mark of salvation.

This reward (Ezek. ix. 4) is for those whose foreheads are marked with Tau.
Bp. Andrewes, "Sermons" (Luke xvii. 32).

Taurus (*the Bull*) indicates to the Egyptians the time for ploughing the earth, which is done with oxen.

Tawdry. Showy, worthless finery; a corruption of St. Audrey. At the annual fair of St. Audrey, in the isle of Ely,

showy lace called St. Audrey's lace was sold, and gave foundation to our word tawdry, which means anything gaudy, in bad taste, and of little value. (*See* TANTHONY.)

Tawdry: Astrigmenta, timbriæ, seu fasciolæ, emptæ nundinis S. Ethelredæ.—*Henshawe.*
Come, you promised me a tawdry lace and a pair of sweet gloves.—"*Winter's Tale,*" iv. 2.

Tawny (*The*). Alexandre Bonvici'no the historian, called *Il Moretto.* (1514-1564.)

Taylor, called *The Water-Poet,* who confesses he never learned so much as the accidence. He wrote fourscore books, and afterwards opened an ale-house in Long Acre. (1580-1654.)

Taylor, their better Charon, lends an oar,
Once swan of Thames, though now he sings no more.
"*Dunciad,*" iii.

Taylor's Institute. The Fitzwilliam Museum of Oxford; so called from Sir Robert Taylor, who made large bequests towards its erection.

Tchow Dynasty. The third imperial dynasty of China, which gave thirty-four kings, and lasted 866 years (B.C. 1122-256). It was so called from the seat of government.

Te Deum, &c., is usually ascribed to St. Ambrose, but is probably of a much later date. It is said that St. Ambrose improvised this hymn while baptising St. Augustine. In allusion to this tradition, it is sometimes called "The Ambrosian Hymn."

Te Deum (of ecclesiastical architecture) is a "theological series" of carved figures in niches: (1) of angels, (2) of patriarchs and prophets, (3) of apostles and evangelists, (4) of saints and martyrs, (5) of founders. In the restored west front of Salisbury cathedral there is a "Te Deum," but the whole 123 original figures have been reduced in number.

Te Ig'itur. One of the service-books of the Roman Catholic Church, used by bishops and other dignitaries; so called from the first words of the canon, *Te igitur, clementissimë Pater.*

Oaths upon the Te Igitur. Oaths sworn on the "Te Igitur" service-book, regarded as especially solemn. The Te Igitur was used as the ordeal "of compurgation."

Teakettle Broth, consists of hot water, bread, and a small lump of butter, with pepper and salt. The French *soup maigre.*

Tea-spoon (*A*). £5,000. (*See* SPOON.)

Tean or **Teian Poet.** Anacreon, who was born at Teös, in Io'nia. (B.C. 563-478.)

Teanlay Night. The vigil of All Souls, or last evening of October, when bonfires were lighted and revels held for succouring souls in purgatory.

Tear and **Larme.** (Anglo-Saxon, *tæher;* Gothic, *tagr;* Greek, *dakru;* Latin, *lacrim-a;* French, *lar'm.*)

Tears of Eos. The dew-drops of the morning were so called by the Greeks. Eos was the mother of Memnon (*q.v.*), and wept for him every morning.

St. Laurence's tears. Falling stars. St. Laurence was roasted to death on a gridiron on the 10th of August, and wept that others had not the same spirit to suffer for truth's sake as he had. As falling stars are abundant about this period, it was said that they are the tears of the saint falling on the burning embers.

Tear (to rhyme with "snare"). *To tear Christ's body.* To use imprecations. The common oaths of mediæval times were by different parts of the Lord's body; hence the preachers used to talk of "tearing God's body by imprecations."

Her othes been so greet and so dampnable,
That it is grisly for to hiere hem swere.
Our blisful Lordës body thay to-tere.
Chaucer, "*Canterbury Tales,*" 13,889.

Tear'sheet (*Doll*). A courtesan in Shakespeare's "2 Henry IV."

Tea'zle (*Lady*). A lively, innocent country maiden, married to Sir Peter, who is old enough to be her father. Planted in the hot-bed of London gaiety, she formed a liaison with Joseph Surface, but being saved from disgrace, repented and reformed.—*Sheridan,* "*School for Scandal.*" (*See* TOWNLY.)

Teazle (*Sir Peter*). A man who had remained a bachelor till he had become old, when he married a girl from the country, who proved extravagant, fond of pleasure, selfish, and vain. Sir Peter was always gibing his wife for her inferior rank, teazing her about her manner of life, and yet secretly liking what she did, and feeling proud of her.—*Sheridan,* "*School for Scandal.*"

Teeth. *In spite of his teeth.* In opposition to his settled purpose or resolution. The tale told by Holinshed of the Bristol Jew, who suffered a tooth to be drawn daily for seven days before he would submit to the extortion of King John, is given under the article JEW'S EYE. (*See* TOOTH, p. 901; *see also* SKIN.)

Teeth. The people of Ceylon and Malabar used to worship the teeth of elephants and monkeys. The Siamese once offered to a Portuguese 700,000 ducats to redeem a monkey's tooth.

Wolf's tooth. An amulet worn by children to charm away fear.

He has cut his eye-teeth. He is "up to snuff;" he has "his weather-eye open." The eye-teeth are cut late—

	Months.		
First set—	5 to 8,	the four central incisors.	
	7 „ 10	„	lateral „
	12 „ 13	„	anterior molars.
	14 „ 20	„	the eye-teeth.
	Years.		
Second set—	5 to 6,	the anterior molars.	
	7 „ 8	„	incisors.
	9 „ 10	„	bicuspids.
	11 „ 12	„	eye-teeth.

Teian poet. (*See* TEAN.)

Telamo'nës. Supporters (Greek, *telamōn*). Generally applied to figures of men used for supporters in architecture. (*See* ATLANTES.)

Telegram. *Milking a telegram.* A telegram is said to be "milked" when the message sent to a specific party is surreptitiously made use of by others.

> They receive their telegrams in cipher to avoid the risk of their being "milked" by rival journals.—*The Times*, August 14, 1869.

Telem'achos. The only son of Ulysses and Penel'opë. After the fall of Troy he went, under the guidance of Mentor, in quest of his father. He is the hero of Fénelon's prose epic called "Télémaque."

Tell (*William*). The boldest of the Swiss mountaineers. The daughter of Leu'thold having been insulted by an emissary of Albricht Gessler, the enraged father killed the ruffian and fled. William Tell carried the assassin across the lake, and greatly incensed the tyrannical governor. The people rising in rebellion, Gessler put to death Melch'tal, the patriarch of the district, and placing the ducal cap of Austria on a pole, commanded the people to bow down before it in reverence. Tell refused to do so, whereupon Gessler imposed on him the task of shooting an apple from his little boy's head. Tell succeeded in this perilous trial of skill, but letting fall a concealed arrow, was asked with what object he had secreted it. "To kill thee, O tyrant," he replied, "if I had failed in the task imposed on me." Gessler now ordered the bold mountaineer to be put in chains and carried across the lake to Küssnacht castle, "to be devoured alive by reptiles;" but being rescued by the peasantry, he shot Gessler and liberated his country.—*Rossini*, "*Guglielmo Tell*" (*an opera*).

William Tell. The story of William Tell is told of several other persons:

(1) Egil, the brother of Wayland Smith. One day king Nidung commanded him to shoot an apple off the head of his son. Egil took two arrows from his quiver, the straightest and sharpest he could find. When asked by the king why he took *two* arrows, the god-archer replied, as the Swiss peasant to Gessler, "To shoot thee, tyrant, with the second, if the first one fails."

(2) Saxo Grammaticus tells nearly the same story respecting Toki, who killed Harald.

(3) Reginald Scot says, "Puncher shot a pennie on his son's head, and made ready another arrow to have slain the duke Remgrave, who commanded it." (1584.)

(4) Similar tales are told of Adam Bell, Clym of the Clough, William of Cloudeslie, Olaf, and Eindridi, &c.

Tellers of the Exchequer. A corruption of *talliers—i.e.*, tally-men, whose duty it was to compare the tallies, receive money payable into the Exchequer, give receipts, and pay what was due according to the tallies. Abolished in the reign of William IV. The functionary of a bank who receives and pays bills, orders, and so on, is still called a "teller."

Tem'ora. One of the principal poems of Ossian, in eight books, so called from the royal residence of the kings of Connaught. Cairbar had usurped the throne, having killed Cormac, a distant relative of Fingal; and Fingal raised an army to dethrone the usurper. The poem begins from this point with an invitation from Cairbar to Oscar, son of Ossian, to a banquet. Oscar accepted the invitation, but during the feast a

quarrel was vamped up, in which Cairbar and Oscar fell by each other's spears. When Fingal arrived a battle ensued, in which Fillan, son of Fingal the Achilles of the Caledonian army, and Cathmor, brother of Cairbar, the bravest of the Irish army, were both slain. Victory crowned the army of Fingal, and Ferad-Artho, the rightful heir, was restored to the throne of Connaught.

Temper. To make trim. The Italians say, *temperare la lira*, to tune the lyre; *temperare una penna*, to mend a pen; *temperare l'oriuolo*, to wind up the clock. In Latin *temperare calamum* is "to mend a pen." Metal well tempered is metal made trim or mete for its use, and if not so it is called *ill-tempered*. When Otway says, "Woman, nature made thee to temper man," he means to make him trim, to soften his nature, to mend him.

Templars or *Knights Templars*. Nine French knights bound themselves, at the beginning of the twelfth century, to protect pilgrims on their way to the Holy Land, and received the name of Templars, because their arms were kept in a building given to them for the purpose by the abbot of the convent called the Temple of Jerusalem. They used to call themselves the "Poor Soldiers of the Holy City." Their habit was a long white mantle, to which subsequently was added a red cross on the left shoulder. Their famous war-cry was "Bauseant," from their banner, which was striped black and white, and charged with a red cross; the word *Bauseant* is old French for a black and white horse.

Seal of the Knights Templars (two knights riding on one horse). The first Master of the order and his friend were so poor that they had but one horse between them, a circumstance commemorated by the seal of the order.

Temple (*London*) was once the seat of the Knights Templars. (*See above.*)

Temple Bar, called "The City Golgotha," because the heads of traitors, &c., were exposed there. Removed 1878.

Ten. Gothic, *tai-hun* (two hands); Old German, *ze-hen*, whence *zehn, zen.*

Tench is from the Latin *tinc-a*, so called, says Aulus Gellius, because it is *tincta* (tinted).

Tendon. (*See* ACHILLES.)

Ten'glio. A river in Lapland on whose banks roses grow.

> I was surprised to see upon the banks of this river roses of as lovely a red as any that are in our own gardens.—*M. de Maupertuis.*

Ten'iers. Malplaquet, in France, famous for the victory of the duke of Marlborough over the French in 1709.

> Her courage tried
> On Teniers' dreadful field.
> *Thomson, "Autumn."*

The Scottish Teniers. Sir David Wilkie. (1785-1841.)

Tennis-Ball of Fortune. Pertinax, the Roman emperor, was so called. He was first a seller of charcoal, then a schoolmaster, then a soldier, and lastly an emperor, but in three months he was dethroned and murdered.

Tennyson (*Alfred*). *Bard of Arthurian Romance.* His poems on the legends of king Arthur are—(1) The Coming of Arthur; (2) Geraint and Enid; (3) Merlin and Vivien; (4) Lancelot and Elaine; (5) The Holy Grail; (6) Pelleas and Ettarre; (7) Guinevere; (8) The Passing of Arthur. Also the Morte d'Arthur, Sir Galahad, The Lady of Shalott. (1810-*)

Tenson. A subdivision of the *chanzos* or poems of love and gallantry by the Troubadours. When the public jousts were over, the lady of the castle opened her "court of love," in which the combatants *contended* with harp and song.

Tent. Pari Banou (*the Fairy Banou*) gave Prince Ahmed a tent which would cover a whole army, but yet fold up into a parcel not too big for the pocket ("Arabian Nights"). The ship "Skidbladnir' would hold all the gods of the Scandinavian Valhalla, but yet might be folded small like a sheet of paper. (*See* CARPET.)

Father of such as dwell in tents. Jabal (Gen. iv. 20).

Tent Wine. A corruption of the Spanish *vino tinto*; so called because it is white wine *tinted.*

Ten'terden. *Tenterden steeple was the cause of Goodwin Sands.* The reason alleged is not obvious; an apparent *non-sequitur.* Mr. More, being sent with a commission into Kent to ascertain the cause of the Goodwin Sands, called together the oldest inhabitants to ask their opinion. A very old man said, "I believe that Tenterden steeple is the cause."

This reason seemed ridiculous enough, but the fact is the bishop of Rochester applied the revenues for keeping clear the Sandwich haven to the building of Tenterden steeple Another tradition is that a quantity of stones, got together for the purpose of strengthening the sea-wall, were employed in building the church-tower, and when the next storm came that part of the mainland called Goodwin Sands was submerged.

Tenth Wave. It is said that every tenth wave is the biggest. (*See* WAVE.)

> At length, tumbling from the Gallic coast, the victorious tenth wave shall ride like the boar over all the rest.—*Burke.*

Tercel. The male hawk; so called because it is one-third smaller than the female. (French, *tiers.*)

Terence. *The Terence of Englana, the mender of hearts,* is the exquisite compliment which Goldsmith, in his "Retaliation," pays to Richard Cumberland, author of "The Jew," "The West Indian," "The Wheel of Fortune," &c. (1732-1811.)

Tere'sa (*St.*). The reformer of the Carmelites, canonised by Gregory XV. in 1621. (1515-1582.) (*See* SANCHO PANZA.)

Term Time, called, since 1873, LAW SESSIONS.

Michaelmas Session begins Nov. 2, and ends Dec. 21.
Hilary Sessions begins Jan. 11, and ends the Wednesday before Easter.
Easter Sessions begins the Tuesday after Easter-week and ends the Friday before Whitsunday.
Trinity Sessions begins the Tuesday after Whitsun-week, and ends Aug. 8.

Term Time of our Universities. There are three terms at Cambridge in a year, and four at Oxford, but the two middle Oxford terms are two only in name, as they run on without a break. The three Cambridge terms are Lent, Easter, and Michaelmas. The four Oxford terms are Lent, Easter + Trinity, and Michaelmas.

LENT—*Cambridge,* begins Jan. 13, and ends on the Friday before Palm Sunday.
Oxford, begins Jan. 14, and ends on the Saturday before Palm Sunday.
EASTER—*Cambridge,* begins on the Friday of Easter-week, and ends Friday nearest June 20.
Oxford, begins on the Wednesday of Easter-week, and ends Friday before Whitsunday. The continuation, called "Trinity term," runs on till the second Saturday of July.
MICHAELMAS—*Cambridge,* begins Oct. 1, and ends Dec. 16.
Oxford, begins Oct. 10, and ends Dec. 17.

Ter'magant. The author of "Junius" says this was a Saxon idol, and derives the word from *tyr magan* (very mighty); but probably it is the Persian *tir-magian* (Magian lord or deity). The early Crusaders, not very nice in their distinctions, called all Pagans *Saracens,* and muddled together Magianism and Mahometanism in wonderful confusion, so that Termagant was called the god of the Saracens, or the co-partner of Mahound. Hence Ariosto makes Ferrau "blaspheme his Mahound and Termagant" ("Orlando Furioso," xii. 59); and in the legend of "Syr Guy" the Soudan or Sultan is made to say—

> So helpē me, Mahoune of might,
> And Termagaunt, my God so bright.

Termagant was at one time applied to men. Thus Massenger, in "The Picture," says: "A hundred thousand Turks assailed him, every one a Termagant" (Pagan). At present the word is applied to a boisterous, brawling woman. Thus Arbuthnot says: "The eldest daughter was a termagant, an imperious profligate wretch." This change of sex arose from the custom of representing Termagant on the stage in Eastern robes, like those worn in Europe by females.

> 'Twas time to counterfeit, or that hot termagant Scot [Douglas] had paid me scot and lot too.—*Shakespeare,* "*1 Henry IV.*," v. 4.

Outdoing Termagant ("Hamlet," iii. 2). In the old plays the degree of rant was the measure of villany. Termagant and Herod, being considered the beau-ideal of all that is bad, were represented as settling everything with club-law, and bawling so as to split the ears of the groundlings. Bully Bottom, having ranted to his heart's content, says, "That is Ercles' vein, a tyrant's vein." (*See* HEROD.)

Terpsichore, properly *Terp-sik'-o-re,* but generally pronounced *Terp'-si-core.* The goddess of dancing. *Terpsichore'an,* relating to dancing. Dancers are called "the votaries of Terpsichore."

Terra Firma. Dry land, in opposition to water; the continents as distinguished from islands. The Venetians so called the mainland of Italy under their sway, as the duchy of Venice, Venetian Lombardy, the March of Trevi'so, the duchy of Friu'li, and Istria. The continental parts of America belonging to Spain were also called by the same term.

Terrible (*The*). Ivan IV. [or II.] of Russia, (1529, 1533-1584.)

Ter'rier is a dog that "takes the earth," or unearths his prey. Dog Tray is merely an abbreviation of the same word. Terrier is also applied to the hole which foxes, badgers, rabbits, and so on, dig under ground to save themselves from the hunters. The dog called a *terrier* creeps into these holes like a ferret to rout out the victim. (Latin, *terra*, the earth.)

Terry Alts. Insurgents of Clare, who appeared after the Union, and committed numerous outrages. These rebels were similar to "the Thrashers" of Connaught, "the Carders," the followers of "Captain Rock" in 1822, and the Fenians (1869).

Ter'tium Quid. A third party which shall be nameless. The expression originated with Pythag'oras, who defining bipeds said—

> Sunt *bipes* homo, et avis, et tertium quid.
>
> A man is a biped, so is a bird, and a third thing (which shall be nameless).

Jamblicus says this third thing was Pythagoras himself.—*Vita Pyth.*, cxxvii.

In chemistry, when two substances chemically unite the new substance is called a *tertium quid*, as a neutral salt produced by the mixture of an acid and alkali.

Tessera'rian Art. The art of gambling. (Latin, *tessera*, a die.)

Tessira (in "Orlando Furioso"). One of the leaders of the Moorish army.

Tester. A sixpence; so called because it was stamped on one side with the *head* of the reigning sovereign. Similarly the head canopy of a bed is called its tester (Italian, *testa;* French, *teste*, *tête*). Copstick in Dutch means the same thing. Originally worth 12d.

> Hold, there's a tester for thee.
> *Shakespeare*, "*2 Henry IV.*," iii. 2.

Testers are gone to Oxford, to study at Brazenose. When Henry VIII. debased the silver testers, the alloy broke out in red pimples through the silver, giving the royal likeness in the coin a blotchy appearance; hence the punning proverb.

Tête. *Tête bottée* (Booted-Head). The nickname of Philippe des Comines.

> You, Sir Philip des Comines, were at a hunting-match with the duke your master; and when he alighted after the chase, he required your services in drawing off his boots. Reading in your looks some natural resentment, he ordered you to sit down in turn, and rendered you the same office...but...no sooner had he plucked one of your boots off, than he brutally beat it about your head...and his privileged fool Le Glorieux.. gave you the name of *Tête Bottée*.—*Sir W. Scott*, "*Quentin Durward*," ch. xxx.

Tête du Pont. The barbacan or watch-tower placed on the head of a draw-bridge.

Teth'ys. The sea, properly the wife of Oce'anos.

> The golden sun above the watery bed
> Of hoary Tethys raised his beamy head
> *Hoole's* "*Ariosto*," bk. viii.

Tetragram'maton. The four letters, meaning the four which compose the name of Deity. The ancient Jews never pronounced the word Jehovah composed of the four sacred letters JHVH. The word means "I am" or I exist (Exod. iii. 14); but Rabbi Bechai says that the letters include the three times, past, present, and future. Pythagoras called Deity a Tetrad or Tetractys, meaning the "four sacred letters." The Greek ZEUS, Latin JOVE and DEUS, Persian SORU, Assyrian ADAD, Arabian ALLA, Egyptian AMON, German GOTT, and a host of other words significant of Deity, are tetragrams. Zeus, Deus, and Jove all mean the same as Jehovah, viz., "The living Being."

> Such was the sacred Tetragrammaton.
> Things worthy silence must not be revealed.
> *Dryden*, "*Britannia Rediviva.*"

[We have the Egyptian Θωυθ, like the Greek Θεος; Spanish *Dios*, French *Dieu*, Italian *Idio*, Dutch *Godt*, Danish *Godh*, Swedish *Goth*, &c. &c.]

Tetrap'la. The Bible, disposed by Origen under four columns, each of which contained a different Greek version. The versions were those of Aquila, Symmachus, Theodosian, and the Septuagint.

Teucer. Brother of Ajax *the Greater*, who went with the allied Greeks to the siege of Troy. On his return home his father banished him the kingdom, for not avenging on Ulysses the death of his brother.—*Homer*, "*Iliad.*"

Teufelsdröckh, *Herr* (pronounce *Toy-fels-druk*). The German philosopher in Carlyle's "Sartor Resartus," who looks through the coat to the skin which it covers.

Teutons. Thuath-duiné (north men). Our word *Dutch* and the German *Deutsch*

are variations of the same word, originally written *Theodisk.*

Teuton'ic Knights. An order which the Crusades gave birth to. Originally only Germans of noble birth were admissible to the order. (Abolished by Napoleon in 1800.)

Thabeck (*executioner*). The fierce angel that presides over the dark region of Jehennam.—*The Koran.*

Tha'is (2 syl.). An Athenian courtesan who induced Alexander, when excited with wine, to set fire to the palace of the Persian kings at Persep'olis.

> The king seized a flambeau with zeal to destroy;
> Thais led the way to light him to his prey,
> And, like another Helen, fired another Troy.
> *Dryden, "Alexander's Feast."*

Thal'aba. The Destroyer, son of Hoder'rah and Zei'nab (*Zeno'bia*); hero of a poem by Southey, in twelve books.

Thales. (*See* SEVEN SAGES.)

Thales'tris. Queen of the Am'azons; any lady-at-arms or female warrior.—*Classic mythology.*

Thali'a. The muse of comedy.

Thames (1 syl.). The Latin Tamesis, the river *Tame* combined with the river *Isis.* Tame is a variety of the Aryan element *am, amp, tam,* &c., seen in the Latin *amn-is,* in the Greek *po-tam-os,* and in such words as North-amp-ton, South-amp-ton, Tam-worth, Tam-ar, &c. Isis is a variety of the Celtic *uisg,* water, of which *esk, ex, ouse,* &c., are other varieties.

> Around his throne the sea-born brothers stood,
> Who swell with tributary urns his flood:—
> First the famed authors of his ancient name,
> The winding Isis and the fruitful Thame;
> The Kennet swift, for silver eels renowned;
> The Loddon slow with verdant alders crowned;
> Cole, whose dark streams his flowery islands lave;
> And chalky Wey that rolls a milky wave;
> The blue transparent Vandalis appears;
> The gulphy Lee his sedgy tresses rears;
> And sullen Mole that hides his diving flood;
> And silent Darent stained with Danish blood.
> *Pope, "Windsor Forest."*

He'll never set the Thames on fire. He'll never make any figure in the world. The temse was a corn sieve which was worked in former times over the receiver of the sifted flour. A hard-working active man would not unfrequently ply the temse so quickly as to set fire to the wooden hoop at the bottom; but a lazy fellow would never set the temse on fire. The play on the word temse has engendered many imitations, as "He will never set the Seine on fire," where *Seine,* the river, also means a drag-net (Dutch, *teme;* French, *tamis;* Italian, *tamiso,* a sieve; with the verbs *temsen, tamiser, tamisare,* to sift). Hence bread made of finely-sifted flour used to be called *temse-bread.*

*** The thin worsted stuff called *tammy,* lasting, and durant, used for ladies' shoes and strainers, is the same word. The sieve called the tammy, tamis, or temse, was made of this glazed cloth.

Tham'muz. The Syrian and Phœnician name of Ado'nis. His death happened on the banks of the river Adonis, and in summer time the waters always become reddened with the hunter's blood. (*See* Ezek. viii. 14.)

> Thammuz came next behind,
> Whose annual wound on Lebanon allured
> The Syrian damsels to lament his fate
> In amorous ditties all a summer's day,
> While smooth Adonis from his native rock
> Ran purple to the sea, supposed with blood
> Of Thammuz yearly wounded.
> *Milton, "Paradise Lost," bk. i.*

Tham'yris. A Thracian bard mentioned by Homer ("Iliad," ii. 595). He challenged the Muses to a trial of skill, and being overcome in the contest, was deprived by them of his sight and power of song. He is represented with a broken lyre in his hand.

> Blind Thamyris and blind Mæon'idës [*Homer*],
> And Ti'resias and Phineus, prophets old.
> *Milton, "Paradise Lost," iii.*

*** "Tiresias" pron. *Ti'-re-sas*; "Phineus" pron. *Fi'-nuce.*

Thatch. A straw hat. A hat being called a tile, and the word being mistaken for a roof-tile, gave rise to several synonyms, such as roof, roofing, thatch, &c.

Thau'maste (2 syl.). A mighty scholar, who journeyed from England to argue by signs only. He was beaten in argument by Panurge (2 syl.).—*Rabelais, "Gargantua and Pantagruel."*

Thau'matur'gus. A miracle-worker; applied to saints and others who are reputed to have performed miracles. (Greek, *thauma ergon.*)

Prince Alexander of Hohenlohe, whose power was looked upon as miraculous.

Apollo'nius of Tya'na. (A.D. 3-98.) (*See* his life by Philos'tratus.)

St. Bernard of Clairvaux, called "The Thaumaturgus of the West." (1091-1153.)

St. Francis D'Assisi, founder of the Franciscan order. (1182-1226.)

J. Joseph Gassner, of Bratz in the Tyrol, who, looking on disease as a possession, exorcised the sick, and his cures were considered miraculous. (1727-1779.)

Gregory, bishop of Neo-Cæsare'a, in Cappado'cia, called emphatically "The Thaumaturgus," from the numerous miracles he is reported to have performed. (212-270.)

St. Isidorus. (*See* his life by Damascius.)

Jannes and *Jambres*, the magicians of Pharaoh, who withstood Moses.

Blaise Pascal. (1623-1662.)

Ploti'nus, and several other Alexandrine philosophers. (205-270.) (*See* the Life of Plotinus by Porphyry.)

Proclus. (412-485.) (*See* his life by Marinus.)

Simon Magus, of Samaria, called "The Great Power of God" (Acts viii. 10).

Several of the *Sophists.* (*See* "Life of the Philosophers," by Eunapius.

Sospitra possessed the omniscient power of seeing all that was done in every part of the globe.—*Eunapius*, "*Œdeseus.*"

Vincent de Paul, founder of the "Sisters of Charity." (1576-1660.)

*** Peter Schott has published a treatise on natural magic called "Thaumaturgus Physicus." (*See below.*)

Thaumaturgus. Filumēna is called *Thaumaturga*, a saint unknown till 1802, when a grave was discovered with this inscription on tiles: LUMENA PAXTE CYMFI, which, being re-arranged, makes *Pax tecum Filumena.* Filumena was at once accepted as a saint, and so many wonders were worked by "her" that she has been called *La Thaumaturge du Dix-neuvième Siècle.*

Theag'enes and **Charicle'a.** The hero and heroine of an erotic romance in Greek by Heliodo'rus, bishop of Trikka (4th century).

Theban Bard or *Eagle.* Pindar, born at Thebes. (B.C. 518-439.)

Theban Legion. The legion raised in the Thebaïs of Egypt, and composed of Christian soldiers, led by St. Maurice. This legion is sometimes called "The Thundering Legion," *q.v.*

Thebes (1 syl.), called *The Hundred Gated*, was not Thebes of Bœotia, but of Thebaïs of Egypt, which extended over twenty-three miles of land. Homer says out of each gate the Thebans could send forth 200 war-chariots. (Egyptian, *Taape* or *Taouab*, city of the sun.)

> The world's great empress on the Egyptian plain
> That spreads her conquests o'er a thousand states
> And pours her heroes through a hundred gates,
> Two hundred horsemen and two hundred cars
> From each wide portal issuing to the wars.
> *Pope, "Iliad,"* i

Thec'la (*St.*), styled in Greek martyrologies the *proto-martyress*, as St Stephen is the *proto-martyr.* All that is known of her is from a book called the "Periods," or "Acts of Paul and Thecla," pronounced apocryphal by pope Gela'sius, and unhappily lost. According to the legend, Thecla was born of a noble family in Ico'nium, and was converted by the preaching of St. Paul.

Theist, Deist, Atheist, Agnoist. *A theist* believes there is a God who made and governs all creation; but does not believe in the doctrine of the Trinity, nor in revelation.

A *deist* believes there is a God who created all things, but does not believe in His superintendence and government. He thinks the Creator implanted in all things certain immutable laws, called the *Laws of nature*, which act *per se*, as a watch acts without the supervision of its maker. Like the theist he does not believe in the doctrine of the Trinity, nor in revelation.

The *atheist* disbelieves even the existence of a God. He thinks matter is eternal, and what we call "creation" is the result of natural laws.

The *agnoist* believes only what is knowable. He rejects revelation and the doctrine of the Trinity as "past human understanding."

Theleme (*Ta-laim*). The abbey founded and endowed by Gargantua at the suggestion of Friar John, and bestowed upon him for his services in the subjugation of Picrochole. It was hexagonal, six storeys high, and contained 9332 chambers, every one of which had its boudoir, oratory, and ward-room. There was only one law, and that was expressed in four words—"Do AS YOU LIKE."—*Rabelais*, "*Gargantua*," bk. i. 52-57.

Thelusson Act. The 39th and 40th Geo. III., cap. 98. An Act to prevent testators from leaving their property to accumulate for more than twenty-one years; so called because it was passed in reference to the last will and testament

of the late Mr. Thelusson, in which he desired his property to be invested till it had accumulated to some nineteen millions sterling.

The'not. An old shepherd who relates to Cuddy the fable of "The Oak and the Briar," with the view of curing him of his vanity.—*Spenser, "Shepherd's Calendar."*

Theoc'ritos. *The Scottish Theocritus.* Allen Ramsay, author of "The Gentle Shepherd." (1685-1758.)

Theodolite (Greek). *Theaomai hodon liton* (I survey the smooth road—*i.e.*, the direct distance between two given points). The general etymology is *theaomai dolos.*

Theod'omas. A famous trumpeter at the siege of Thebes.

> At every court ther cam loud menstralcye
> That never trompëd Joab for to heere,
> Ne he Theodomas yit half so cleere
> At Thebës, when the citë was in doute.
> *Chaucer, "Canterbury Tales,"* 9,592.

Theodo'ra (in "Orlando Furioso"), sister of Constantine, the Greek emperor. Greatly enraged against Roge'ro, who slew her son, she vowed vengeance. Rogero was captured during sleep, and committed to her hands. She cast him into a foul dungeon, and fed him on the bread of affliction, but prince Leon released him.

Theod'orick. One of the heroes of the Nibelung, a legend of the Sagas. This king of the Goths was also selected as the centre of a set of champions by the German minnesängers (*minstrels*), but he is called by these romancers Diderick of Bern (*Vero'na*).

Theodo'rus. The royal physician who undertook to cure Gargantua of his bad propensities, so he purged him canonically with "Anticyrian hellebore," "to drive off all the perverse habits of his brains," and make him forget all he had ever learnt under previous masters.—*Rabelais, "Gargantua."* bk. i. 23.

Therapeu'tæ. The Therapeutæ of Philo were a branch of the Essenes. The word Essenes is Greek, and means "doctors" (*essaioi*), and Therapeutæ is merely a synonym of the same word.

There'sa. Daughter of the count Palatine of Pado'lia, beloved by Mazeppa. The count her father was very indignant that a mere page should presume to fall in love with his daughter, and had Mazeppa bound to a wild horse and set adrift. As for Theresa, Mazeppa never knew her future history. Theresa was historically not the daughter but the young wife of the fiery count.—*Byron, "Mazeppa."*

Theresa. The miller's wife who adopted and brought up the orphan Ami'na, called the somnambulist.—*Bellini, "La Sonnambula"* (*Scribe's libretto*).

Thermido'rians. Those who took part in the coup d'état which effected the fall of Robespierre, with the desire of restoring the legitimate monarchy. So called because the Reign of Terror was brought to an end on the 9th Thermidor of the second Republican year (July 27, 1794). Ther'midor or "Hot Month" was from July 19 to August 18.—*Duval, "Souvenirs Thermidoriens."*

Thersi'tes. A deformed scurrilous officer in the Greek army which went to the siege of Troy. He was always railing at the chiefs, and one day Achilles felled him to the earth with his fist, and killed him.—*Homer, "Iliad."*

> He squinted, halted, gibbous was behind,
> And pinched before, and on his tapering head
> Grew patches only of the flimsiest down.
> Him Greece had sent to Troy,
> The miscreant, who shamed his country most.
> *Cowper's translation,* bk. ii.

A Thersitës. A dastardly, malevolent, impudent railer against the powers that be. (*See above.*)

Theseus (2 syl.). Lord and governor of Athens, called by Chaucer Duke Theseus. He married Hypol'ita, and as he returned home with his bride and Emily her sister, was accosted by a crowd of female suppliants, who complained of Creon, king of Thebes. The duke forthwith set out for Thebes, slew Creon, and took the city by assault. Many captives fell into his hands, amongst whom were the two knights named Pal'amon and Arcite (*q.v.*).—*Chaucer, "The Knight's Tale."*

Thes'pis, *Thes'pian.* Dramatic. Thespis was the father of Greek tragedy.

> The race of learned men
> Oft snatch the pen,
> As if inspired, and in a Thespian rage
> Then write.
> *Thomson, "Castle of Indolence,"* c. i. 52.

> Thespis, the first professor of our art,
> At country wakes sang ballads from a cart.
> *Dryden, Prologue to "Sophonisba."*

Thes'tylis. Any rustic maiden. In the "Idylls" of Theoc'ritos, Thestylis is a young female slave.

> And then in haste her bower she leaves,
> With Thestylis to bind the sheaves.
> *Milton, "L'Allegro."*

Thick. *Through thick and thin* (Dryden). Through evil and through good report; through stoggy mud and stones only thinly covered with dust. Devonshire roads illustrate the notion completely.

> Through perils both of wind and limb
> She followed him through thick and thin.
> *Butler, "Hudibras."*

Thief. (*See* AUTOLYCOS, CACUS, &c.)

Thieves on the Cross, called Gesmas (the impenitent) and Desmas (afterwards "St. Desmas," the penitent thief) in the ancient mysteries. Hence the following charm to scare away thieves:—

> Imparibus meritis pendent tria corpora ramis
> Desmas et Gesmas, media est divina potestas;
> Alta petit Desmas, infelix, infima, Gesmas:
> Nos et res nostras conservet summa potestas,
> Hos versus dicas, ne tu furto tua perdas.

Thimble. Scotch, *Thummle*, originally "Thumb-bell," because it was worn on the thumb, as sailors still wear their thimbles. It is a Dutch invention, introduced into England in 1695 by John Lofting, who opened a thimble manufactory at Islington. (*Ble*, German *blech*, metal-plate, as *blech-mütze*, a cap of iron-plate, &c.)

Thimble-rig. A cheat. The cheating game so called is played thus: A pea is put on a table, and the conjuror places three or four thimbles over it in succession, and then sets the thimbles on the table. You are asked to say under which thimble the pea is, but are sure to guess wrong, as the pea has been concealed under the man's nail.

Thirteen at dinner, unlucky. One will die before the year is out. This silly superstition is derived from the "last supper" of our Lord with his twelve disciples.

Thirteenpence-halfpenny. A hangman; so called because thirteenpence-halfpenny was his wages for hanging a man. (*See* HANGMAN.)

Thirty. A man at thirty must be either a fool or a physician.—*Tiberius.*

Thirty Tyrants. The thirty magistrates appointed by Sparta over Athens, at the termination of the Peloponnesian war. This "reign of terror," after one year's continuance, was overthrown by Thrasybu'los (B.C. 403).

The Thirty Tyrants of the Roman empire. So those military usurpers are called who endeavoured, in the reigns of Vale'rian and Gallie'nus (253-268), to make themselves independent princes. The number thirty must be taken with great latitude, as only nineteen are given, and their resemblance to the thirty tyrants of Athens is extremely fanciful. They were—

In the East.
(1) Cyri'adēs.
(2) Macria'nus.
(3) Balista.
(4) Odena'thus.
(5) Zeno'bia.

In the West.
(6) Post'humus.
(7) Lollia'nus.
(8) Victori'nus and his mother Victoria.
(9) Ma'rius.
(10) Tet'ricus.

Illyricum.
(11) Ingen'uus.
(12) Regillia'nus.
(13) Aure'olus.

Promiscuous.
(14) Saturni'nus in Pontus.
(15) Trebellia'nus in Isauria.
(16) Pi'so in Thessaly.
(17) Va'lens in Achaia.
(18) Æmilia'nus in Egypt.
(19) Celsus in Africa.

Thirty Years' War. A series of wars between the Catholics and Protestants of Germany in the seventeenth century. It began in Bohemia in 1618, and ended in 1648 with the "peace of Westphalia."

Thisbē. A Babylonish maiden beloved by Pirămus. They lived in contiguous houses, and as their parents would not let them marry, they contrived to converse together through a hole in the garden wall. On one occasion they agreed to meet at Ninus' tomb, and Thisbē, who was first at the spot, hearing a lion roar, ran away in a fright, dropping her garment on the way. The lion seized the garment and tore it. When Piramus arrived and saw the garment, he concluded that a lion had eaten Thisbē, and he stabbed himself. Thisbē returning to the tomb saw Piramus dead, and killed herself also. This story is travestied in "The Midsummer Night's Dream," by Shakespeare.

Thistle of Scotland. The Danes thought it cowardly to attack an enemy by night, but on one occasion deviated from their rule. On they crept, barefooted, noiselessly, and unobserved, when one of the men set his foot on a thistle, which made him cry out. The alarm was given, the Scotch fell upon the night-party, and defeated them with terrible slaughter. Ever since the thistle has

been adopted as the insignia of Scotland, with the motto *Nemo me impunĕ lacessit.*

This tradition reminds us of Brennus and the geese.

Thistle. The device of the Scotch monarchs was adopted by queen Anne, hence the riddle in Pope's pastoral proposed by Daphnis to Strephon :

> Tell me....in what more happy fields
> The thistle springs, to which the lily yields?
> *Pope, "Spring."*

In the reign of Anne the duke of Marlborough made the "lily" of France yield to the thistle of queen Anne. The lines are a parody of Virgil's Eclogue iii., 104—108.

Thistle Beds. Withoos, a Dutch artist, is famous for his homely pictures where thistle-beds abound.

Thom'alin. One of the shepherds in Spenser's "Shepherd's Calendar."

Thomas (*St.*). Patron saint of architects. The tradition is that Gondof'orus, king of the Indies, gave him a large sum of money to build a palace. St. Thomas spent it on the poor, "thus erecting a superb palace in heaven."

The symbol of St. Thomas is a builder's square, because he was the patron of masons and architects.

Christians of St. Thomas. In the southern parts of Mal'abar there were some 200,000 persons who called themselves "Christians of St. Thomas," when Gama discovered India. They had been 1,300 years under the jurisdiction of the patriarch of Babylon, who appointed their materene (archbishop). When Gama arrived the head of the Malabar Christians was Jacob, who styled himself "Metropolitan of India and China." In 1625 a stone was found near Siganfu with a cross on it, and containing a list of the materenes of India and China.

Sir Thomas. The dogmatical, prating squire in Crabbe's "Borough" (letter x.).

Thomas-a-Kempis. Thomas Hämmerlein of Kempen, an Augustinian, in the diocese of Cologne. (1380-1471.)

Thomas the Rhymer. Thomas Learmont, of Ercildoune, a Scotchman in the reign of Alexander III., and contemporary with Wallace. He is also called Thomas of Ercildoune. Sir Walter Scott calls him the "Merlin of Scotland." He was magician, prophet, and poet, and is to return again to earth at some future time when Shrove Tuesday and Good Friday change places.

*** Care must be taken not to confound "Thomas the Rhymer" with Thomas Rymer, the historiographer and compiler of the "Fœdera."

Thom'ists. Followers of Thomas Aqui'nas, who denied the doctrine of the immaculate conception maintained by Duns Scotus.

> Scotists and Thom'sts now in peace remain.
> *Pope, "Essay on Criticism," 444.*

Thomson (*James*), author of "The Seasons" and "Castle of Indolence," in 1729 brought out the tragedy of "Sophonisba," in which occurs the silly line: "O Sophonisba, Sophonisba, O!" which a wag in the pit parodied into "O Jemmy Thomson, Jemmy Thomson, O!" (1700-1748.)

Tho'pas (*Sir*). Native of Poperyng, in Flanders; a capital sportsman, archer, wrestler, and runner. He resolved to marry no one but an "elf queen," and set out for fairy-land. On his way he met the three-headed giant Olifaunt, who challenged him to single combat. Sir Thopas got permission to go back for his armour, and promised to meet him next day. Here mine host interrupts the narrative as "intolerable nonsense," and the "rime" is left unfinished.

> An elf queen wol I have. I wis,
> For in this world no woman is
> Worthy to be my mate.
> *Chaucer, "Rime of Sir Thopas."*

Thor. Son of Odin, and god of war. His wife was Sif (love), and his palace Thrudvangr, where he received the warriors who had fallen in battle.—*Scandinavian mythology.*

The word enters into many names of places, &c., as Thorsby in Cumberland, Thunderhill in Surrey, Thurso in Caithness, Torthorwald (*i.e.*, "hill of Thor-in-the-wood") in Dumfriesshire, Thursday, &c.

Thor's Belt. The Scandinavian war god has a belt, called Megingjard, which doubles his strength whenever he puts it on.

Thor's Hammer or *Mace* is called Mjölnir.

Thorgrim (*Icelandic mythology*). The Northern Apollo.

Thorn. *A thorn in the flesh.* Something to mortify; a skeleton in the cupboard. The allusion is to a custom common amongst the ancient Pharisees, one class of which used to insert thorns in the borders of their gaberdines, to prick their legs in walking and make them bleed. (*See* PHARISEES.)

The thorns of Dauphiné will never prick unless they prick the first day. This proverb is applied to natural talent. If talent does not show itself early it will never do so—the truth of which application is very doubtful indeed.

> Si l'espine non picque quand nai,
> A pene que picque jamai.
> *Proverb in Dauphiné.*

Conference of Thorn met October, 1645, at Thorn, in Prussia, to remove the difficulties which separate Christians into sects. It was convoked by Lad'islas IV. of Poland, but no good result followed the conference.

Thorns. Calvin (*Admonitio de Reliquiis*) gives a long list of places claiming to possess one or more of the thorns which composed the Saviour's crown. To his list may be added Glastonbury Abbey, where was also the spear of Longius or Longinus, and some of the Virgin's milk.

Thorps-men. Villagers. This very pretty Anglo-Saxon word is worth restoring. (*Thorpe*, Anglo-Saxon, a village.)

Thoth. The Hermës of Egyptian mythology. He is represented with the head of an ibis on a human body. He is the inventor of the arts and sciences, music and astronomy, speech and letters. The name means "Logos" or "the Word."

Thousand. Every one knows that a *dozen* may be either twelve or thirteen, a *score* either twenty or twenty-one, a *hundred* either one hundred or one hundred and twenty-five, and a thousand either one thousand or one thousand two hundred. The higher numbers are the old Teutonic computations. Hickes tells us that the Norwegians and Icelandic people have two sorts of decad, the lesser and the greater called "Tolfræd." The lesser thousand = 10 × 100, but the greater or Tolfræd thousand = 12 × 100. The word *tolf*, equal to Danish *tolv*, is our *twelve*.—"*Gram. Isl.*," p. 43.

> Five score of men, money, or pins,
> Six score of all other things. *Old saw.*

Thrall. Bondage. From *drill*, in allusion to the custom of drilling the ear of a slave in token of servitude, a custom common to the Jews (Deut. xv. 17). Our Saxon forefathers were accustomed to pierce at the church-door the ears of their bond-slaves.

Thra'so. Duke of Mar, one of the allies of Charlemagne.—*Ariosto*, "*Orlando Furioso.*"

Thra'so. A swaggering captain in the "Eunuch" of Terence.

Thrason'ical. Boastful, given to swagger, like Thraso. (*See above.*)

> Cæsar's Thrasonical brag of "I came, saw, and overcame."—*Shakespeare*, "*As You Like It*," v. 2.

Thread. *The thread of destiny—i.e.*, that on which destiny depends. The Greeks and Romans imagined that a grave maiden called Clotho spun from her distaff the destiny of man, and as she spun one of her sisters worked out the events which were in store, and At'ropos cut the thread at the point when death was to occur.

A St. Thomas's thread. The tale is that St. Thomas planted Christianity in China, and then returned to Mal'abar. Here he saw a huge beam of timber floating on the sea near the coast, and the king endeavouring by the force of men and elephants to haul it ashore, but it would not stir. St. Thomas desired leave to build a church with it, and his request being granted, he dragged it easily ashore with a piece of packthread.—*Faria y Sousa.*

Chief of the Triple Thread. Chief Brahmin. Oso'rius tells us that the Brahmins wore a symbolical Tessera of three threads, reaching from the right shoulder to the left. Faria says that the religion of the Brahmins proceeded from fishermen, who left the charge of the temples to their successors on the condition of their wearing some threads of their nets in remembrance of their vocation; but Oso'rius maintains that the triple thread symbolises the Trinity.

> Terna fila ab hu'mero dex'tero in latus sinis'trum gerunt, ut designent trinam in natu'ra divi'na ratio'nem.

Threadneedle Street. A corruption of *Thryddanen* or *Thryddenal Street*, meaning third street from "Chepesyde" to the great thoroughfare from London Bridge to "Bushop Gate" (consisting of New Fyshe Streate, Gracious Streate, and

Bushop Gate Streate. (Anglo-Saxon, *thrydda* or *thrydde*, third.)

Another etymology is *Thrig-needle* (three-needle street), from the three needles which the Needlemakers' Company bore in their arms. It begins from the Mansion House, and therefore the Bank stands in it.

The Old Lady in Threadneedle Street. The directors of the Bank of England were so called by William Cobbett, because, like Mrs. Partington, they tried with their broom to keep back the Atlantic waves of national progress.

A silver curl-paper that I myself took off the shining locks of the ever-beautiful old lady of Threadneedle Street [a *bank note*].—*Dickens.* "*Doctor Marigold.*"

Three. Pythagoras calls three the perfect number, expressive of "beginning, middle, and end," wherefore he makes it a symbol of deity. Jove is represented with three-forked lightning, Neptune with a trident, and Pluto with a three-headed dog. The Fates are three, the Furies three, the Graces three, the Muses three times three, &c. The trinity of the trinity is three times three. (*See* NINE.)

Three Bishoprics (*The*). So the French call the three cities of Lorraine, Metz, and Verdun, each of which was at one time under the lordship of a bishop. They were united to the kingdom of France by Henri II., in 1552.

Three Chapters (*The*). Three books, or parts of three books—one by Theodore of Mopsuestia, one by Theodoret of Cyprus, and the third by Ibas, bishop of Edessa. These books were of a Nestorian bias on the subject of the Incarnation and two natures of Christ. The church took up the controversy warmly, and the dispute continued during the reign of Justinian and the popedom of Vigilius. In 553 the "Three Chapters" were condemned at the general council of Constantinople.

Three Estates of the Realm are the nobility, the clergy, and the commonalty. In the collect for *Gunpowder Treason* we thank God for "preserving (1st) the king, and (2nd) the three estates of the realm;" from which it is quite evident that the sovereign is not one of the three estates, as nine persons out of ten suppose. These three estates are represented in the two Houses of Parliament.

Three-fingered Jack. The famous negro robber, who was the terror of Jamaica in 1780, and was hunted down in 1781.

Three Kings' Day. Epiphany or Twelfth-day, designed to commemorate the visit of the "three kings" or Wise Men of the East to the infant Jesus.

Three Sheets in the Wind. Unsteady from over drinking, as a ship when its sheets are in the wind. The sail of a ship is fastened at one of the bottom corners by a rope called a "tack;" the other corner is left more or less free as the rope called a "sheet" is disposed; if quite free the sheet is said to be "in the wind," and the sail flaps and flutters without restraint. If all the three sails were so loosened the ship would "reel and stagger like a drunken man."

Three-tailed Bashaw. The beglerbeg or prince of princes among the Turks has a standard borne before him with three horse-tails. He has also a gilt spear with three horse-tails carried before him, and stuck before his tent. The next in rank is the pacha with two tails, and then the bey, who has only one.

Three Tuns. A fish ordinary in Billingsgate, famous as far back as the reign of queen Anne.

Threshers. Members of the Catholic organisation instituted in 1806. One object was to resist the payment of tithes. Their threats and warnings were signed "Captain Thresher."

Threshold. Properly the door-sill, but figuratively applied to the beginning of anything, as the threshold of life (*infancy*), the threshold of an argument (*the commencement*), the threshold of the inquiry (*the first part of the investigation*). (Saxon, *thærscwald*, door-wood; German, *thürschwelle;* Icelandic, *throsulldur*. From *thür* comes our *door*.)

Thrift-box. A money-box, in which thrifts or savings are put. (*See* SPENDTHRIFT.)

Throgmorton Street (*London*). So named from Sir Nicholas Throckmorton, head of the ancient Warwickshire family, and chief banker of England in the reign of queen Elizabeth.

Throw. *To throw the helve after the hatchet.* To lose the hatchet, and then in

temper to throw away the handle; to be reckless; "neck or nothing." Losers often stake all they have left in a desperate last stake. (*See* HELVE.)

Thrums. Weaver's ends and fag-ends of carpet, used for common rugs. (The word is common to many languages, as Icelandic, *thraum;* German, *trumm;* Dutch, *drom;* Greek, *thrumma;* all meaning "fag-ends" or "fragments.")

> Come, sisters, come, cut thread and thrum;
> Quail, crush, conclude, and quell!
> *Shakespeare,* "*Midsummer Night's Dream,*" v. 1.

Thread and thrum. Everything, good and bad together.

Thrummy Cap. A sprite described in Northumberland fairy tales as a "queer-looking little auld man," whose exploits are generally laid in the cellars of old castles.

Thrym. The giant who fell in love with Freyja, and stole Thor's hammer.—*Scandinavian mythology.*

Thug (*a cheat*). So a religious fraternity in India is called. Their patron goddess is Devî or Kâli, wife of Si'va. The Thugs live by plunder, to obtain which they never halt at violence or even murder. In some provinces they are called "stranglers" (*phansigars*), in the Tamil tongue "noosers" (*ari tulukar*), in the Canarese "cat-gut thieves" (*tanti kalleru*). They band together in gangs mounted on horseback, assuming the appearance of merchants; some two or more of these gangs concert to meet as if by accident at a given town. They then ascertain what rich merchants are about to journey, and either join this party or lay in wait for it. This being arranged the victim is duly caught with a lasso, plundered, and strangled. (Hindu, *thaga,* deceive.)

Thuggee (2 syl.). The vocation of a Thug—*i.e.,* waylaying and robbing travellers and merchants; these expeditions were generally accompanied with murder by strangulation with a running noose. This was a religious vocation, which had priests and an order of knighthood.

Thule (2 syl.). Called by Drayton *Thuly.* Pliny, Solinus, and Mela take it for Iceland. Pliny says, "It is an island in the Northern Ocean discovered by Pyth'eas, after sailing six days from the Orcadës." Others, like Camden, consider it to be Shetland, still called Thylens-el (isle of Thylë) by seamen, in which opinion they agree with Mari'nus, and the descriptions of Ptolemy and Tacitus. Bochart says it is a Syrian word, and that the Phœnician merchants who traded to the group called it *Gezirat Thulë* (isles of darkness); but probably it is the Gothic *Thule,* meaning the "most remote land," and is connected with the Greek *telos,* the end.

> Where the Northern Ocean, in vast whirls,
> Boils round the naked melancholy isles
> Of furthest Thulë. *Thomson,* "*Autumn.*"

Ultima Thulë. The end of the world; the last extremity. Thule was the most northern point known to the ancient Romans.

> Tibi serviat ultima Thule.
> *Virgil,* "*Georgics,*" i. 30.

Thumb. When a gladiator was vanquished it rested with the spectators to decide whether he should be slain or not. If they wished him to live they held their thumbs *down;* if to be slain they turned their thumbs *upwards.*

> Where, influenced by the rabble's bloody will,
> With thumbs bent back, they popularly kill.
> *Dryden,* "*Third Satire.*"

Do you bite your thumb at me? Do you mean to insult me? The way of expressing defiance and contempt was by snapping the finger, or putting the thumb in the mouth. Both these acts are termed a *fico,* whence our expressions "not worth a fig," "I dont care a fig for you." Decker, describing St. Paul's Walk, speaks of the biting of thumbs to beget quarrels. (*See* GLOVE.)

> I see Contempt marching forth, giving mee the fico with his thombe in his mouth.—"*Wits Miserie*" (1596).

> I will bite my thumbs at them, which is a disgrace to them if they bear it.—*Shakespeare,* "*Romeo and Juliet,*" i. 1.

By the pricking of my thumbs, something wicked this way comes. Another proverb says, "My little finger told me that." When your ears turn hot and red, it is to indicate that some one is speaking about you. When a sudden fit of "shivering" occurs, it is because some one is treading on the place which is to form your grave. When the eye itches, it indicates the visit of a friend. When the palm itches, it shows that a present will be shortly received. When the bones ache, it prognosticates a coming storm. Plautus says, "Timeo quod rerum gesserim hic, ita dorsus totus prurit" (*Miles Gloriosus*). All these and many similar superstitions

rest on the notion that "coming events cast their shadows before," because our "angel," ever watchful, forewarns us that we may be prepared. Sudden pains and prickings are the warnings of evil on the road; sudden glows and pleasurable sensations are the couriers to tell us of joy close at hand. These superstitions are relics of demonology and witchcraft.

Every honest miller has a thumb of gold. Even an honest miller grows rich with what he prigs. Thus Chaucer says of his miller—

Wel cowde he stelë and tollen thries,
And yet he had a thomb of gold parde [was what is called an "honest miller"].
"*Canterbury Tales*" (*Prologue*, 555).

Rule of Thumb. Rough measure. Ladies often measure yard lengths by their thumb. Indeed the expression "Sixteen nails make a yard" seems to point to the thumb-nail as a standard. Countrymen always measure by their thumb.

Tom Thumb. (*See* TOM.)

Thumb Brewed. A corruption of Th'ome (the home) brewed.

Thum'bikins or *Thumbscrew.* An instrument of torture largely used by the Inquisition. The torture was compressing the thumb between two bars of iron, made to approach each other by means of a screw. Principal Carstairs was the last person put to this torture in Britain; he suffered for half an hour at Holyrood, by order of the Scotch Privy Council, to wring from him a confession of the secrets of the Argyll and Monmouth parties.

Thunder. The giant who fell into the river and was killed, because Jack cut the ropes that suspended the drawbridge, and when the giant ventured to cross it the bridge fell in.—"*Jack the Giant Killer.*"

Thunder and Lightning or *Tonnant.* Stephen II. of Hungary. (1100, 1114-1131.)

Sons of Thunder (Boaner'gës). James and John, the sons of Zebedee (Mark iii. 17); so called because they asked to be allowed to consume with lightning those who rejected the mission of Christ (Luke ix. 54; Mark iii. 17).

Thunders of the Vatican. The anathemas and denunciations of the Pope, whose palace is the Vat'ican of Rome.

Properly speaking, the Vatican consists of the papal palace, the court and garden of Belvedere, the library, and the museum, all on the right bank of the Tiber.

Thunderbolt of Italy. Gaston de Foix, nephew of Louis XII. (1489-1512.)

Thunderer (*The*). A name applied to *The Times* newspaper, in allusion to an article by Capt. Ed. Sterling, beginning thus:—

We thundered forth the other day an article on the subject of social and political reform.—*The Times.*

Thundering Legion. During the war of Marcus Aurēlius with the Marcomanni, in 174, the Roman army was shut up in a defile, and was reduced to great straits for want of water. The Christians in the army prayed for relief, when a thunderstorm broke over them, under cover of which they successfully attacked the Marcomanni. (*See* THEBAN LEGION.)

Thun'stone. The successor of king Arthur.—*Nursery Tale, "Tom Thumb."*

Thursday. (*See* BLACK.)

Thwack'um, in Fielding's "Tom Jones."

Tiara. A composite emblem. Its primary meaning is purity and chastity—the foundation being of fine linen. The gold band denotes supremacy. The first cap of dignity was adopted by pope Damasus II. in 1048. The cap was surmounted with a high coronet in 1295 by Boniface VIII. The second coronet was added in 1335 by Benedict XII., to indicate the prerogatives of spiritual and temporal power combined in the Papacy. The third coronet is indicative of the Trinity, but it is not known who first adopted it; some say Urban V., others John XXII., John XXIII., or Benedict XII.

The symbol of my threefold dignity, in heaven, upon earth, and in purgatory.

Pope Pius IX. (1871).

Tib. *St. Tib's Eve.* Never. A corruption of St. Ubes, a corruption again of Setuval. There is no such saint in the calendar as St. Ubes, and therefore her eve falls on the "Greek Kalends" (*q.v.*), neither before Christmas Day nor after it.

Tiber, called *The Yellow Tiber,* be-

cause it is much discoloured with yellow mud.

Vortiotbus rap'idis et multa flavus are'na.—*Virgil.*

Tibert (*Sir*). The cat in the tale of "Reynard the Fox." (*See* TYBALT.)

Tibul'lus. *The French Tibullus.* Evariste Désiré Desforges, chevalier de Parny. (1753-1814.)

Tibur'ce (3 syl.) or *Tiburce* (2 syl.). Brother of Valirian, converted by the teaching of St. Cecilia, his sister-in-law, and baptised by pope Urban. Being brought before Almachius the prefect, and commanded to worship the image of Jupiter, both the brothers refused, and were decapitated.—*Chaucer, "Secounde Nonnes Tale."*

Al this thing seye unto Tiburce tolde (3 syl.).
And after this Tiburce, in good entente (2 syl.),
With Valiri'an to pope Urban wente.
Chaucer, "Canterbury Tales," 12,276.

Tick. *To go on tick*—on ticket. In the seventeenth century, *ticket* was the ordinary term for the written acknowledgment of a debt, and one living on credit was said to be *living on tick.* Betting was then, and still is to a great extent, a matter of tick—*i.e.,* entry of particulars in a betting-book. We have an Act of Parliament prohibiting the use of betting-tickets: "Be it enacted, that if any person shall play at any of the said games . . . . (otherwise than with and for ready money), or shall bet on the sides of such as shall play . . . . a sum of money exceeding £100 at any one time . . . . upon ticket or credit . . . . he shall," &c. (16 Car. II., cap. 16).

Tide-waiters. Those who vote against their opinions. S. G. O. of the *Times* calls the clergy in convocation whose votes do not agree with their convictions "Ecclesiastical Tide-waiters."

Tidy means in *tide,* in season, in time. We retain the word in even-tide, spring-tide, and so on. Tusser has the phrase "If weather be fair and tidy," meaning seasonable. Things done punctually and in their proper season are sure to be done orderly, and what is orderly done is neat and well-arranged. Hence we get the notion of methodical, neat, well-arranged, associated with tidy. (Danish, *tidig,* seasonable, favourable.)

How are you getting on? Oh! pretty tidily—favourably. (*See above.*)

Tied-up. Married; tied-up in the marriage-knot.

When first the marriage-knot was tied
Between my wife and me.
Walkingame's "Arithmetic."

Tigernach, oldest of the Irish annalists. His annals were published in doctor O'Connor's *Rerum Hibernicarum Scriptores Veteres,* at the expense of the duke of Buckingham, 1814-1826.

Tight. Nearly intoxicated. Sobriety is so taut, that with a little more strain it will burst away. A sea-phrase.

Tigris (*the Arrow*). So called from the rapidity of its current. Hiddekel is "The Dekel" or Diglath, a Semitic corruption of *Tigra,* Medo-Persic for arrow. (Gen. ii. 14.)

Flu'minl, a celerita'të qua defluit Tigri nomen est; quia, Persica lingua, tigrim *sagittam* appellant.—*Quintus Curtius.*

Tike. *A Yorkshire tike.* A clownish rustic. (Celtic, *tiac,* a ploughman.) A small bullock or heifer is called a tike, so also is a dog, probably because they are the common companions of the "tiac."

Tilbury. *The Governor of Tilbury Fort.* Father of Tilburi'na; a plain, blunt, matter-of-fact John Bull.—*Sheridan, "Critic."*

Tile, a hat. (Saxon *tigel,* Latin *tego,* to cover.)

Tile a Lodge, in Freemasonry, means to close the door, to prevent any one uninitiated from entering. (*See above.*)

Time. *Time and tide wait for no man.*

For the next inn he spurs amain,
In haste alights, and skuds away,—
But time and tide for no man stay.
Somerville, "The Sweet-scented Miser."

Take or *Seize Time by the forelock* (Tha'lës of Mile'tus). Time is represented as an old man, quite bald, with the exception of a single lock of hair on the forehead. Shakespeare calls him "that bald sexton, Time" ("King John," iii. 1).

The Times. A newspaper, founded by John Walter. In 1785 he established *The Daily Universal Register,* but in 1788 changed the name into *The Times, or Daily Universal Register.* (*See* THUNDERER.)

Time of Grace. The lawful season for venery, which began at Midsummer and lasted to Holyrood-day. The fox and wolf might be hunted from the Na-

tivity to the Annunciation; the roebuck from Easter to Michaelmas; the roe from Michaelmas to Candlemas; the hare from Michaelmas to Midsummer; and the boar from the Nativity to the Purification. (*See* SPORTING SEASONS.)

Time-honoured Lancaster. Old John of Gaunt. His father was Edward III., his son Henry IV., his nephew Richard II. of England; his second wife was Constance, daughter of Peter the Cruel of Castile and Leon; his only daughter married John of Castile and Leon; his sister Joanna married Alphonso, king of Castile. Shakespeare calls him "time-honoured" and "old;" honoured he certainly was, but was only fifty-nine at his death. Hesiod is called "*Old*," meaning "long ago."

Tim'ias. King Arthur's squire, the impersonation of chivalrous honour and generosity. His love for Belphœbë is in allusion to Sir Walter Raleigh's admiration of queen Elizabeth. — *Spenser, "Faëry Queen."*

Timo'leon. The Corinthian who so hated tyranny, that he murdered his own brother Timoph'anēs when he attempted to make himself absolute in Corinth.

> The fair Corinthian boast
> Timoleon, happy temper, mild and firm,
> Who wept the brother while the tyrant bled.
> *Thomson, "Winter."*

Timon of Athens. The misanthrope. Shakespeare's play so called. Lord Macaulay uses the expression to "out-Timon Timon"—*i.e.*, to be more misanthropical than even Timon.

Tin. Money. A depreciating synonym for silver, which it resembles, and for which in Germany it is largely substituted.

Tinac'rio (*The Sage*). King of Micom'icon. (*See* ZARAMILLA.)

Tinder and *Kindle* are different forms of the same word. Thus the Latin *nuntius* was also written *nuncius*, "c" having the force of "k." Webster, in his Dictionary, says *cl* (answering to *kl*) are pronounced as *tl*, and illustrates his observation by the words *clear, clean.* We have heard of colour-blindness, but here is another phase of blindness.

Tine-man (*Lose-man*). So was the great earl of Douglas called, who died in 1424. Godscroft says, "No man was lesse fortunate, and it is no lesse true that no man was more valorous." He was defeated at the battles of Homilden, Shrewsbury, and Verneuil. It was in this last battle that he lost his life.—*Sir Walter Scott, "Tales of a Grandfather,"* xviii.

Ting. The general assembly of the Northmen, which all capable of bearing arms were bound to attend on occasions requiring deliberation and action. The words Volksthing and Storthing are still in use.

> A shout filled all the Ting, a thousand swords
> Clashed loud approval.
> *"Frithiof-Saga" (The Parting).*

Tinker. The person who tinks or beats on a kettle to announce his trade. (Welsh, *tincian*, to ring or "tink;" *tincerz*, a tinker.)

The Inspired Tinker. John Bunyan. (1628-1688.)

Tintag'el or *Tintag'il.* A strong castle on the coast of Cornwall, the birth-place of king Arthur.

> When Uther in Tintagil past away.—*Tennyson, "The Coming of Arthur."*

Tin'tern Abbey. Wordsworth has a poem called "Lines composed a few miles above Tintern Abbey," but these lines have nothing whatever to do with the famous ruin, and do not even once allude to it.

Tinto (*Dick*). The painter in Sir Walter Scott's novel of "St. Ronan's Well" and in the introduction of "The Bride of Lammermoor."

Tintoretto, the historical painter. So called because his father was a dyer (*tintorë*). His real name was Jacopo Robusti. He was nicknamed *Il Furioso*, from the rapidity of his productions. (1512—1594.)

Tip. *He gave me a tip*—a present of money, a bribe. (*See* DIBS.)

To tip one the wink. To make a signal to another by a wink. Here tip means "to give," as tip in the previous example means "a gift."

Tiph'any, according to the calendar of saints, was the mother of the three kings of Cologne. (*See* COLOGNE.)

Ti'phys. A pilot. He was the pilot of the Argonauts.

> Many a Tiphys ocean's depths explore,
> To open wondrous ways untried before.
> *Hoole's "Ariosto," bk. viii.*

Tipstaff. A constable so called because he carried a staff tipped with a bull's horn. In the documents of Edward III. allusion is often made to this staff. (*See Rymer's "Fœdera."*)

Tirante the *White*. One of the most redoubtable knights of mediæval romance. Don Quixote ranks him with Am'adis of Gaul, Felixmarte of Hyrcania, and the more modern hero named don Belianis of Greece (bk. ii., ch. 5).

Tirer une Dent. To draw a man's tooth, or extort money from him. The allusion is to the tale told by Holinshed of king John, who extorted 10,000 marks from a Jew living at Bristol, by extracting a tooth daily till he consented to provide the money. For seven successive days a tooth was taken, and then the Jew gave in.

Tire'sias. *Blind as Tire'sias.* Tiresias, the Theban, by accident saw Athe'na bathing, and the goddess struck him with blindness by splashing water in his face. She afterwards repented doing so, and as she could not restore his sight, conferred on him the power of soothsaying, and gave him a staff with which he could walk as safely as if he had his sight. He found death at last by drinking from the well of Tilpho'sa. Milton makes Tiresias three syllables, as Ti're-sias. (*See* THAMYRIS.)

> Juno the truth of what was said denied,
> Tiresias, therefore, must the cause decide.
> *Addison, "Transformation of Tiresias."*

Tiring Irons. Iron rings to be put on or taken off a ring as a puzzle. Lightfoot calls them "tiring irons never to be untied."

Tirled. *He tirlëd at the pin.* He twiddled or rattled with the latch before he opened the door. Guillaume di Lorris, in his "Romance of the Rose" (13th century), says, "When persons visit a friend they ought not to bounce all at once into the room, but should announce their approach by a slight cough, or few words spoken in the hall, or a slight shuffling of their feet, so as not to take their friends unawares." The pin is the door-latch, and before a visitor entered a room it was, in Scotland, thought good manners to fumble at the latch to give notice of your intention to enter (Tirl is the German *querlen*, Dutch *dwarlen*, our twirl, &c.; or Danish *trille*, German *triller*, Welsh *treillio*; our *trill*, to rattle or roll.)

> Right quick he mounted up the stair,
> And tirlëd at the pin.
> *"Charlie is my Darling."*

Tiryns. An ancient city of Ar'gol in Greece, famous for its Cyclopean architecture. The "Gallery of Tiryns" is the oldest and noblest structure of the heroic ages. It is mentioned by Homer, and still exists.

Tiryn'thian Swain. Hercules is so called by Spenser, but he is more frequently styled the *Tirynthian Hero*, because he generally resided at Tiryns, a town of Ar'golis.

Tisapher'nës (4 syl.). "The thunderbolt of war, whose force in battle every force excelled." He was in the army of the king of Egypt, and was slain by Rinaldo. — *Tasso, "Jerusalem Delivered,"* bk. xx.

Tisellin the raven, in the tale of "Reynard the Fox." The word is old German, *tis* (wise); *tisellin* means the little wise one.

Tit for Tat. J. Bellenden Ker says this is the Dutch *dit vor dat* (this for that). *Quid pro quo* is a synonymous phrase.

Ti'tan. The sun, so called by Ovid and Virgil.

> And flecked Darkness like a drunkard reels
> From forth Day's path and Titan's fiery wheels.
> *Shakespeare, "Romeo and Juliet," ii. 3.*

The Titans. The children of Heaven and Earth, who, instigated by their mother, deposed their father, and liberated from Tar'taros their brothers the Hundred-handed, and the Cyclopes.— *Classic mythology.*

Titan'ia. Wife of O'beron, king of the fairies. According to the belief in Shakespeare's age, fairies were the same as the classic nymphs, the attendants of Diana. The queen of the fairies was therefore Diana herself, called Titania by Ovid ("Metamorphoses," iii. 173).— *Keightley, "Fairy Mythology."*

Titho'nus. A beautiful Trojan beloved by Auro'ra. He begged the goddess to grant him immortality, which request the goddess granted; but as he had forgotten to ask for youth and vigour, he soon grew old, infirm, and ugly. When life became insupportable

he prayed Aurora to remove him from the world; this, however, she could not do, but she changed him into a grasshopper. Synonym for "an old man."

An idle scene Tythonus acted
When to a grasshopper contracted.
Prior, "*The Turtle and Sparrow.*"

Thinner than Tithonus was
Before he faded into air.
"*Tales of Miletus*," ill.

Titian (*Tiziano Vecellio*). An Italian landscape painter, celebrated for the fine effects of his clouds. (1477-1576.)

Not Titian's pencil e'er could so array,
So fleece with clouds the pure ethereal space.
Thomson, "*Castle of Indolence*," canto i.

The French Titian. Jacques Blanchard, the painter. (1600-1638.)

The Titian of Portugal. Alonzo Sanchez Coello. (1515-1590.)

Titmouse (*Titlebat*). A vulgar, ignorant linen-draper's apprentice, who comes into £10,000 a year. His conceit, his vulgarity, his gaucherie, and his emptiness of mind are well illustrated in Warren's "Ten Thousand a Year."

Tittle Tattle. Tattle is prate, Dutch *tateren*, Italian *tatta-mélla*. Tittle is little, same as tit in tomtit, titmouse, little tit, tit-bit.

Tit'uos. A giant whose body covered nine acres of ground. He was punished by having two vultures feeding for ever on his liver, which grew again as fast as it was eaten. Prome'theus was chained to Mount Caucasus, and had his liver devoured in a similar way by a vulture or eagle.

Ti'tus. The penitent thief, called Desmas in the ancient mysteries. (*See* DUMACHUS.)

Titus the Roman emperor was called "The delight of men." (40, 79-81.)

Titus indeed gave one short evening gleam,
More cordial felt, as in the midst it spread
Of storm and horror; the delight of men.
Thomson, "*Liberty*," ill.

The Arch of Titus commemorates the capture of Jerusalem, A.D. 70.

Tit'yrë Tus. A dissolute young scapegrace, whose delight was to worry the watchmen, upset sedans, wrench knockers off doors, and be rude to pretty women, at the close of the seventeenth century. The name comes from the first line of Virgil's first Eclogue, *Tityre tu patulæ recubans sub tegmine fagi* (Tityre Tus loves to lurk in the dark night looking for mischief).

Tit'yrus. Any shepherd; so called in allusion to the name familiar from its use in Greek idyls and Virgil's first Eclogue. In the "Shepherd's Calendar," Spenser calls Chaucer by this name.

Heroes and their feats
Fatigue me, never weary of the pipe
Of Tityrus, assembling as he sang
The rustic throng beneath his favourite beech.
Cowper.

Tizo'na. One of the favourite swords of the Cid, taken by him from king Bucar. His other favourite sword was Cola'da. Tizona was buried with him.

To. Altogether; wholly.

If the podech be burned to....we saye the byshope hath put his fote in the potte.—*Tyndale.*

To-do. *Here's a pretty to-do.* Disturbance. The French *affaire*—i.e., *à faire* (to do).

Toads. The device of Clovis was three toads (or botes, as they were called in Old French), but after his baptism the Arians greatly hated him, and assembled a large army under king Candat to put down the Christian king. While on his way to meet the heretics, he saw in the heavens his device miraculously changed into three lilies *or* on a banner *azure*. He had such a banner instantly made, and called it his *liflambe*. Even before his army came in sight of king Candat, the host of the heretic lay dead, slain like the army of Sennacherib by a blast from the God of battles.—*Raoul de Près'les*, "*Grans Croniques de France.*"

It is wytnessyd of Maister Robert Gagwyne that before thyse dayes all French kynges used to bere in their armes iii Todys, but after this Clodoveus had recognised Cristes relygyon iii Floure de lys were sent to hym by diuyne power, sette in a shylde of azure, the whiche syns that been borne of all French kynges.—*Fabian's Chronicle.*

The toad, ugly and venomous, wears yet a precious jewel in its head. Fenton says: "There is to be found in the heads of old and great toads a stone they call borax or stelon, which being used as rings give forewarning against venom" (1569). These stones always bear a figure resembling a toad on their surface. Lupton says: "A toad-stone, called *crepaudia*, touching any part envenomed by the bite of a rat, wasp, spider, or other venomous beast, ceases the pain and swelling thereof." In the Londesborough Collection is a silver ring of the fifteenth century, in which one of these toad-stones is set. The stone was sup-

posed to sweat and change colour when poison was in its proximity.

Toads unknown in Ireland. It is said that St. Patrick cleared the island of all "varmint" by his malediction, but it is quite certain that the Natterjack or *Bufo calamita* is abundant in the south-west of the island.

Toad-eater. At the final overthrow of the Moors, the Castilians made them their servants, and their active habits and officious manners greatly pleased the proud and lazy Spaniards, who called them *mi todita* (my factotum). Hence a cringing officious dependent, who will do all sorts of dirty work for you, is called a *todita* or *toad-eater*.

Pulteney's Toad-eater. Henry Vane, so called by Walpole, 1742.

Toad-flax. A corruption of *tod-flax*. "Tod" means a bunch or cluster, a word still applied to wool, where 28lbs. is called a *tod*. The mass of a sum of figures is called the lump or *total*. The *Cymbala'ria Italica* is called tod-flax on account of its multitudinous mass of threads matted.together in a cluster.

Toad-pipe (*Equise'tum arvensë*) is tod-pipe; so called from the cluster of jointed hair-like tubes or pipes of which it consists.

Toad-stone. (*See* TOAD, "ugly and venomous.")

Toady. (*See* TOAD-EATER.)

Toast. A name given, to which guests are invited to drink in compliment. The name at one time was that of a lady. The word is taken from the toast which used at one time to be put into the tankard, and which still floats in the loving-cup, and also the cups called copus, bishop, and cardinal, at the Universities. Hence the lady named was the toast or savour of the wine—that which gave the draught piquancy and merit. The story goes that a certain beau, in the reign of Charles II., being at Bath, pledged a noted beauty in a glass of water taken from her bath, whereupon another roysterer cried out he would have nothing to do with the liquor, but would have the toast (*i.e.*, the lady herself).—*Rambler*, No. 24.

> He noisy mirth and roaring songs commands,
> Gives idle toasts, &c. *Crabbe, "Borough."*

Tobit, sleeping one night outside the wall of his courtyard, was blinded by sparrows "muting warm dung into his eyes." His son Tobias was attacked on the Tigris by a fish, which leapt out of the water to assail him. Tobias married Sara, seven of whose betrothed lovers had been successively carried off by the evil spirit Asmode'us. Asmodeus was driven off by the angel Azari'as, and fleeing to the extremity of Egypt, was bound. Old Tobit was cured of his blindness, by applying to his eyes the gall of the fish which had tried to devour his son.—*Apocrypha* (Book of Tobit).

Tobo'so. *Dulcin'ea del Toboso.* Don Quixote's lady. Sancho Panza says she was "a stout-built sturdy wench, who could pitch the bar as well as any young fellow in the parish." The knight had been in love with her when he was simply a gentleman of the name of Quixa'da. She was then called Aldonza Lorenzo (daughter of Lorenzo Corchuelo and Aldonza Nogales); but when the gentleman became a don, he changed the style of address of the village damsel into one more befitting his new rank.—*Cervantes, "Don Quixote,"* bk. i., ch. 1.

"Sir," said Don Quixote, "she is not a descendant of the ancient Caii, Curtii, and Scipios of Rome; nor of the modern Colonas and Orsini; nor of the Ilebillas and Villanovas of Valencia; neither is she a descendant of the Palafoxes, Newoas, Rocabertis, Corellas, Lunas, Alagonés, Ureas, Fozes, and Gurreas of Aragon; neither does the lady Dulcinea descend from the Cerdas, Manriquez, Mendozas, and Guzmans of Castile; nor from the Alencastros, Pallas, and Menezés of Portugal; but she derives her origin from a family of Toboso, near Mancha (bk. ii., ch. 5).

* * In English the accent of Dulcinea is often on the second syllable, but in Spanish it is on the third.

> Ask you for whom my tears do flow so?
> Why, for Dulcinea del Toboso.
> *Don Quixote's Love-song.*

Tobo'sian. *The rampant Man'chegan lion shall be united to the white Tobosian dove.* Literally, Don Quixote de la Mancha shall marry Dulcin'ea del Toboso. Metaphorically, "None but the brave deserve the fair;" "She who is fair all maids above shall bravery's guerdon be."

Toby (*Uncle*). The real hero of Sterne's "Tristram Shandy." He is a captain wounded at the siege of Namur, noted for his kindness of heart, his ingenuous simplicity, his gallantry, and maiden modesty.

Toby Veck. Ticket-porter and jobman, nicknamed "Trotty," from his

pace. "A weak, small, spare man," who loved to earn his money, and heard the chimes ring words which his fancy, hopes, and fears created. After a dinner of tripe he lived for a time in dream-land, and woke up on New Year's Day to dance at his daughter's wedding.—*Dickens, "The Chimes."*

Toddy. A favourite Scotch beverage compounded of spirits, hot water, and sugar. The word is a corruption of *taudi*, the Indian name for the saccharine juice of palm spathes. The Sanskrit is *toldi* or *taldi*, from *tal* (palm-juice).—*Rhind, "Vegetable Kingdom."*

Todgers (*Mrs.*). Proprietress of a commercial boarding-house in "Martin Chuzzlewit," by Charles Dickens.

Toes. The most dexterous man in the use of his toes in lieu of fingers was William Kingston, born without hands or arms. (*See* "World of Wonders," pt. x.; Correspondence, p. 65.)

Tofania. An old woman of Naples immortalised by her invention of a tasteless and colourless poison, called by her the *Manna of St. Nicola of Bari*, but better known as *Acqua Tofa'na*. Above 600 persons fell victims to this insidious drug.

Hieronyma Spara, generally called La Spara, a reputed witch, about a century previously, sold a similar elixir. The secret was revealed by the father confessors, after many years of concealment and a frightful number of deaths.

Tog. *Togs*, dress. (Latin, *toga*.) "Togged out in his best" is dressed in his best clothes. *Toggery* is finery.

Toga. The Romans were called *toga'ti* or *gens toga'ta*, because their chief outer dress was a toga.

Tole'do. Famous for its swords. "The tempor of Tole'dan blades is such that they are sometimes packed in boxes, curled up like the mainsprings of watches." Both Livy and Polyb'ius refer to them.

Tolmen, in French *Dolmen*. An immense mass of stone placed on two or more vertical ones, so as to admit a passage between them. (Celtic, *tol* or *dol*, table; *men*, stone.)

The Constantine Tolmen, Cornwall, consists of a vast stone 33 feet long, 14½ deep, and 18½ across. This stone is calculated to weigh 750 tons, and is poised on the points of two natural rocks.

Tolo'sa. *He has got the gold of Tolosa* (Latin proverb meaning "His ill-gotten wealth will do him no good"). Cæpio, in his march to Gallia Narbonensis, stole from Toulouse (*Tolosa*) the gold and silver consecrated by the Cimbrian Druids to their gods. In the battle which ensued both Cæpio and his brother consul were defeated by the Cimbrians and Teutons, and 112,000 Romans were left dead on the field (B.C. 106).

Tom. Between "Tom" and "Jack" there is a vast difference. "Jack" is the sharp, shrewd, active fellow, but Tom the honest dullard. Counterfeits are "Jacks," but Toms are simply bulky examples of the ordinary sort, as Tom-toes. No one would think of calling the thick-headed, ponderous male cat a Jack, nor the pert, dexterous, thieving daw a "Tom." The former is instinctively called a Tom-cat, and the latter a Jack-daw. The subject of "Jack" has been already set forth. (*See* JACK.) Let us now see how Tom is used:—

Tom o' Bedlam (*q.v.*). A mendicant who levies charity on the plea of insanity.

Tom-cat. The male cat.

Tom-Drum's entertainment. A very clumsy sort of horse-play.

Tom-Farthing. A born fool.

Tom Fool. A clumsy, witless fool, fond of stupid practical jokes, but very different from a "Jack Pudding," who is a wit and bit of a conjurer.

Tom Long. A lazy, dilatory sluggard.

Tomlony. A simpleton.

Tom Noddy. A puffing, fuming, stupid creature, no more like a "Jack-a-dandy" than Bill Sikes to Sam Weller.

Tom Noodle. A mere nincompoop.

Tom the Piper's Son. A poor stupid thief who got well basted, and blubbered like a booby.

Tom Thumb. A man cut short or stinted of his fair proportions. (For the Tom Thumb of nursery delight, *see next page.*)

Tom Tidler. An occupant who finds it no easy matter to keep his own against sharper rivals. (*See* TOM TIDLER'S GROUND.)

Tom Tiller. A hen-pecked husband.

Tom Tinker. The brawny, heavy blacksmith, with none of the wit and fun of a "Jack Tar," who can pull a yarn to astonish all his native village.

Tom Tit. The "Tom Thumb" of birds.

Tom-Toe. The clumsy, bulky toe, "bulk without spirit vast." Why the great toe? "For that being one o' the lowest, basest, poorest of this most wise rebellion, thou goest foremost."—*Shakespeare, "Coriolanus,"* i. 1.

Tom Tug. A waterman, who bears the same relation to a Jack Tar as a cart-horse to an Arab. (*See* TOM TUG.)

Great Tom of Lincoln. A bell weighing 5 tons 8 cwt.

Mighty Tom of Oxford. A bell weighing 7 tons 12 cwt.

Old Tom. A heavy, strong, intoxicating sort of gin.

Tom and Jerry. Two characters in Pierce Egan's "Life in London."

Tom and Jerry Shop. (*See* TOMMY SHOP.)

Tom o' Bedlams. A race of mendicants. The Bethlehem Hospital was made to accommodate six lunatics, but in 1644 the number admitted was forty-four, and applications were so numerous that many inmates were dismissed half cured. These "ticket-of-leave men" used to wander about as vagrants, chaunting mad songs, and dressed in fantastic dresses, to excite pity. Under cover of these harmless "innocents," a set of sturdy rogues appeared, called Abram Men, who shammed lunacy, and committed great depredations.

> With a sigh like Tom o' Bedlam.
> *Shakespeare, "King Lear,"* i. 2.

Tom-boy. A romping girl, a harlot. (Saxon, *tumbere*, a dancer or romper; Danish, *tumle*, "to tumble about;" French, *tomber;* Spanish, *tumbar;* our tumble.) The word may either be tumbe-boy (one who romps like a boy), or a *tumber* (one who romps), the word *boy* being a corruption.

> A lady
> So fair,...to be partner'd
> With Tomboys.
> *Shakespeare, "Cymbeline,"* i. 7.

Tom Folio. Thomas Rawlinson, the bibliomaniac. (1681-1725.)

Tom Fool's Colours. Red and yellow, or scarlet and yellow, the colours of the ancient motley.

Tom Foolery. The coarse witless jokes of a Tom Fool. (*See above.*)

Tom Long. *Waiting for Tom Long*—i.e., a wearisome long time. The pun, of course, is on the word *long.*

Tom Thumb, the nursery tale, is from the French *Le Petit Poucet,* by Charles Perrault (1630), but it is probably of Anglo-Saxon origin. There is in the Bodleian Library a ballad about Tom Thumb, "printed for John Wright in 1630." Tom in this compound is the Swedish Tomt, a nix or dwarf, as in *Tompt-gubbe* (a brownie or kobold). The *t* is mute, like the *d* in *Trold,* pronounced *troll.*

*** The Tom Thumb of King Arthur's court is a clever little fellow; but the stunted creature ordinarily termed a Tom Thumb is simply a man cut short. One should be called Tomt-thumb, and the other Tom-thumb.

Tom Thumb. The son of a common ploughman and his wife, who was knighted by king Arthur, and was killed by the poisonous breath of a spider, in the reign of king Thunstone, the successor of Arthur.—*Nursery tale.*

Tom Tidler's Ground. The ground or tenement of a sluggard. The expression occurs in Dickens's Christmas Story, 1861. Tidler is a contraction of "the idler" or *t'idler.* The game so called consists in this: Tom Tidler stands on a heap of stones, gravel, &c.; other boys rush on the heap, crying "Here I am on Tom Tidler's ground," and Tom bestirs himself to keep the invaders off.

Tom Tug. A waterman. In allusion to the tug or boat so called, or to tugging at the oars.

Tomb of our Lord. This spot is now covered by "The Church of the Holy Sepulchre." A long marble slab is shown on the pavement as the tombstone. Where the Lord was anointed for his burial three large candlesticks stand, covered with red velvet.

Tommy Shop. Where wages are paid to workmen, who are expected to lay out a part of the money for the good of the shop. Tommy means bread or a penny roll, or the food taken by a workman in his handkerchief; it also means goods in lieu of money. A Tom and Jerry shop is a low drinking-room.

Tonans (*Delirium Tonans*). Loud talk, exaggeration, gasconade. *Blackwood's Magazine* (1869) introduced the expression in the following clause:—

> Irishmen are the victims of that terrible malady

that is characterised by a sort of sub-acute raving, and may, for want of a better name, be called "Delirium Tonans."

Tongues.

The Italian is pleasant but without sinews, as a still fleeting water.

The French—delicate, but even nice as a woman, scarce daring to open her lips for fear of marring her countenance.

Spanish—majestical, but fulsome, running too much on the letter *o*; and terrible like the devil in a play.

Dutch—manlike, but withal very harsh, as one ready at every word to pick a quarrel.

We (the English), in borrowing from them, give the strength of consonants to the Italian; the full sound of words to the French; the variety of terminations to the Spanish; and the mollifying of more vowels to the Dutch; and so, like bees, we gather the honey of their good properties and leave the dregs to themselves.—*Camden.*

To'nio. A young Tyrolese who saved Maria, the suttler-girl, when on the point of falling down a precipice. The young couple fall in love with each other, and the regiment which calls Maria its adopted daughter consents to their marriage, provided Tonio will enlist under its flag. No sooner is this done than Maria is claimed by the marchioness of Berkenfield as her own daughter, and is at once removed to the castle of her noble mother. In time the castle is taken possession of by the same French regiment, and Tonio has risen to the rank of field officer. When he claims the hand of Maria, the marchioness tells him she has promised her to the son of a duchess; but Maria induces her to relent, and she is given in marriage to the Tyrolese. — *Donizetti, "La Figlia del Reggimento" (an opera).*

Tonna (*Mrs.*), Charlotte Elizabeth, the author of "Personal Recollections." (1792-1846.)

Ton'sure (2 syl.). *The tonsure of St. Peter* consists in shaving the crown and back of the head, so as to leave a ring or "crown" of hair.

The tonsure of James consists in shaving the entire front of the head. This is sometimes called "The tonsure of Simon the Magician," and sometimes "The Scottish tonsure," from its use in North Britain.

Tontine (2 syl.). A legacy left among several persons in such a way that as any one dies his share goes to the survivors, till the last survivor inherits all. So named from Lorenzo Tonti, a Neapolitan, who introduced the system into France in 1653.

Tony Lumpkin. A young clownish bumpkin in "She Stoops to Conquer," by Oliver Goldsmith.

Tooba or **Touba** (*eternal happiness*). The tree Touba, in Paradise, stands in the palace of Mahomet.—*Sale (Prelim. Disc.).*

Toodle (*Mr.*). A character who had only three stages of existence. He was either taking refreshment in the bosom of his family, or was tearing through the country at from twenty-five to fifty miles an hour, or was sleeping after his fatigues. —*Dickens, "Dombey and Son."*

Tool. *To tool a coach.* To drive one; generally applied to a gentleman Jehu, who undertakes for his own amusement to drive a stage-coach. To tool is to use the tool as a workman; a coachman's tools are the reins and whip with which he tools his coach or makes his coach go.

Toom Tabard (*empty jacket*). A nickname given to John Baliol, because of his poor spirit, and sleeveless appointment to the throne of Scotland. The honour was an "empty jacket," which he enjoyed a short time and then lost. He died discrowned in Normandy.

Tooth. Greek, *odont'*; Latin, *dent'*; Sanskrit, *dant'*; Gothic, *tunth'*.

Armed to the teeth. To the Tth. A similar pun is "raising pie to the teeth," that is to the Tth power. These are Cambridge University phrases, taken from mathematics.

In spite of his teeth. Though he snarls and shows his teeth like a snarling dog. (*See* TEETH.)

Tooth and Egg. A corruption of *Tutanag*, a Chinese word for spelter, the metal of which canisters are made, and tea-chests lined. It is a mixture of English lead and tin from Quintang.

Tooth and Nail. In right good earnest, like a rat or mouse biting and scratching to get at something.

Toots (*Mr.*). A sort of Verdant

Green, who had recently burst the bonds of Dr. Blimber's school, and fallen in love with Florence Dombey. He is famous for blushing, refusing what he is dying to obtain, and saying "Oh, it is of no consequence," out of nervous bashfulness.—*Dickens, "Dombey and Son,"* ch. xxviii.

"I assure you," said Mr. Toots, "really I am dreadfully sorry, but it's of no consequence."—*Dickens, "Dombey and Son."*

Top. (*See* SLEEP.)

Top-Sawyer. A first-rate fellow. The sawyer that takes the upper stand is always the superior man, and gets double wages.

Tope. A tumulus or Buddhistic monument, called in Ceylon a *dagop.* (Pali *thûpa,* Sanskrit *stûpa,* a mound. Dagop is *dhâtu-gopa,* relic-preserver.)

To'phet (*playing on timbrels*). A valley near Jerusalem, where children were made to "pass through the fire to Moloch." Josi'ah threw dead bodies, ordure, and other unclean things there, to prevent all further application of the place to religious use (2 Kings xxiii. 10, 11). Here Sennacherib's army was destroyed (Isa. xxx. 31-33). The valley was also called "Gehinnom" (valley of Hinnom), corrupted into Gehenna, and rabbi Kimchi tells us that a perpetual fire was kept burning in it to consume the dead bodies, bones, filth, and ordure deposited there.

Top'ic. This word has wholly changed its original meaning. It now signifies a subject for talk, a theme for discussion or to be written about; but originally "topics" were what we call *commonplaces;* the "sentences" of Peter Lombard were theological topics. (Greek, *topika,* from *topos,* a place.)

Topsy. A slave-girl, who impersonates the low moral development but real capacity for education of the negro race. Her reply to Aunt Ophelia, who questioned her as to her father and mother, is worthy Dickens. After maintaining that she had neither father nor mother, her solution of her existence was "I 'spects I growed."—*Mrs. Beecher Stowe, "Uncle Tom's Cabin."*

Topsy-turvy. The Saxon *top side turn-aweg* (the top-side turn-away), or *top-sid turn-weg down* (top-side turn way-down), as Shakespeare says "turn it tupsy turvy down" ("1 Henry IV.," iv. 1). Skinner gives *topen in turfen* (tops in the turf—*i.e.,* upside on the ground), and Grose *top-side turf-wise,* turf being always laid the wrong side upwards. (*See* HALF-SEAS OVER.)

Toralva. The licentiate who was conveyed on a cane through the air, with his eyes shut. In the space of twelve hours he arrived at Rome, and lighted on the tower of Nona, whence, looking down, he witnessed the death of the constable de Bourbon. The next morning he arrived at Madrid, and related the whole affair. During his flight through the air the devil bade him open his eyes, and he found himself so near the moon that he could have touched it with his finger.—*Cervantes, "Don Quixote,"* pt. II., bk. iii., ch. 5.

Torne'a. A lake, or rather a river of Sweden, which rises from a lake in Lapland, and runs into the Gulf of Bothnia, at the town called Torne'a or Tornë.

Still pressing on beyond Tornea's lake.
Thomson, "Winter."

Torqua'to—*i.e.,* Torquato Tasso, the poet. (*See* ALFONSO.)

And see how dearly earned Torquato's fame.
Lord Byron, "Childe Harold," iv. 36.

Torr's MSS., in the library of the dean and chapter of York Minster. These voluminous records contain the clergy list of every parish in the diocese of York, and state not only the date of each vacancy, but the cause of each removal, whether by death, promotion, or otherwise.

Torralba (*Doctor*), who resided some time in the court of Charles V. of Spain. He was tried by the Inquisition for sorcery, and confessed that the spirit Cequiel took him from Vall'adolid' to Rome and back again in an hour and a half.—*Pellicer.*

Torre, *Sir* (1 syl.). Brother of Elaine, and son of the lord of As'tolat. A kind, blunt heart, brusque in manners, and but little of a knight.—*Tennyson, "Idyls of the King"* (*Elaine*).

Torricelli is noted for his explanation of the rise of water in a common suction-pump. Galileo explained the phenomenon by the ipse dixit of "Nature abhors a vacuum."

Torso. A stature which has lost its head and members, as the famous "torso of Herculës." The word is Italian, and means a trunk [of a tree, &c.].

Torture (2 syl.). The most celebrated instruments of torture were the *rack*, called by the English "the duke of Exeter's daughter;" the *thumbikins* or thumbscrews, the *boots*, the *pincers*, the *manacles*, and the *scavenger's daughter* (*q.v.*).

To'ry. This word, says Defoe, is the Irish *toruigh*, used in the reign of queen Elizabeth to signify a band of Irish robbers. It is formed from the verb *toruighim* (to make sudden raids). Golius says—"TORY, *silvestris, montana, avis, homo, et utrumque ullus haud ibi est* (Whatever inhabits mountains and forests is a Tory). Lord Macaulay says—"The name was first given to those who refused to concur in excluding James from the throne." He further says—"The bogs of Ireland afforded a refuge to popish outlaws, called *tories*." Tory-hunting was a pastime which has even found place in our nursery rhymes—"I went to the wood and I killed a tory."

F. Crossley gives as the derivation, *Taobh-righ* (Celtic), "king's party."

H. T. Hore, in *Notes and Queries*, gives *Tuath-righ*, "partisans of the king."

G. Borrow gives *Tar-a-ri*, "Come, O king."

Another suggestion is the highwayman's demand, *Toree! toree!*—"Give! give!" (*i.e.*, your money or your life).

Touch. *To keep touch*—faith, fidelity. The allusion is to "touching" gold and other metals on a touch-stone to prove them. Shakespeare speaks of "friends of noble touch" (proof).

> And trust me on my truth,
> If thou keep touch with me,
> My dearest friend, as my own heart,
> Thou shalt right welcome be.
> *George Barnwell* (1730).

Tou'chet. When Charles IX. introduced Henri of Navarre to Marie Touchet, he requested him to make an anagram on her name, and Henri thereupon wrote the following—*Je charme tout.*

Touchstone. A dark, flinty schist, called by the ancients *Lapis Lydius*; called touch-stone because gold is tried by it, thus: the stone is touched by the metal, and the metal leaves a mark behind, the colour of which indicates its purity. Dr. Ure says, "In such small work as cannot be assayed . . . the assayers . . . . ascertain its quality by 'touch.' They then compare the colour left behind, and form their judgment accordingly."

> Gold is tried by the touchstone, and men by gold.
> —*Bacon.*

Touchstone. A clown whose mouth is filled with quips and cranks and witty repartees.—*Shakespeare*, "*As You Like It.*" The original one was Tarlton.

Touchy (French, *touché*, affected), or *Ne touchez pas*, "Noli me tangere," one not to be touched.

Tour. *The Grand Tour.* Through France, Switzerland, Italy, and home by Germany. Before railways were laid down, this tour was made by most of the young aristocratic families as the finish of their education. Those who merely went to France or Germany were simply tourists.

Tournament or *Tournay.* A tilt of knights; the chief art of the game being so to manœuvre or *turn* your horse as to avoid the adversary's blow.

Tournament of the Drum. A comic romance in verse by Sir David Lindsay; a ludicrous mock tournament.

Tournament of Tottenham. A comic romance, printed in Percy's "Reliques." A number of clowns are introduced, practising warlike games, and making vows like knights of high degree. They ride tilts on cart-horses, fight with ploughshares and flails, and wear for armour wooden bowls and saucepan-lids. It may be termed the "High Life Below Stairs" of chivalry.

Tour'nemine (3 syl.). *That's Tournemine.* Your wish was father to that thought. Tournemine was a Jesuit of the eighteenth century, of a very sanguine and dreamy temperament.

Tours. Geoffrey of Monmouth says: "In the party of Brutus was one Turo'nes, his nephew, inferior to none in courage and strength, from whom Tours derived its name, being the place of his sepulture. Of course, this fable is wholly worthless historically. Tours is the city of the Tu'ronës, a people of Gallia Lugdunensis.

Tout est Perdu Hormis L'Honneur, is what François I. wrote to his mother after the battle of Pa'via.

Tower of Hunger. Gualandi. (*See* UGOLI'NO.)

Tower of London. The architect of this remarkable building was Gundulphus, bishop of Rochester, who also built or restored Rochester keep, in the time of William I. In the Tower lie buried Anne Boleyn and her brother; the guilty Catherine Howard, and lady Rochford her associate; the venerable lady Salisbury, and Cromwell the minister of Henry VIII.; the two Seymours, the admiral and protector of Edward VI.; the duke of Norfolk and earl of Essex (queen Elizabeth's reign); the duke of Monmouth, son of Charles II.; the earls of Balmerino and Kilmarnock, and lord Lovat; bishop Fisher and his illustrious friend More.

Townly (*Lady*). A silly young wife, selfish, and fond of gaiety. She tells her husband's sister—"I dote upon assemblies; my heart bounds at a ball; and at an opera I expire. I love play to distraction; cards enchant me; and dice put me out of my little wits."—*Vanbrugh and Cibber, "The Provoked Husband."*

Lord Townly. Husband of the above. A sedate domestic gentleman, who redeems his wife by daring to govern her. —*Vanbrugh and Cibber, "The Provoked Husband."*

Tox (*Miss*). A milk-and-water young lady, who "ambled on through life without any opinions." She looked upon Dombey and Son as the pivot on which the whole world turned, and once indulged a very distant hope that she might become Mrs. Dombey; but when Mr. Dombey married Edith, Miss Tox "felt she had no reason of complaint, and that no wife could be too handsome or too stately for him." For a day or two the harpsichord and plants were neglected, but Miss Tox "was not of a disposition long to abandon herself to unavailing regret," and converted her "affection" into "Platonic love."—*Dickens, "Dombey and Son,"* ch. xxxviii.

Tracts for the Times. Published at Oxford during the years 1833-1841, and hence called the "Oxford Tracts."

A—*i.e.*, Rev. John Keble, M.A., author of the "Christian Year," fellow of Oriel, and formerly Professor of Poetry at Oxford.

B—Rev. Isaac Williams, fellow of Trinity; author of "The Cathedral, and other Poems."

C—Rev. E. B. Pusey, D.D., Regius Professor of Hebrew, and canon of Christ Church.

D—Rev. John Henry Newman, D.D., fellow of Oriel, writer of the celebrated Tract No. 90, which was the last.

E—Rev. Thomas Keble.

F—Sir John Provost, Bart.

G—Rev. R. F. Wilson, of Oriel.

Tracta'rians. Those who concur in the religious views advocated by the "Oxford Tracts."

Tracy. *All the Tracys have the wind in their faces.* Those who do wrong will always meet with punishment. William de Traci was the most active of the four knights who slew Thomas à Becket, and for this misdeed all who bore the name were saddled by the church with this ban: "Wherever by sea or land they go, the wind in their face shall ever blow." Fuller, with his usual naïveté, says, "So much the better in hot weather, as it will save the need of a fan."

Trade. (*See* BALANCE.)

Trade Mark. A mark adopted by a manufacturer to distinguish his productions from those made by other persons.

Trade Winds. Winds that trade or tread in one uniform track. In the northern hemisphere they blow from the *north-east*, and in the southern hemisphere from the *south-east*, about thirty degrees each side of the equator. In some places they blow six months in one direction, and six in the opposite. It is a mistake to derive the word from *trade* (commerce), under the notion that they are "good for trade." (Anglo-Saxon, *tredde-wind*, a treading wind—*i.e.*, wind of a specific "beat" or tread; *tredan*, to tread.)

Tradesmen's Signs, removed by Act of Parliament, 1764. The London Paving Act, 6 Geo. III., 26, 17.

Tragedy. The goat-song (Greek, *tragos-odē*). The song that wins the goat as a prize. This is the explanation given by Horace ("De Arte Poetica," 220). (*See* COMEDY.)

Tragedy. The first English tragedy of any merit was "Gorboduc," written by Thomas Norton and Thomas Sackville. (See *Ralph Roister Doister.*)

The Father of Tragedy. Æschylos the Athenian. (B.C. 525-426.) Thespis, the Richardson of Athens, who went about in a waggon with his strolling players, was the first to introduce dialogue in the choral odes, and is therefore not unfrequently called the "Father of Tragedy or the Drama."

> Thespis was first who, all besmeared with lee,
> Began this pleasure for posterity.
> *Dryden, "Art of Poetry," (Tragedy)* c. iii.

Father of French Tragedy. Garnier. (1534-1590.)

Trail. *The trail of the serpent is over them all.* Sin has set his mark on all.—*Thomas Moore, "Paradise and the Peri."*

Traitors' Bridge. *A loyal heart may be landed under Traitors' Bridge.* Traitor's Bridge, in the Tower, was the way by which persons charged with high treason entered that State prison.

Traitor's Gate opens from the Tower of London to the Thames, and was the gate by which persons accused of treason entered their prison.

Trajan's Column commemorates his victories over the Dacians. It was the work of Apollodorus. The column of the *Place Vendôme,* Paris, is a model of it.

Trajan's Wall. A line of fortifications stretching across the Dobrudscha from Czernavoda to the Black Sea.

Trame'cksan and *Slame'cksan.* The high heels and low heels, the two great political factions of Lilliput. The high heels are the tories, and the low heels the radicals of the kingdom. "The animosity of these two factions runs so high that they will neither eat, nor drink, nor speak to each other." The king was a low heel in politics, but the heir-apparent a high-heel.—*Swift, "Gulliver's Travels" (Voyage to Lilliput,* ch. iv.).

Trammel means to allure with spots. (Latin, *traho maculis;* French, *tramail.*) The allusion is to the practice of attaching pieces of bright cloth upon nets to allure the fish.

Tra'monta'ne (3 syl.). The north wind; so called by the Italians because to them it comes over the mountains. The Italians also apply the term to German, French, and other artists born north of the Alps. French lawyers, on the other hand, apply the word to *Italian* canonists, whom they consider too Romanistic. We in England generally call overstrained Roman Catholic notions "Ultramontane."

Tramway. A contraction of Outramway; so called from Benjamin Outram, who, in 1800, used stone sleepers at Little Eton, Derbyshire, instead of timber, to support the ends of rails at their juncture.

Tranch'era. Agricane's sword, which came into Brandemart's possession.—*"Orlando Furioso."*

Transfordia or *Transforthia.* The other side of the Forth, Scotland; *omnes partes extra Fortham, et Stirling, et exteros.* Rose calls this district Strathforth.—*"Orlando Furioso,"* x. 86.

Translator-General. So Fuller, in his "Worthies," calls Philemon Holland, who translated a large number of the Greek and Latin classics. (1551-1636.)

Trap. A carriage, especially such as a phæton, dog-cart, commercial sulky, and such like. It is not applied to a gentleman's close carriage. Contraction of *trappings* (whatever is "put on," furniture for horses, decorations, &c.).

Traps. Luggage, as "Leave your traps at the station." "I must look after my traps," &c. (*See above.*)

Trapa'ni. The count de Trapani was the ninth child of Mary Isabel and Ferdinand II. of the Two Sicilies. He married the archduchess Mary, daughter of Leopold II., grand-duke of Tuscany.

N.B. Francis-de-Paul, usually called Louis-Emmanuel count of Trapani, was born in 1827.

Trapa'ni. The Spaniards, in pitiless raillery of the Spanish marriages, called the *trapos* or dish-clouts used by waiters in the cafés to wipe down the dirty tables *trapani.*

Trapbois. An old usurer, who knew how to pigeon a greenhorn as well as any man in Alsa'tia.—*Sir Walter Scott, "Fortunes of Nigel."*

Trapper, in America, is one whose vocation is to set traps for wild animals for the sake of their furs.

The Trapper. (*See* NATTY BUMPPO.)

Trappists. A religious order, so called from La Trappe, an abbey of the Cistercian order, founded in the middle of the twelfth century.

Tras'go. Same as Duende (*q.v.*).

Travia'ta. An opera representing the progress of a courtesan. The libretto is borrowed from a French novel called "La Dame aux Camélias," by Alexandre Dumas, jun., the most immoral work in existence. It was dramatised for the French stage. The music of the opera is by Giuseppe Verdi.

Tray Trip. A game at cards.

Treacle (*tree-k'l*) properly means an antidote against the bite of wild beasts (Greek, *the'riaka* [pharmăka], from *thēr*, a wild beast). The ancients gave the name to several sorts of antidotes, but ultimately it was applied chiefly to Venice Treacle (*the'riaca androchi*), a compound of some sixty-four drugs in honey.

Treasures. *These are my treasures;* meaning the sick and poor. So said St. Lawrence when the Roman prætor commanded him to deliver up his treasures. He was then condemned to be roasted alive on a gridiron (258).

One day a lady from Campa'nia called upon Corne'lia, the mother of the Gracchi, and after showing her jewels, requested in return to see those belonging to the famous mother-in-law of Africanus. Cornelia sent for her two sons, and said to the lady, "These are my jewels, in which alone I delight."

Treas'ury of Sciences. Bokhara (Asia), the centre of learning. It has 103 colleges with 10,000 students, besides a host of schools and 360 mosques.

Tree. The oldest in the world are—

(1) The *Baobab or Bo-tree of Senegal*, reckoned by Adanson to be 5,150 years old.

(2) With this veteran Humboldt classes the *Dragon-tree of Orotava*, in Teneriffe.

(3) De Candolle considers the deciduous *cypress of Chapultepec*, in Mexico, of equal age to the preceding.

(4) The *chestnut-trees on Mount Etna*, and the Oriental *plane-tree* in the valley of Bujukdere, near Constantinople, are reckoned to be of the same age.

Trees of a patriarchal age.

I. *OAKS.*

(1) *Damorey's Oak*, Dorsetshire, 2,000 years old. Blown down in 1703.

(2) The great *Oak of Saintes*, in the department of Charente Inférieure, is from 1,800 to 2,000 years old.

(3) The *Winfarthing Oak*, Norfolk, and the *Bentley Oak*, were 700 years old at the time of the Conquest.

(4) *Cowthorpe Oak*, near Wetherby, Yorkshire, according to Professor Burnet, is 1,600 years old.

(5) *William the Conqueror's Oak*, Windsor Great Park, is at least 1,200 years old.

(6) The *Bull Oak*, Wedgenock Park, and the *Plestor Oak*, Colborne, were in existence at the time of the Conquest.

(7) The *Oak of the Partisans*, in the forest of Parey, St. Ouen, is above 650 years old. *Wallace's Oak*, at Ellersley, near Paisley, is probably nitty years older. Blown down in 1859.

(8) *Owen Glendower's Oak*, Shelton, near Shrewsbury, is so called because that chieftain witnessed from its branches the battle between Henry IV. and Harry Percy, in 1403. *Fairlop Oak*, Hainault Forest, is about the same age. Other famous oaks are those called *The Twelve Apostles* and *The Four Evangelists.*

II. *YEWS.*

(1) Of *Braburn*, in Kent, according to De Candolle, is 3,000 years old.

(2) The *Scotch yew at Fortingal*, in Perthshire, between 2,500 and 3,000 years.

(3) Of *Darley Churchyard*, Derbyshire, about 2,050 years.

(4) Of *Crowhurst*, Surrey, about 1,400.

(5) The three at *Fountains Abbey*, in Yorkshire, at least 1,200 years. Beneath these trees the founders of the abbey held their council in 1132.

(6) The yew grove of *Norbury Park*, Surrey, was standing in the time of the Druids.

(7) The yew-trees at *Kingley Bottom*, near Chichester, were standing when the sea-kings landed on the Sussex coast.

(8) The yew-tree of *Harlington Churchyard*, Middlesex, is above 850 years old.

(9) That at *Ankerwyke House*, near Staines, was noted when Magna Charta was signed in 1215, and it was the trysting tree for Henry VIII. and Anne Boleyn.

III. *MISCELLANEOUS.*

(1) The *eight olive-trees on the Mount of Olives* were flourishing 800 years ago, when the Turks took Jerusalem.

(2) The *lime-tree in the Grisons* is upwards of 590 years old.

*** The *spruce* will reach to the age of 1,200 years.

¶ *The Poet's Tree.* A tree grows over the tomb of Tan-Sein, a musician of incomparable skill at the court of Akbar, and it is said that whoever chews a leaf of this tree will have extraordinary melody of voice.—*W. Hunter.*

> His voice was as sweet as if he had chewed the leaves of that enchanted tree which grows over the tomb of the musician Tan-Sein.—*Moore, "Lalla Rookh."*

¶ *Trees of the Sun and Moon.* Oracular trees growing "at the extremity of India," mentioned in the Italian romance of Guerino Meschino.

¶ *The Singing Tree.* Each leaf was a mouth, and every leaf joined in concert. —*"Arabian Nights."*

Trees burst into leaf—

	earliest		latest	
Ash,	13th May,		14th June.	
Beech,	19th April,	„	7th May.	
Damson,	28th March,	„	13th May.	
Horse-chestnut,	17th March,	„	19th April.	
Larch,	21st March,	„	14th April.	
Lime,	6th April,	„	2nd May.	
Mulberry,	12th May,	„	22rd June.	
Oak,	10th April,	„	26th May.	
Poplar,	6th March,	„	19th April.	
Spanish chestnut,	20th April,	„	20th May.	
Sycamore,	28th March,	„	23rd April.	

Tree of Liberty. A tree set up by the people, hung with flags and devices, and crowned with a cap of liberty. The idea was given by the Americans of the United States, who planted poplars and other trees during the war of independence, "as symbols of growing freedom." The Jacobins in Paris planted their first tree of liberty in 1790. The symbols used in France to decorate their trees of liberty were tricoloured ribbons, circles to indicate unity, triangles to signify equality, and a cap of liberty. Trees of liberty were planted by the Italians in the revolution of 1848.

Tree of Life. (*See* TABA.)

Tregea'gle. *To roar like Tregeagle*—very loudly. Tregeagle is the giant of Dosmary Pool, on Bodmin Downs (Cornwall), whose allotted task is to bale out the water with a limpet-shell. When the wintry blast howls over the downs, the people say it is the giant roaring.

Tregetour. A conjurer or juggler. Tyrwhitt derives the word from *trebuchet* (a trap-door), but probably the German *triegen*, like the Italian *treccare* (to trick), is the first part of the word, and the last syllable is common to all such words as *actor, doctor, prestidigita'tor,* &c. The performance of a conjurer was anciently termed his "minstrelsy;" thus we read of Janio the juggler—"Janio le tregettor, facienti ministralsiam suam coram rege . . . . 20s."—Lib. Comput. Garderobæ, an. 4 Edw. ii., fol. 86, MS. Cott. Nero, c. viii.

Tremont'. Boston in Massachusetts was once so called, from the three hills on which the city stands.

Trench-the-Mer. The galley of Richard *Cœur de Lion;* so called from its "fleetness." Those who sailed in it were called by the same name.

Trencher. *A good trencher-man.* A good eater. The trencher is the platter on which food is cut (French, *trancher,* to cut), by a figure of speech applied to food itself.

He that waits for another's trencher, eats many a late dinner. He who is dependent on others, must wait, and wait, and wait, happy if after waiting he gets anything at all.

> Oh, how wretched
> Is that poor man that hangs on princes' favours!
> There is, betwixt that smile he would aspire to—
> That sweet aspect of princes and their ruin—
> More pangs and fears than war or women have.
> *Shakespeare "Henry VIII.,"* iii. 2.

Trencher Cap. The mortar-board cap worn at college; so called from the trenchered or split boards which form the top. Mortar-board is a perversion of the French mortier.

Trencher Friends. Persons who cultivate the friendship of others for the sake of sitting at their board, and the good things they can get.

Trencher Knight. A table knight, a suitor from cupboard love.

Trenchmore. A popular dance in the sixteenth and seventeenth centuries.

> Nimble-heeled mariners...capering...sometimes a Morisco, or Trenchmore of forty miles long.—*Taylor, the Water-Poet.*

Trenmor. The first king of Ireland, father of Conar.—*Ossian, "Temora,"* ii.

Tres'sure (2 syl.). A border round a shield in heraldry. The origin of the tressure in the royal arms of Scotland is

traced by heralds to the ninth century. They assert that Charlemagne granted it to king Achaius of Scotland in token of alliance, and as an assurance that "the lilies of France should be a defence to the lion of Scotland." Chalmers insinuates that these two monarchs did not even know of each other's existence.

Trêves (1 syl.). *The Holy Coat of Trêves.* A relic preserved in the cathedral of Trèves. It is said to be the seamless coat of our Saviour, which the soldiers would not rend, and therefore cast lots for (John xix. 23, 24). The empress Hel'ena, it is said, discovered this coat in the fourth century.

Trevéthy Stone. St. Clear, Cornwall. A cromlech. Trevédi, in British, means a *place of graves.*

Tre'visan (*Sir*). A knight to whom Despair gave a hempen rope, that he might go and hang himself. He meets the Red-cross Knight, whom he conducts to the cave of Despair. Despair tries to work upon the Red-cross Knight, but being unable to accomplish his end, hangs himself; but though he hanged himself, he "could not do himself to die."—*Spenser, "Faëry Queen,"* bk. i.

Triads. Three subjects more or less connected formed into one continuous poem or subject: thus the *Creation, Redemption,* and *Resurrection* would form a triad. The conquest of England by the *Romans, Saxons,* and *Normans* would form a triad. *Alexander the Great, Julius Cæsar,* and *Napoleon Bonaparte* would form a triad. So would *Law, Physic,* and *Divinity.* The Welsh triads are collections of historic facts, mythological traditions, moral maxims, or rules of poetry disposed in groups of three.

Trials at Bar. Trials which occupy the attention of the four judges in the superior court, and therefore bar the business of three courts.

Tri'amond. Son of Ag'apë, a fairy; very daring and very strong. He fought on horseback, and employed both sword and shield. He married Can'acë.—*Spenser, "Faëry Queen,"* bk. iv. (*See* PRIAMOND.)

Trib'oulet. A fool, a buffoon; so called from Francis Hotman, who went by that name, and was Court fool to Louis XII. Rabelais introduces him in his "Gargantua and Pantag'ruel."

Tribune. *Last of the Tribunes.* Cola di Rienzi, who assumed the title of "Tribune of liberty, peace, and justice." Rienzi is the hero of one of Lord Lytton's most vigorous works of fiction. (1313-1354.)

Trice. *I'll do it in a trice.* The hour is divided into minutes, seconds, and trices or thirds. I'll do it in a minute, I'll do it in a second, I'll do it in a trice.

Trick. *An old dog learns no tricks.* When persons are old they do not readily conform to new ways. The Latin proverb is "Senex psittacus negligit ferùlam;" the Greeks said "Nekron iat'reuein kai geronta nou'thetein tauton esti;" the Germans say "Ein alter hund ist nicht gut kundigen."

Tricolour. Flags or ribbons with three colours, assumed by nations or insurgents as symbols of political liberty. The present European tricolour ensigns are, for—

Belgium, black, yellow, red, divided vertically.

France, blue, white, red, divided vertically. (*See next article.*)

Holland, red, white, blue, divided horizontally.

Italy, green, white, red, divided verti cally.

Tricolour of France. The insurgents in the French revolution chose the three colours of the city of Paris for their symbol. The three colours were first devised by Mary Stuart, wife of François II. The *white* represented the royal house of France; the *blue,* Scotland; and the *red,* Switzerland, in compliment to the Swiss guards, whose livery it was. The heralds afterwards tinctured the shield of Paris with the three colours, thus expressed in heraldic language: "Paris portait de gueules, sur vaisseau d'argent, flottant sur des ondes de même, le chef cousu de France" (a ship with *white* sails, on a *red* ground, with a *blue* chef). The usual tale is that the insurgents in 1789 had adopted for their flag the two colours *red and blue,* but that Lafayette persuaded them to add the Bourbon *white,* to show that they bore no hostility to the king. The first flag of the republicans was *green.* The tricolour was adopted July 11, when the people were disgusted with the king for dismissing Necker.

If you will wear a livery, let it at least be that of the city of Paris—blue and red.
Dumas, "Six Years Afterwards," ch. xv.

Triest'e (2 syl.). Since 1816 it has borne the title of "The most loyal of towns."

Trifaldi. *The Afflicted Duenna;* called Trifaldi because she wore three skirts. She was chief lady of the bed-chamber to the infanta Antonomas'ia.—*Cervantes, "Don Quixote,"* pt. II., bk. iii., ch. 4. 5.

Trifaldin, *of the Bushy Beard.* Squire to the countess Trifaldi, *the Afflicted Duenna.*—*Cervantes, "Don Quixote,"* pt. II., bk. iii., ch. 4, 5.

Tri'gon. The junction of three signs. The zodiac is partitioned into four trigons, named respectively after the four elements: The *watery* trigon includes Cancer, Scorpio, and Pisces; the *fiery*, Aries, Leo, and Sagittarius; the *earthy*, Taurus, Virgo, and Capricornus; and the *airy*, Gemini, Libra, and Aquarius.

Tril'ogy. A group of three tragedies. Every one in Greece who took part in the poetic contest had to produce a trilogy and a satyric drama. We have only one specimen, and that is by Æschylos, embracing the *Agamemnon*, the *Choëphoræ*, and the *Eumen'idès.*

Trim (*Corporal*). Uncle Toby's faithful servant; affectionate, respectful, and a great talker. The duplicate of his master in delf. — *Sterne, "Tristram Shandy."*

Trim-tram Gate. The lich-gate, at which the corpse was put on tressels for a few seconds, while all the cortége alighted and got ready to enter the church. Tram means *train* or cortége.

Trimilki. The Anglo-Saxon name for the month of May, because in that month they began to milk their kine three times a day.

Trimmer. One who runs with the hare and holds with the hounds. Charles Montagu, earl of Halifax, adopted the term in the reign of Charles II., to signify that he was neither an extreme Whig nor an extreme Tory. Dryden was called a *trimmer*, because he professed attachment to the king, but was the avowed enemy of the duke of York.

Trin'culo. A jester in Shakespeare's "Tempest."

Trine. In astrology, a planet distant from another one-third of the circle is said to be in trine; one-fourth, it is in square; one-sixth or two signs, it is in sextile; but when one-half distant, it is said to be "opposite."

> In sextile, square, and trine, and opposite
> Of noxious efficacy.
> *Milton, "Paradise Lost,"* x. 650.

N.B. Planets distant from each other six signs or half a circle have opposite influences, and are therefore opposed to each other.

Trin'ity.

Of the American Indians: Otkon, Messou, and Atahuata.

Of the Brahmins: Brahma, Vishnu, and Siva. Represented as a body with three heads.

Of Plato: To Ag'atnon or Goodness; "Nous," Eternal Intellect, architect of the world; and Psuchë or the mundane soul.

Of the Persians, the triplasian deity is Oromas'dës, Mithras, and Arim'anës.

Of Orpheus: Phanës, U'ranos, and Kronos.

Of the Egyptians: Eicton; Cneph the demiurgus; and Phtha.—*Jamblichus.*

Of Pythagoras: The Monad or One; Nous or Mind; Psuche. (*See* THREE.)

Roman: Jupiter or Divine Power; Minerva or Divine Logos; Juno, Amor ac Delicium Jovis, *i.e.* the Holy Spirit.—*G. J. Vossius, "De Theol. Gentil.,"* viii. 12.

Scandinavians: Odin, who gave the breath of life; Hænir, who gave sense and motion; Lodur, who gave blood, colour, speech, sight, and hearing.

Trinoban'tës (4 syl.). Inhabitants of Middlesex and Essex, referred to in Cæsar's "Gallic Wars."

Trino'da Necessitas. The three contributions to which all lands were subject in Anglo-Saxon times, viz.—(1) *Bryge-bot*, for keeping bridges and highroads in repair; (2) *Burg-bot*, for *Fyrd*, for maintaining the military and keeping fortresses in repair; and (3) naval force of the kingdom.

Tripit'aka means the "triple basket," a term applied to the three classes into which the canonical writings of the Buddha are divided—viz., the Soutras, the Vina'ya, and the Abidharma. (*See these words.*)

Triple Alliance.

A treaty entered into by Great Britain, Sweden, and Holland against Louis XIV., in 1668. (*See next page.*)

A treaty between Great Britain, France, and Holland against Spain, 1717.

Tripos. A Cambridge term, meaning the *three honour classes* into which the best men are disposed at the final examination, whether of Mathematics, Law, Theology, or Natural Science, &c. The word is often emphatically applied to the voluntary classical examination.

Trismegis'tus (*thrice greatest*). Hermës the Egyptian philosopher, or Thoth councillor of Osi'ris king of Egypt, to whom is attributed a host of inventions —amongst others the art of writing in hieroglyphics, the first code of Egyptian laws, harmony, astrology, the lute and lyre, magic, and all mysterious sciences.

Tris'sotin'. A coxcomb and *bel esprit* in Molière's "Femmes Savantes."

Tristram (*Sir*), *Tristrem*, *Tristan*, or *Tristam*. Son of Rouland Rise lord of Ermonie, and Blanche Fleur sister of Marke king of Cornwall. Having lost both his parents, he was brought up by his uncle. Tristram, being wounded in a duel, was cured by Ysolde, daughter of the queen of Ireland, and on his return to Cornwall told his uncle of the beautiful princess. Marke sent to solicit her hand in marriage, and was accepted. Ysolde married the king, but was in love with the nephew, with whom she had guilty connection. Tristram, being banished from Cornwall, went to Brittany, and married Ysolt *of the White Hand*, daughter of the duke of Brittany. Tristram now goes on his adventures, and being wounded, is informed that he can be cured only by Ysolde his aunt. A messenger is dispatched to Cornwall, and he is ordered to hoist a white sail if Ysolde accompanies him back. The vessel comes in sight with a white sail displayed; but Ysolt *of the White Hand*, out of jealousy, tells her husband that the vessel has a *black* sail flying, and Tristram instantly expires. Sir Tristram was one of the knights of the Round Table. Gotfrit of Strasbourg, a German minnesänger (minstrel) at the close of the twelfth century, composed a romance in verse, entitled "Tristan et Isolde." It was continued by Ulrich of Turheim, by Henry of Freyberg, and others, to the extent of many thousand verses. The best edition is that of Breslau, two vols. 8vo, 1823. (*See* YSOLT HERMITE.)

Sir Tristram's horse. Passet'reul.

Tristram and Isuelt. One of Arnold's earlier poems is so entitled.

Triton. Son of Neptune, represented as a fish with a human head. It is this sea-god that makes the roaring of the ocean by blowing through his shell.

> Hear old Triton blow his wreathëd horn [hear the sea roar]. *Wordsworth.*

Tri'via. Goddess of streets and ways. Gay has a poem in three books so entitled.

> Thou Trivia, aid my song.
> Through spacious streets conduct thy bard along ...
> To pave thy realm, and smooth the broken ways,
> Earth from her womb a flinty tribute pays.
> *Gay*, "*Trivia*," bk. i.

Triv'ial, strictly speaking, means "belonging to the public road." Latin, *trivium*, which is not *tres viæ* (three roads), but from the Greek *tribo* (to rub), meaning the worn or beaten path. As what comes out of the road is common, so trivial means of little value. Trench connects this word with *trivium* (tres viæ or cross ways), and says the gossip carried on at these places gave rise to the present meaning of the word.

Trivium. The three elementary subjects of literary education up to the twelfth century—Grammar, Rhetoric, and Logic. (*See* QUADRIVIUM.)

N.B. Theology was introduced in the twelfth century.

Troc'hilus, or humming-bird, says Barrow, "enters with impunity into the mouth of the crocodile. This is to pick from the teeth a little insect which greatly torments the creature.

> Not half so bold
> The puny bird that dares, with teasing hum,
> Within the crocodile's stretched jaws to come.
> *Thomas Moore*, "*Lalla Rookh*," pt. i.

Troglodytes (3 syl.), according to Pliny (v. 8), lived in caves and fed on serpents. (Greek, *trog'lë*, a cave; *duo*, to get into.)

> King François, of eternal memory . . . abhorred these hypocritical snake-eaters.—*Rabelais*, "*Gargantua and Pantagruel*" (*Ep. Ded.*, iv.).

Trog'lodyte. A person who lives so secluded as not to know the current events of the day, is so self-opinionated as to condemn every one who sees not eye to eye with himself, and scorns everything that comes not within the scope of his own approval; a detractor; a critic. The *Saturday Review* introduced this use of the word. (*See above.*)

Troil. (*See* BRENDA.)

Tro'ilus (3 syl.). The prince of chivalry, one of the sons of Priam, killed by Achilles in the siege of Troy (Homer's "Iliad"). The loves of Troilus and Cressida, celebrated by Shakespeare and Chaucer, form no part of the old classic tale.

As true as Troilus. Troilus is meant by Shakespeare to be the type of constancy, and Cressid the type of female inconstancy. (*See* CRESSIDA.)

> After all comparisons of truth....
> As true as Troilus shall crown up the verse
> And sanctify the numbers.
> "*Troilus and Cressida*," iii. 2.

Tro'ilus and Cres'sida (*Shakespeare*). The story was originally written by Lollius, an old Lombard author, and since by Chaucer (*Pope*). Chaucer's poem is from Boccaccio's *Filostrato*.

Trois pour Cent. A cheap hat.

> Running with bare head about,
> While the town is tempest-tost,
> 'Prentice lads unheeded shout
> That their three-per-cents are lost.
> *Désaugiers*, "*Le Pilier du Café*."

Trojan. *He is a regular Trojan.* A fine fellow, with good courage and plenty of spirit; what the French call a *brave homme*. The Trojans in Homer's "Iliad," and Virgil's "Æneid," are described as truthful, brave, patriotic, and confiding.

> There they say right, and like true Trojans.
> *Butler*, "*Hudibras*," i. 1.

Trolls. Dwarfs of Northern mythology, living in hills or mounds; they are represented as stumpy, misshapen, and humpbacked, inclined to thieving, and fond of carrying off children or substituting one of their own offspring for that of a human mother. They are called hill-people, and are especially averse to noise, from a recollection of the time when Thor used to be for ever flinging his hammer after them.

> Out then spake the tiny Troll,
> No bigger than an emmet he.
> *Danish ballad*, "*Elfine of Villenskov*."

Trompart. A lazy but very cunning fellow, who accompanies Braggadocio as his squire.—*Spenser*, "*Faëry Queen*," bk. ii.

Trompée. *Votre religion a été trompée.* You have been greatly imposed upon. Similarly, "surprendre la religion de quelqu'un" is to deceive or impose upon one. Cardinal de Bonnechose used the former phrase in his letter to *The Times* respecting the Report of the Œcumenical Council, and it puzzled the English journals, but was explained by M. Notterelle. (See *The Times*, Jan. 1, 1870.)

*** We use the word *faith* both for "credulity" and "religion," *g.e.*, "Your faith (credulity) has been imposed upon." The "Catholic faith," "Mahometan faith," "Brahminical faith," &c., virtually mean "religion."

Tronc. A witty but deformed dwarf. This dwarf was, in fact, king Oberon, metamorphosed for a term of years into this form—"*Isaie le Triste*" (*a romance*).

Troness, *Tronis*, or *Trophy Money*. Fourpence paid annually by housekeepers and landlords for the drums and colours of the county militia.

Troops of the Line. All numbered infantry or marching regiments, except the foot-guards.

Tropho'nios (Greek), Latin *Tropho'nius*. *He has visited the cave of Trophonios* (Greek). Said of a melancholy man. The cave of Trophonios was one of the most celebrated oracles of Greece. The entrance was so narrow that he who went to consult the oracle had to lie on his back with his feet towards the cave, whereupon he was caught by some unseen force and violently pulled inside the cave. After remaining there a time he was driven out in similar fashion, and looked most ghastly pale and terrified; hence the proverb.

Trotty. (*See* TOBY VECK.)

Trou'badours (3 syl.). Minstrels of the south of France in the eleventh, twelfth, and thirteenth centuries; so called from the Provençal verb *troubar* (to invent). Our word *poet* signifies exactly the same thing, being the Greek for "create." (*See* TROUVÈRES.)

Trouble means a moral whirlwind (Latin, *turbo*, a whirlwind; Italian, *turbarë;* French, *troubler*). Disturb is from the same root. The idea pervades all such words as *agitation, commotion, vexation*, a tossing up and down, &c.

Trouillogan's Advice. Do and do not; yes and no. When Pantag'ruel asked the philosopher Trouillogan whether Panurge should marry or not, the philosopher replied "Yes." "What

say you?" asked the prince. "What you have heard," answered Trouillogan. "What have I heard?" said Pantagruel. "What I have spoken," rejoined the sage. "Good," said the prince; "but tell me plainly, shall Panurge marry or let it alone?" "Neither," answered the oracle. "How?" said the prince, "That cannot be." "Then both," said Trouillogan.—*Rabelais, "Gargantua and Pantagruel,"* iii. 35.

Trout is the Latin *troct-a*, from the Greek *troktēs*, the greedy fish (*trogo*, to eat). The trout is very voracious, and will devour any kind of animal food.

Trouvères (2 syl.) were the troubadours of the *north* of France, in the twelfth, thirteenth and fourteenth centuries; so called from *trouver*, the Walloon verb meaning "to invent." (*See* TROUBADOURS.)

Trovato're, *Il* (4 syl.). Manri'co, the son of Garzia, brother of the conte di Luna. Verdi's opera so called is taken from the drama of Gargia Guttierez, which is laid in the fifteenth century. Trovatore means a troubadour.

Trows. Dwarfs of Orkney and Shetland mythology, similar to the Scandinavian Trolls. There are land-trows and sea-trows. "Trow tak' thee" is a phrase still used by the island women, when they are displeased with any of their children.

Troy-Novant (*London*). This name gave rise to the tradition that Brute, a Trojan refugee, founded London and called it New Troy; but the word is British, and compounded of *Tri-nouhant* (inhabitants of the new town). Civitas Trinobantum, the city of the Trinobantes, which we might render "Newtownsmen."

> For noble Britons sprong from Trojans bold
> And Troy-novant was built of old Troyes ashes cold.
> *Spenser, "Faëry Queen,"* iii. 9.

Troy Weight means "London weight." London used to be called *Troynovant*. (*See above.*) The general notion that the word is from *Troyes*, a town of France, and that the weight was brought to Europe from Grand Cairo by crusaders, is wholly untenable, as the term Troy Weight was used in England in the reign of Edward the Confessor. Troy weight is old London weight, and Avoirdupois the weight brought over by the Normans. (*See* AVOIRDUPOIS.)

Troxar'tas (*bread-eater*). King of the mice and father of Psycar'pax, who was drowned.

> Fix their council....
> Where great Troxartas crowned in glory reigns....
> Psycar'pax' father, father now no more!
> *Parnell, "Battle of the Frogs and Mice,"* bk. i.

Truce of God. In 1040 the Church forbade the barons to make any attack on each other between sunset on Wednesday and sunrise on the following Monday, or upon any ecclesiastical fast or feast day. It also provided that no man was to molest a labourer working in the fields, or to lay hands on any implement of husbandry, on pain of excommunication. (*See* PEACE OF GOD.)

Truchue'la. A very small trout with which Don Quixote was regaled at the road-side inn where he was dubbed knight.—*Cervantes, "Don Quixote,"* bk. i., ch. 2.

True as Touch. The reference is to gold tested by the touch-stone.

> If thou lovest me too much,
> It will not prove as true as touch.
> *"Love me little, love me long."* 1570.

True Blue, that is, "Coventry blue," noted for its fast dye.

True-love. (Danish, *trolove*, to betroth.) Mr. Laing says: "A man may be a true-love to his bond of £10 as well as to his sweetheart."—*"Norway."*

True-lovers' Knot is the Danish *trolovelses knort*, "a betrothment bond," not a compound of *true* and *lover*. Thus in the Icelandic Gospel the phrase "a virgin espoused to a man" is *er trulofad var einum manne*.

> Three times a true-love's knot I tie secure;
> Firm be the knot, firm may his love endure.
> *Gay's Pastorals, "The Spell."*

True Thomas and the Queen of Elfland. An old romance in verse by Thomas the Rhymer.

True Thomas. Thomas the Rhymer was so called from his prophecies, the most noted of which was the prediction of the death of Alexander III. of Scotland, made to the earl of March in the castle of Dunbar the day before it occurred. It is recorded in the "Scotichron'icon" of Fordun (1130). (*See* RHYMER.)

Truepenny. Hamlet says to the Ghost, "Art thou there, Truepenny?" Then to his comrades, "You hear this fellow in the cellarage?" (i. 5). And again, "Well said, old mole; canst work?" Truepenny means *earth-borer* or *mole* (Greek, *trupanon, trupao,* to bore or perforate), an excellent word to apply to a ghost "boring through the cellarage" to get to the place of purgatory before cock-crow. Miners use the word for a run of metal or metallic earth, which indicates the presence and direction of a lode.

Trull (*Dolly*), in "The Beggar's Opera," by Gay.

Trulla (in "Hudibras") was the daughter of James Spencer, a Quaker. She was first debauched by her father, and then by Simeon Wait (or Magna'no), the tinker.

> He Trulla loved, Trulla more bright
> Than burnished armour of her knight;
> A bold virago, stout and tall
> As Joan of France or English Mall.
> *Butler, "Hudibras,"* i. 3.

Trulli. Female spirits noted for their kindness to men.—*Randle Holme, "Academy of Armory."*

Trulliber (*Parson*). A fat clergyman, slothful, ignorant, and intensely bigoted.—*Fielding, "Joseph Andrews."*

Trump Card. The French *carte de triomphe* (card of triumph).

Trumpet. *To trumpet one's good deeds.* The allusion is to one of the Pharisaic sect called the *Almsgivers,* who had a trumpet sounded before them, ostensibly to summon the poor together, but in reality to publish abroad their abnegation and benevolence.

You sound your own trumpet. The allusion is to heralds, who used to announce with a flourish of trumpets the knights who entered a list.

Trumpeter. *Your trumpeter is dead*—*i.e.,* you are obliged to sound your own praises because no one else will do it for you.

Trumpington. *Sir G. de Trompintoun* has for armorial device *two trompes* or trumpets.

Trundle. A military earthwork above Goodwood. The area is about two furlongs. It has a double vallum. The situations of the portæ are still to be traced in the east, west, and north. The fortifications of the ancient Britons being circular, it is probable that the Trundle is British. The fortified encampments of the Romans were square; examples may be seen at the Broyle near Chichester, and on Ditchling Hill.

Trun'nion (*Commodore*). A naval veteran, who has retired from the service, but still keeps garrison in his own house, which is defended by a ditch and drawbridge. He sleeps in a hammock, and takes his turn on watch.—*Smollett, "Peregrine Pickle."*

Truth. *Pilate said, "What is truth?"* This was the great question of the Platonists. Plato said we could know truth if we could sublimate our minds to their original purity. Arcesila'os said that man's understanding is not capable of knowing what truth is. Car'neadës maintained that not only our understanding could not comprehend it, but even our senses are wholly inadequate to help us in the investigation. Gorgias the Sophist said, "What is right, but what we prove to be right? and what is truth, but what we believe to be truth?"

Truth in a Well. This expression is attributed both to Clean'thës and to Democ'ritos the derider.

> Naturam accusa, quæ in profundo veritatem (ut ait Democritus) penitus abstruserit.—*Cicero, "Academics,"* i. 10.

Try'anon. Daughter of the fairy king who lived on the island of Oléron. "She was as white as lily in May," and married Sir Launfal, king Arthur's steward, whom she carried off to "Oliroun her jolif isle," and as the romance says—

> Since saw him in this land no man,
> Ne no more of him tell I n'can
> For soothë without lie.
> *Thomas Chestre, "Sir Launfal"* (15th century).

Try'gon. A poisonous fish. It is said that Teleg'onos, son of Ulysses by Circë, coming to Ith'aca to see his father, was denied admission by the servants; whereupon a quarrel ensued, and his father, coming out to see what was the matter, was accidentally struck with his son's arrow pointed with the bone of a trygon, and died.

> The lord of Ithaca,
> Struck by the poisonous trygon's bone, expired
> *West, "Triumphs of the Gout"* (*Lucian*).

Try'phon. Doctor of the sea-gods. —*Spenser, "Faëry Queen,"* bk. iv.

Tsin Dynasty. The fourth Imperial Dynasty of China, founded by Tchao-siang-wâng, prince of Tsin, who conquered the "fighting kings" (*q.v.*). He built the Wall of China (B.C. 211).

Tsong Dynasty. The nineteenth Imperial Dynasty of China, founded by Tchao-quang-yn, the guardian and chief minister of Yông-tee. He was a descendant of Tchuang-tsong, the Tartar general, and on taking the yellow robe assumed the name of Taë-tsou (great ancestor). This dynasty, which lasted 300 years, was one of the most famous in Chinese annals. (960-1276.)

Tu Autem. Come to the last clause. In the long Latin grace at St. John's College, Cambridge, the last clause used to be *Tu autem misere're mei, Domine. Amen.* It was not unusual, when a scholar read slowly, for the senior Fellow to whisper *Tu autem—i.e.*, Skip all the rest and give us only the last sentence.

Tu l'as voulu, George Dandin (*'Tis your own fault, George Dandin*). You brought this upon yourself; as you have made your bed so you must lie on it. (*See* DANDIN.)

Tu Quoque. *The tu quoque style* or *argument.* Personal invectives; argument of personal application; argumentum ad hominem.

> We miss in this work his usual *tu quoque* style. —*Public Opinion.*

Tu-ral-lu, the refrain of comic songs, is a corruption of the Italian *turluru*, and the French *turlureau* or *turelure.* "Loure" is an old French word for a bagpipe, and "toure loure" means a refrain on the bagpipe. The refrain of a French song published in 1697 is—

> Toure loure, lourirette,
> Lironfa, toure lourira.
> "*Suite du Théâtre Italien*," iii., p. 453.

Tub. *A tale of a tub.* A cock-and-bull story; a rigmarole, nonsensical romance. The "Tale of a Tub" is a religious satire by Dean Swift.

A tub of naked children. Emblematical of St. Nicholas, in allusion to two boys murdered and placed in a pickling tub by a landlord, but raised to life again by this saint. (*See* NICHOLAS, p. 614.)

Throw a tub to the whale. To create a diversion in order to avoid a real danger; to bamboozle or mislead an enemy. In whaling, when a ship is threatened by a whole school of whales, it is usual to throw a tub into the sea to divert their attention, and to make off as fast as possible.

Tuck, a long narrow sword (Gaelic *tuca*, Welsh *twca*, Italian *stocco*, French *estoc*). In Hamlet the word is erroneously printed "stuck," in Malone's edition.

> If he by chance escape your venomous tuck,
> Our purpose may hold there. Act. iv. 7.

A good tuck in or *tuck out.* A good feed. To *tuck* is to full, a *tucker* is a fuller. Hence the fold of a dress to allow for growth is called a *tuck*, and a little frill on the top thereof is called a *tucker.*

I'll tuck him up. Stab him, do for him. Tuck is a small dirk used by artillerymen.

Tuft. A nobleman or fellow-commoner; so called at Oxford because he wears a gold tuft or tassel on his college cap.

Tuft-Hunter. A nobleman's toady, one who tries to curry favour with the wealthy and great for the sake of feeding on the crumbs which fall from the rich man's table. A University term. (*See above.*)

Tuileries, *Paris* (*tile-kilns*). The present palace being on the site of some old tile-kilns. (*See* SABLONNIERE.)

Tulcan Bishops. Certain Scotch bishops appointed by James I., with the distinct understanding that they were to hand over a fixed portion of the revenue to the patron. A *tulcan* is a stuffed calf-skin, placed under a cow that withholds her milk. The cow, thinking the "tulcan" to be her calf, readily yields her milk to the milk-pail.

Tulip. The *turban plant*; Persian, *thoulyb'* (thoulyban, a turban), by which name the flower is called in Persia.

Tulip Mania. A reckless mania for the purchase of tulip-bulbs in the seventeenth century. Beckmann says it rose to its greatest height in the years 1634-7. A root of the species called Viceroy sold for £250; Semper Augustus, more than double that sum. The tulips were grown in Holland, but the mania which spread over Europe was a mere stock-jobbing speculation.

Tumbledown Dick. Anything that will not stand firmly. Dick is Richard, the Protector's son, who was but a tottering wall at best.

Tun. Any vessel, even a goblet or cup.

> Tun, such a cup as jugglers use to show divers tricks by.—*Minsheu, "Spanish Dictionary."*

Tunding. A thrashing with ashen sticks given to a school-fellow by one of the monitors or "præfects" of Winchester school, for breach of discipline (Latin *tundo*, to beat or bruise).

Tune. *The tune that the cow died of.* Words instead of food. To say to a starving beggar "Be thou fed," but to give nothing; to argue and show how you cannot afford to give alms, though you wish well. The reference is to an old song which represents a man who had bought a cow, but having no food to give her, bade his cow "consider that it was not the season for grass."

> He took up his fiddle and played her this tune—
> "Consider, good cow, consider,
> This isn't the time for grass to grow;
> Consider, good cow, consider."

Tuneful Nine. The nine Muses: Calli'opë (*epic poetry*), Clio (*history*), Era'to (*elegy* and *lyric poetry*), Euterpë (*music*), Melpom'enë (*tragedy*), Polyhym'nia (*sacred song*), Terpsic'horë (*dancing*), Thali'a (*comedy*), Ura'nia (*astronomy*).

Tuning Goose. The entertainment given in Yorkshire when the corn at harvest was all safely stacked.

Tunis'ian. The adjective form of Tunis.

Tun'kers. A politico-religious sect of Ohio. They came from a small German village on the Eder. They believe all will be saved; are Quakers in plainness of dress and speech; they will neither fight, nor go to law. Both sexes are equally eligible for any office. Celibacy is the highest honour, but not imperative. They are also called Tumblers, and incorrectly Dunkers. Tunker means "to dip a morsel into gravy," "a sop into wine," and as they are Baptists this term has been given them; but they call themselves "The harmless people."—*W. Hepworth Dixon, "New America,"* ii. 18.

Tupman (*Tracy*). A sleek young gentleman who falls in love with every pretty girl he meets. He travels under the charge of Mr. Pickwick.—*Dickens, "Pickwick Papers."*

Tur'caret. One who has become rich by hook or by crook, and having nothing else to display, makes a great display of his wealth. A chevalier in Lesage's comedy of the same name.

Tureen'. A deep pan for holding soup. (French, *terrine*, a pan made of *terre*, earth.)

Turf (*The*). The race-course; the profession of horse-racing, which is done on turf or grass. One who lives by the turf, or one on the turf, is one whose chief occupation or means of living is derived from running horses or betting on races.

> All men are equal on the turf and under it.—*Lord George Bentinck.*

Turk. Slave, villain. A term of reproach used by the Greeks of Constantinople.

Turk Gregory. Gregory VII., called Hildebrand, a furious Churchman, who surmounted every obstacle to deprive the emperor of his right of investiture of bishops. He was exceedingly disliked by the early reformers.

> Turk Gregory never did such deeds in arms as I have done this day.—"*1 Henry IV.*," v. 3.

Turkey. The turkey-red bird, the bird with a deep red wattle. It does not mean the bird that comes from Turkey, as it is a native of America.

Turkish Spy was written by John Paul Mara'na, an Italian, who had been imprisoned for conspiracy. After his release he retired to Mon'aco, where he wrote the "History of the Plot." Subsequently he removed to Paris, and produced his "Turkish Spy," in which he gives the history of the last age. The first three volumes are by far the best. The spy's name is Mahmut. (1637-1682.)

Turncoat. As the dominions of the duke of Saxony were bounded in part by France, one of the early dukes hit upon the device of a coat *blue* one side, and *white* the other. When he wished to be thought in the *French* interest he wore the white outside; otherwise the outside colour was blue. Whence a Saxon was nicknamed Emanuel Turncoat.—*Scots' Magazine*, October, 1747.

Without going to history, we have a

very palpable etymon in the French *tourne-côte* (turn-side). (*See* COAT.)

Turnip Townsend. The brother-in-law of Sir Robert Walpole, who, after his retirement from office in 1731, devoted himself to the improvement of agriculture.

Turnspit Dog. One who has all the work but none of the profit; he turns the spit but eats not of the roast. The allusion is to the dog used formerly to turn the spit in roasting. Topsel says, "They go into a wheel, which they turn round about with the waight of their bodies, so dilligently . . . . . that no drudge . . . . . can do the feate more cunningly." (1697.)

Turpin, *Archbishop of Rheims.* A mythological contemporary of Charlemagne. His chronicle is supposed to be written at Vienne, in Dauphiny, whence it is addressed to Leoprandus, dean of Aquisgranensis (Aix-la-Chapelle). It was not really written till the end of the eleventh century, and the probable author was a canon of Barcelo'na.

The romance turns on the expedition of Charlemagne to Spain in 777, to defend one of his allies from the aggressions of some neighbouring prince. Having conquered Navarre and Aragon, he returned to France. The chronicle says he invested Pampelu'na for three months without being able to take it; he then tried what prayer could do, and the walls fell down of their own accord like those of Jericho. Those Saracens who consented to become Christians were spared; the rest were put to the sword. Charlemagne then visited the sarcophagus of James, and Turpin baptised most of the neighbourhood. The king crossed the Pyrenees, but the rear commanded by Roland was attacked by 50,000 Saracens, and none escaped.

Turveydrop. A man who lives on his son's earnings; but his son looks upon him as a perfect "master of deportment."—*Charles Dickens,* "*Bleak House.*"

Tussle. A struggle, a skirmish. A corruption of *tousle* (German, *zausen,* to pull); hence a dog is named *Towser* (pull'em down). In the "Winter's Tale," iv. iii., Autol'ycus says to the Shepherd, "I *toze* from thee thy business" (pump or draw out of thee). In "Measure for Measure," Escalus says to the Duke, "We'll *touze* thee joint by joint" (v. i.).

Tut. A word used in Lincolnshire for a phantom, as the *Spittal Hill Tut. Tom Tut will get you* is a threat to frighten children. *Tut-gotten* is panic-struck. Our *tush* is derived from the word *tut.*

Tutivil'lus. The demon who collects all the words skipped over or mutilated by priests in the performance of the services. These literary scraps or shreds he deposits in that pit which is said to be paved with "good resolutions" never brought to effect.—"*Piers Ploughman,*" p. 547; "*Townley Mysteries,*" pp. 310, 319; &c.

Twa Dogs of Robert Burns, perhaps suggested by the Spanish "Colloquio de Dos Perros," by Cervantes.

Twangdillo, the fiddler, lost one leg and one eye by a stroke of lightning, on the banks of the Ister.

> Yet still the merry bard without regret
> Bears his own ills, and with his sounding shell
> And comic phiz relieves his drooping friends.
> He tickles every string, to every note
> He bends his pliant neck, his single eye
> Twinkles with joy, his active stump beats time.
> *Somerville,* "*Hobbinol,*"

Tweedledum and Tweedledee.

> Some say compared to Bononcini
> That mynheer Handel's but a ninny;
> Others aver that he to Handel
> Is scarcely fit to hold a candle.
> Strange all this difference should be
> 'Twixt Tweedledum and Tweedledee.
> *J. Byrom.*

This refers to the feud between the Bononcinists and Handelists. The duke of Marlborough and most of the nobility took Bononcini by the hand; but the prince of Wales, with Pope and Arbuthnot, was for Handel. (*See* GLUCKISTS.)

Twelfth Cake. The drawing for king and queen is a relic of the Roman Saturna'lia. At the close of this festival the Roman children drew lots with beans to see who would be king. Twelfth day is twelve days after Christmas, or the Epiphany.

Twelfth Night (*Shakespeare*). The serious plot is taken from Belleforest's "Histoires Tragiques." The comic parts are of Shakespeare's own invention. (*See* BEFFANA.)

Twelve. *Each English archer carries twelve Scotchmen under his girdle.* This was a common saying at one time, because the English were unerring archers, and each archer carried in his belt twelve arrows.—*Sir Walter Scott, "Tales of a Grandfather,"* vii.

The Twelve. All the prelates of the Roman Catholic church.

The pope identifies himself with the "Master," and addresses those 700 prelates as the "Twelve."—*The Times*, Dec. 11, 1869.

Twelve Tables. The earliest code of Roman law, compiled by the decemviri, and cut on twelve bronze tables or tablets.—*Livy*, iii. 57; *Diodorus*, xii. 56.

Twickenham. *The bard of Twickenham.* Alexander Pope, who lived there for thirty years. (1688-1744.)

Twig. *I twig you; do you twig my meaning?* I catch your meaning; I understand. Probably a corruption of the Saxon verb *wit-an*, to know, perceive; Latin *vid-eo.*

Twinkling. (*See* BED-POST.)

Twins. One of the signs of the constellation (May 21st to June 21st).

When now no more the alternate twins are fired,
Short is the doubtful empire of the night.
Thomson, "Summer."

Twist (*Oliver*). A boy born in a workhouse, starved and ill-treated; but always gentle, amiable, and pure-minded. Dickens's novel so called.

Twitcher. *Jemmy Twitcher.* A name given to John lord Sandwich (1718-1792), noted for his liaison with Miss Ray, who was shot by the Rev. "Captain" Hackman out of jealousy. His lordship's shambling gait is memorialised in the "Heroic Epistle."

See Jemmy Twitcher shambles—stop, stop thief!

Twitten. A narrow alley.

Two. The evil principle of Pythagoras. Accordingly the second day of the second month of the year was sacred to Pluto, and was esteemed unlucky.

Two an unlucky number in our dynasties. Witness Ethelred II. *the Unready*, forced to abdicate; Harold II., slain at Hastings; William II., shot in New Forest; Henry II., who had to fight for his crown, &c.; Edward II., murdered at Berkeley Castle; Richard II., deposed; Charles II., driven into exile; James II., forced to abdicate; George II. was worsted at Fontenoy and Lawfeld, his reign was troubled by civil war, and disgraced by general Braddock and admiral Byng.

It does not seem much more lucky abroad: Charles II. of France, after a most unhappy reign, died of poison; Charles II. of Navarre was called *The Bad*; Charles II. of Spain ended his dynasty, and left his kingdom a wreck; Charles II. of Anjou (*le Boiteux*) passed almost the whole of his life in captivity; Charles II. of Savoy reigned only nine months, and died at the age of eight.

François II. of France was peculiarly unhappy, and after reigning less than two years sickened and died; Napoleon II. never reigned at all; Franz II. of Germany lost all his Rhine possessions, and in 1806 had to renounce his title of emperor.

Friedrich II., emperor of Germany, was first anathematised, then excommunicated, then dethroned, and lastly poisoned.

Jean II. of France, being conquered at Poitiers, was brought captive to England by the Black Prince; Juan II. of Aragon had to contend for his crown with his own son Carlos.

It was Felipe II. of Spain who sent against England the "Invincible Armada;" it is Francesco II. of the Two Sicilies who has been driven from his throne by Garibaldi; it was Romulus II. in whom terminated the empire of the West; Peter II. of Russia died at the age of fifteen, and he is a disgrace to the name of Menschikoff; Pietro II. de Medicis was forced to abdicate, and died of shipwreck; James II. of Scotland was shot by a cannon at the siege of Rouburgh; James II. of Majorca, after losing his dominions, was murdered. Alexander II. of Scotland had his kingdom laid under an interdict; Alexander II., the pope, had to contend against Honorius II. the anti-pope; Alexis II., emperor of the East, was placed under the ward of his mother and uncle, who so disgusted the nation by their cruelty that the boy was first dethroned, and then strangled; Andronicus II., emperor of Greece, was dethroned; Henri II. of France made the disastrous peace called *La Paix Malheureuse*, and was killed by Montgomery in a tournament; &c. &c. (*See* JANE and JOHN.)

Two Eyes of Greece. Athens and Sparta.

Two Gentlemen of Vero'na. The story of Protheus and Julia was borrowed from the pastoral romance of "Diana," by George of Montemayor, a Spaniard, translated into English by Bartholomew Younge in 1598. The love adventure of Julia resembles that of Viola, in "Twelfth Night."

Two Sundays. *When two Sundays meet.* Never. (*See* GREEK CALENDS.)

Tyb'alt. A Capulet; a "fiery" young noble.—*Shakespeare, "Romeo and Juliet."*

It is the name given to the *cat* in the story of "Reynard the Fox." Hence Mercutio says, "Tybalt, you rat-catcher, will you walk?" (iii. 1); and again, when Tybalt asks, "What wouldst thou have with me?" Mercutio answers, "Good king of cats! nothing but one of your nine lives" (iii. 1).

Tyburn is Twa-burne, the "two rivulets;" so called because two small rivers met in this locality.

Tyburn's triple tree. A gallows, which consists of two uprights and a beam resting on them. Previous to 1783 Tyburn was the chief place of execution in London, and a gallows was permanently erected there. In the reign of Henry VIII. the average number of persons executed annually in England was 2,000. The present number is under twelve.

Kings of Tyburn. Public executioners. (*See* HANGMEN.)

Tyburn Ticket. Under a statute of William III., prosecutors who had secured a capital conviction against a criminal were exempted from all parish and ward offices within the parish in which the felony had been committed. Such persons obtained a Tyburn Ticket, which was duly enrolled and might be sold. The *Stamford Mercury* (March 27th, 1818) announces the sale of one of these tickets for £280. The Act was repealed by 58 Geo. III., c. 70.

Tybur'nia (*London*). Portman and Grosvenor Squares district, described by Thackeray as "the elegant, the prosperous, the polite Tyburnia, the most respectable district of the habitable globe."

T'Year—*i.e.*, to-year; as *to-day, to-night, to-morrow;* not *this* year, as it is generally supposed.

Tyke. (*See* TIKE.)

Tyler Insurrection. That headed by Wat Tyler and Jack Straw, in consequence of a poll-tax of three groats to defray the expenses of a war with France. (1381.)

Tyl'wyth Teg (the *Fair Family*). A sort of Kobold family, but not of diminutive size. They lived in the lake near Brecknock.—*Davies, "Mythology, &c., of the British Druids."*

Type. Pica (*large type*). "litera pica'ta," the great black letter at the beginning of some new order in the liturgy.

Brevier' (*small type*), used in printing the breviary.

Primer, now called "long primer" (*small type*), used in printing small prayer-books called *primers.*

A fount of types. A complete assortment, contains 107,100 pieces of type.

a	8,500	h	6,400	o	8,000	v	1,200
b	1,600	i	8,000	p	1,700	w	2,000
c	3,000	j	400	q	500	x	400
d	4,400	k	800	r	6,000	y	2,000
e	12,000	l	4,000	s	8,000	z	200
f	2,300	m	3,000	t	9,000	, 4,500	; 800
g	1,700	n	8,000	u	3,400	. 2,000	: 600

Typhoon'. The evil genius of Egyptian mythology; also a furious whirling wind in the Chinese seas. [Typhoon or typhon, the whirling wind, is really the Chinese *tai-fun*, hot wind.]

> Beneath the radiant line that girts the globe,
> The circling Ty'phon, whirled from point to point
> Exhausting all the rage of all the sky,
> And dire Eneph'ia reigns.
>
> *Thomson, "Summer."*

Tyr. Son of Odin, and younger brother of Thor. The wolf Fenrir bit off his hand.—*Scandinavian mythology.*

Tyrant did not originally mean a despot, but an absolute prince, and especially one who made himself absolute in a free state. Napoleon III. would have been so called by the ancient Greeks. Many of the Greek tyrants were pattern rulers, as Pisis'tratos and Pericles, of Athens; Per'iander, of Corinth; Dionysios the Younger, Gelon, and his brother Hi'ero, of Syracuse; Polyc'ratës, of Samos; Phi'dion, of Argos; &c. &c.

Tyrant of the Chersonese. Milti'adës was so called, and yet was he, as Byron says, "Freedom's best and bravest friend." (*See* THIRTY TYRANTS.)

A tyrant's vein. A ranting, bullying manner. In the old moralities the tyrants were made to rant, and the loudness of their rant was proportionate to the villany of their dispositions. Hence to out-Herod Herod is to rant more loudly than Herod; to o'erdo Termagant is to rant more loudly than Termagant. (*See* PILATE.)

Tyre, in Dryden's satire of "Absalom and Achitophel," means Holland; Egypt means France.

> I mourn, my countrymen, your lost estate....
> Now all your liberties a spoil are made,
> Egypt and Tyrus intercept your trade.

Tyrtæus. *The Spanish Tyrtæus.* Manuel José Quinta'na, whose odes stimulated the Spaniards to vindicate their liberty at the outbreak of the War of Independence. (1772-1857.)

U

Ubaldo (in "Jerusalem Delivered"). One of the squadron of adventurers that joined the Crusaders. He was "mature in age," had visited many regions, "from polar cold to Libya's burning soil," and was the bosom friend of Guelpho. He and Charles the Dane go to bring Rinaldo back from the enchanted isle.

Ube'da. Orbaneia, painter of Ubeda, sometimes painted a cock so preposterously designed that he was obliged to write under it, "This is a cock."—*Cervantes, "Don Quixote,"* pt. II., bk. i. 3.

Uberto (in "Orlando Furioso"). Count d'Este et de Commacchio.

Ugly means hag-like. Mr. Dyer derives it from *ouph-lic,* like an ouph or goblin. The Welsh *hagr,* ugly, would rather point to *hag-lic,* like a hag; but we need only go to the Old English verb *ugge,* to feel an abhorrence of, to stand in fear of.

> For tha paynes are so felle and harde....
> That ilk man may ugge bothe yhowng and awlde.
> *Hampole, MS. Bowes,* p. 180.

Uglyog'raphy. A word coined by Southey, and applied to Churchyarde's "reformed" spelling of English. Alexander Gil made an attempt in the same direction in his "Logonomia Anglica" (1619). Dr. Franklin, in 1768, proposed a phonetic alphabet; but that of Ellis and Pitman, completed in 1847, is probably the best.

Ugoli'no, count of Pisa, deserted his party the Ghibellines, and with the hope of usurping supreme power in Pisa formed an alliance with Giovanni Visconti, the head of the Guelphic party, who promised to supply him secretly with soldiers from Sardinia. The plot was found out, and both were banished. Giovanni died, but the latter joined the Forentines, and forced the Pisans to restore his territories. In 1284 Genoa made war against Pisa, and count Ugoli'no treacherously deserted the Pisans, causing their total overthrow. At length a conspiracy was formed against him, and in 1288 he was cast with his two sons and two grandsons into the tower of Gualandi, where they were all starved to death. Dante, in his "Inferno," has given the sad tale an undying interest.

N.B. Count Ugolino was one of the noble family of Gheradesca, and should be styled Ugolino Count of Gheradesca.

Uka'se (2 syl.). A Russian term for an edict either proceeding from the senate or direct from the emperor. (Russian, *ukasat,* to speak.)

Ul-Erin. "The Guide of Ireland." A star supposed to be the guardian of that island.—*Ossian, "Temora,"* iv.

Ula'nia, queen of Perdu'ta or Islanda, sent a golden shield to Charlemagne, which he was to give to his bravest paladin. Whoever could win the shield from this paladin was to claim the hand of Ulania in marriage.—*"Orlando Furioso,"* bk. xv.

Ule'ma. In Turkey, either a member of the college or the college itself. The Ulema consists of the imaums, muftis, and cadis (ministers of religion, doctors of law, and administrators of justice).

Ulien's Son. Rodomont.—*"Orlando Furioso."*

Ul'ler. The god of archery and the chase. No one could outstrip him in his snow-shoes.—*Scandinavian Mythology.*

Ullin. Fingal's aged bard.—*Ossian.*

Lord Ullin's Daughter. A ballad by Campbell. She eloped with the chief of Ulva's Isle, and being pursued, induced

a boatman to row them over Lochgyle during a storm, and the boat was overwhelmed just as Lord Ullin and his retinue reached the lake. In an agony of distress, he now promised to forgive the fugitives, but it was too late: "the waters wild rolled o'er his child, and he was left lamenting."

Ul'ric. Son of count Siegendorf. He rescued Stral'enheim from the Oder, but being informed by his father that the man he had saved is the great enemy of their house, he murders him.—*Byron, "Werner."*

St. Ulric. Much honoured by fishermen. He died 973 on ashes strewed in the form of a cross upon the floor.

Ulri'ca. The sibyl in Sir Walter Scott's "Ivanhoe."

Ulster. *The Red Hand of Ulster.* In an ancient expedition to Ireland the leader thereof declared that he who first touched the shore should possess the territory on which he lighted. O'Neil, from whom descended the princes of Ulster, seeing another boat likely to land before him, cut off his hand and threw it ashore. The "red hand" was assigned by James as a badge of the baronets, whose duty it was to colonise the province.

Ulster Badge. A sinister hand, erect, open, and couped at the wrist (*gules*), sometimes borne in a canton, and sometimes on the escutcheon. (*See above.*)

Ulster King of Arms. Chief heraldic officer of Ireland. Created by Edward VI. in 1552.

Ultima Thule. (*See* THULE.)

Ultima'tum (*Latin*). A final proposal, which, if not accepted, will be followed by hostile proceedings.

Ul'timum Valë (*Latin*). A finishing stroke, a final coup.

> Atropos, cutting off the thread of his life, gave an *ultimum vale* to my good fortune.—"*The Seven Champions of Christendom*," iii. 4.

Ul'timus Romano'rum. So Horace Walpole has been sometimes called. (1717-1797.) (*See* LAST of the ROMANS.)

Ultramontane Party. The ultra-Popish party in the Church of Rome. Ultramontane opinions or tendencies are those which favour the high "Catholic" party. Ultramontane ("beyond the Alps") means Italy or the Papal States. The term was first used by the French, to distinguish those who look upon the pope as the fountain of all power in the church, in contradistinction to the Gallican school, which maintains the right of self-government by national churches.

Ulys'ses (3 syl.). King of Ith'aca, a small rocky island of Greece. He is represented in Homer's "Iliad" as full of artifices, and, according to Virgil, hit upon the device of the wooden horse, by which Troy was ultimately taken. (The word means *The Angry* or *Wrathful.*)

After the fall of Troy, Ulysses was driven about by tempests for ten years before he reached home, and his adventures form the subject of Homer's other epic, called the "Odyssey."

Ulysses. When Palame'des summoned Ulysses to the Trojan war, he found him in a field ploughing with a team of strange animals, and sowing salt instead of barley. This he did to feign insanity, that he might be excused from the expedition. The incident is employed to show what meagre shifts are sometimes resorted to, to shuffle out of plain duties.

Ulysses' Bow. Only Ulysses could draw his own bow, and he could shoot an arrow through twelve rings. By this sign Penel'opë recognised her husband after an absence of twenty years.

The Ulysses. Albert III., margrave of Brandenburg. He was also called "*The Achilles*" (*q.v.*). (1414-1486.)

The Ulysses of the Highlands. Sir Evan Cameron, lord of Lochiel, surnamed "The Black." (Died 1719.) His son Donald was called "The Gentle Lochiel."

Uma, consort of Siva, famous for her defeat of the army of Chanda and Munda, two demons. She is represented as holding the head of Chanda in one of her four hands, and trampling on Munda. The heads of the army, strung into a necklace, adorn her body, and a girdle of the same surrounds her waist.

Umber. The paint so called was first made in Umbria, Italy.

Umbra. *Obsequious Umbra,* in Garth's "Dispensary," is Dr. Gould.

Umbrage. *To take umbrage.* To take offence. Umbrage means shade (Latin, *umbra*), a gloomy view.

Umbrella. First used in Edinburgh by Dr. Spens; in Glasgow, 1780, by Jameson, a surgeon. Common in London, 1710. Not introduced by Hanway, who was born 1712. (*See Tatler*, No. 238, Oct. 17, 1710.)

> The tucked-up semstress walks with hasty strides,
> While streams run down her oiled umbrella's sides
> *Swift, "A City Shower"* (1710.)
>
> Or underneath th' umbrella's oily shed
> Safe thro' the wet on clinking pattens tread.
> *Gay, "Trivia,"* bk. i. (1711.)

Um'briel. A gnome or spirit of earth, supplied by Spleen with a vial full of "soft sorrows, melting grief, and flowing tears." When the baron cuts off Belinda's lock of hair, Umbriel breaks the vial over her, and she instantly begins to weep and sigh.—*Pope*, "*Rape of the Lock*," iv.

Una (*Truth*, so called because truth is *one*). She starts with St. George on his adventure, and being driven by a storm into "Wandering Wood," retires for the night to Hypocrisy's cell. St. George quits the cell, leaving Una behind. In her search for him she is caressed by a lion, who afterwards attends her. She next sleeps in the hut of Superstition, and next morning meets Hypocrisy dressed as St. George. As they journey together Sansloy meets them, exposes Hypocrisy, kills the lion, and carries off Una on his steed to a wild forest. Una fills the air with her shrieks, and is rescued by the fauns and satyrs, who attempt to worship her, but being restrained pay adoration to her ass. She is delivered from the satyrs and fauns by Sir Satyrane, and is told by Archima'go that St. George is dead, but subsequently hears that he is the captive of Orgoglio. She goes to king Arthur for aid, and the king both slays Orgoglio and rescues the knight. Una now takes St. George to the house of Holiness, where he is carefully nursed, and then leads him to Eden, where their union is consummated.—*Spenser*, "*Faëry Queen*," bk. i. (*See* Lion.)

Una Serraniila (*a little mountain song*), by Mendo'za, marquis of Santillana, godfather of Diego Hurtado de Mendoza. This song, of European celebrity, was composed on a little girl found by the marquis tending her father's flocks on the hills, and is called "The Charming Milk-maiden of Sweet Fin'ojo'sa."

Un'anell'ed (3 syl.). Without extreme unction. (Saxon *œll* means "oil," and *an-œll* to "anoint with oil.")

Uncas, the son of Chingachcook; called in French *Le Cerf Agile* (Deer-foot); introduced into three of Fenimore Cooper's novels, viz.—"The Last of the Mohicans," "The Path-finder," and "The Pioneer."

Un'cial Letters. Letters an inch in size. From the fifth to the ninth century. (Latin, *uncia*, an inch.)

Uncle. *Gone to my uncle's.* Uncle's is a pun on the Latin word *uncus*, a hook. Pawnbrokers employed a hook to lift articles pawned before spouts were adopted. "Gone to the uncus" is exactly tantamount to the more modern phrase, "Up the spout." The pronoun was inserted to carry out the pun. The French phrase, *A ma tante* does not mean "To my aunt's," but to "the scoundrel's," the word *tante* in French argot being the most reproachful word they can use speaking of a man.

Gone to my uncle's, in French *C'est chez ma tante.* At the pawnbroker's. In French the concierge de prison is called *uncle* because the prisoners are "kept there in pawn" by Government. In the seventeenth century a usurer was called *my uncle* in the Walloon provinces, because of his near connection with spendthrifts, called in Latin *nepotës*, nephews.

> In publica'num seu fœnerato'rem vulgo a Belgis voca'tum *mon oncle*, seu avunculum. (*See* p. 11, "Epigramme," imprimé à Tournay, chez Adrien Quinqué.)

Uncle Toby. (*See* Toby.)

Uncle Tom. A negro slave, noted for his fidelity, piety, and the faithful discharge of all his duties. Being sold he has to submit to the most revolting cruelties.—*Mrs. Beecher Stowe*, "*Uncle Tom's Cabin*."

Uncumber (*St.*), formerly called St. Wylgeforte. "Women changed her name" (says Sir Thomas More) "because they reken that for a pecke of otys she will not faile to *uncumber* them of their husbondys." The tradition says that the saint was very beautiful, but wishing to lead a single life, prayed that she might

have a beard, after which she was no more cumbered with lovers. "For a peck of oats," says Sir Thomas More, "she would provide a horse for an evil housebonde to ride to the Devill upon."

If a wife were weary of a husband, she offered oats at Poules....to St. Uncumber.—*Michael Woode* (1554).

Under the Rose (*Sub ro'sa*). Secretly, confidentially. Amongst the ancients the rose was an emblem of silence, and it was customary to suspend a rose from the ceiling of a banquet-room, to intimate to the guests that nothing said in that room was to be uttered abroad. (*See article* ROSE.)

Un'der-cur'rent metaphorically means something at work which has an opposite tendency to what is visible or apparent. Thus in the Puritan supremacy there was a strong under-current of loyalty to the banished prince. Both in air and water there are frequently two currents, the upper one running in one direction, and the under one in another.

Under Weigh. The undertaking is already begun. A ship is said to be under weigh when it has drawn its anchors from their moorings, and started on its voyage. Probably this should be under "way"—*i.e.*, on the way, in the act of moving. We say the matter is *under* consideration, the bill is *under* discussion.

Underwriter. *An underwriter at Lloyd's.* One who insures a ship or its merchandise to a stated amount; so called because he writes his name under the policy.

Undine' (2 syl.). The water-nymph, who was created without a soul like all others of her species. By marrying a mortal she obtained a soul, and with it all the pains and penalties of the human race.—*La Motte Fouqué*, "*Undine.*"

*** Founded on a tale told by Paracelsus in his *Treatise on Elemental Sprites.* (*See* SYLPHS.)

Ungrateful. *The Ungrateful Guest.* A Macedonian soldier, being wrecked, was hospitably entertained in the house of a villager. When he appeared before Philip, the king asked him what service he could render him, and the soldier demanded the house of his entertainer; but the circumstance being known, Philip ordered him to be branded on the forehead with these words: "The Ungrateful Guest."

Unguem. *Ad unguem.* To the minutest point. To finish a statue ad unguem is to finish it so smoothly and perfectly that when the nail is run over the surface it can detect no imperfection.

Unhinged. *I am quite unhinged.* My nerves are shaken, my equilibrium of mind is disturbed; I am like a door which has lost one of its hinges.

Unhou'selled (3 syl.). Without having had the Eucharist in the hour of death. To *housel* is to administer the "sacrament" to the sick in danger of death. Housel is the Saxon *husel* (the Eucharist). Lye derives it from the Gothic *hunsa* (a victim).

U'nicorn. According to the legends of the middle ages, the unicorn could be caught only by placing a virgin in his haunts; upon seeing the virgin, the creature would lose its fierceness and lie quiet at her feet. This is said to be an allegory of Jesus Christ, who willingly became man and entered the Virgin's womb, when he was taken by the hunters of blood. The one horn symbolises the great gospel doctrine that Christ is one with God.—*Guillaume Clerc de Normandie Trouvère.*

*** The unicorn has the legs of a buck, the tail of a lion, the head and body of a horse, and a single horn in the middle of its forehead. The horn is white at the base, black in the middle, and red at the tip. The body of the unicorn is white, the head red, and eyes blue. The oldest author that describes it is Cte'sias (B.C. 400); Aristotle calls it the Wild Ass; Pliny, the Indian Ass; Lobo also describes it in his "History of Abyssinia."

Unicorn. James I. substituted a unicorn, one of the supporters of the royal arms of Scotland, for the red dragon of Wales, introduced by Henry VII. Ariosto refers to the arms of Scotland thus:

Yon lion placed two unicorns between,
That rampant with a silver sword is seen,
Is for the king of Scotland's banner known.
Hoole, iii.

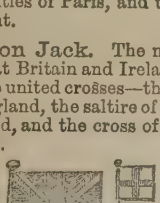
Unicorn. According to a belief once popular, the unicorn by dipping its horn into a liquid could detect whether or not it contained poison. In the designs for gold and silver plate made for the emperor Rudolph II., by Ottavio Strada,

is a cup on which a unicorn stands as if to essay the liquid.

Driving unicorn. Two wheelers and one leader. The leader is the *one horn.* (Latin, *unum cornu,* one horn.)

Unigen'itus (Latin, *The Only-Begotten*). A papal bull, so called from its opening sentence, *Unigen'itus Dei Filius.* It was issued in condemnation of Quesnel's *Réflexions Morales,* which favoured Jansenism; the bull was issued in 1713 by Clement XI., and was a *damnatio in globo—i.e.,* a condemnation of the whole book without exception. Cardinal de Noailles, archbishop of Paris, took the side of Quesnel, and those who supported the archbishop against the pope were termed "Appelants." In 1730 the bull was condemned by the civil authorities of Paris, and the controversy died out.

Union Jack. The national banner of Great Britain and Ireland. It consists of three united crosses—that of St. George for England, the saltire of St. Andrew for Scotland, and the cross of St. Patrick for Ireland.



In the Union Jack the white edging of St. George's cross shows the white field. In the saltire the cross is reversed on each side, showing that the other half of the cross is covered over. The broad white band is the St. Andrew's cross; the narrow white edge is the white field of St. Patrick's cross.

In regard to the word "Jack," some say it is *Jacque* (James), the name of the king who united the flags, but this is not correct. *Jaque* is a surcoat emblazoned with St. George's cross. James I. added St. Andrew's cross, and St. Patrick's cross was added in 1801. (*Jaque,* our "jacket.")

Jaque, de l'allemand *jacke,* espece de petite casaque militaire qu' on portait au moyen âge sur les armes et sur la cuirasse. *Bouillet, "Dict. Universel."*

Unita'rians, in England, ascribe their foundation to John Biddle. (1615-1662.) Milton, Locke, Newton, Lardner, and many other men of historic note were Unitarians.

United States. The thirty-six states of North America composing the Federal Republic. Each state is represented in the Federal Congress by two senators, and a number of representatives proportionate to the number of inhabitants. The nickname of a United Statesman is "A Brother Jonathan," and of the people in the aggregate "Brother Jonathan" (*q.v.*).

U'nities. (*See* ARISTOTELIAN.)

Universal Doctor. Alain de Lille. (1114-1203.)

U'niverse (3 syl.). According to the Peripatetics, the universe consists of eleven spheres enclosed within each other like Chinese balls. The eleventh sphere is called the empyre'an or heaven of the blessed. (*See* HEAVEN.)

U'niver'sity. First applied to collegiate societies of learning in the twelfth century, because the *universitas litera'rum* (entire range of literature) was taught in them—*i.e.,* arts, theology, law, and physic, still called the "learned" sciences. Greek, Latin, grammar, rhetoric, and poetry are called *humanity studies,* or *humaniorës literæ,* meaning "lay" studies in contradistinction to divinity, which is the study of *divine* things. (*See* CAD.)

Unknown. *The Great Unknown.* Sir Walter Scott; so called because the Waverley Novels were published anonymously. It was James Ballantyne who first applied the term to the unknown novelist.

Unlicked or *Unlicked Cub.* A lout ish, unmannerly youth. According to tradition, the bear cub is misshapen and imperfect till its dam has licked it into form.

Unready (*The*). Ethelred II.—*i.e.,* lacking *rede* (counsel). (*, 978-1016.)

Unrighteous (*Adok'imos*). St. Christopher's name before baptism. It was changed to Christ-bearer because he carried over a stream a little child, who (according to tradition) proved to be Jesus Christ.

Unwashed (2 syl.). It was Burke who first called the mob "the great unwashed," but the term "unwashed" had

been applied to them before, for Gay uses it.

> The king of late drew forth his sword
> (Thank God 'twas not in wrath),
> And made, of many a squire and lord,
> An unwashed knight of Bath.
> *A ballad on Quadrille.*

U'pas Tree or *Poison-tree of Macassar.* Applied to anything baneful or of evil influence. The tradition is that a putrid stream rises from the tree which grows in the island of Java, and that whatever the vapour touches dies. This fable is chiefly due to Foersch, a Dutch physician, who published his narrative in 1783. "Not a tree," he says, "nor blade of grass is to be found in the valley or surrounding mountains. Not a beast or bird, reptile or living thing, lives in the vicinity." He adds that on "one occasion 1,600 refugees encamped within fourteen miles of it, and all but 300 died within two months." This fable Darwin has perpetuated in his "Loves of the Plants." Bennett has shown that the Dutchman's account is a mere traveller's tale, for the tree while growing is quite innocuous, though the juice may be used for poison; the whole neighbourhood is most richly covered with vegetation; man may fearlessly walk under the tree, and birds roost on its branches. A upas tree grows in Kew Gardens, and flourishes amidst other hot-house plants.

> On the blasted heath
> Fell Upas sits, the hydra-tree of death.
> *Darwin, "Loves of the Plants,"* iii. 283.

Upper Crust. The lions or crack men of the day. The phrase was first used in "Sam Slick."

> I want you to see Peel, Stanley, Graham, Shiel, Russell, Macaulay, old Joe, and so on. They are all upper crust here."

Upper Storey. The head. "Ill-furnished in the upper storey;" a head without brains.

Upper Ten Thousand. The aristocracy. The term was first used by N. P. Willis, in speaking of the fashionables of New York, who at that time were not more than ten thousand in number.

Uproar is not compounded of *up* and *roar*, but is the German *auf-ruhren* (to stir up).

Upsee-Dutch, a heavy Dutch beer; "Upsee Freese," a Friesland strong ale; "Upsee English," a strong English ale. "Upsee Dutch" also means tipsy, stupid with drink.

> I do not like the dulness of your eye,
> It hath a heavy cast; 'tis Upsee-Dutch,
> And says you are a jumpish whoremaster.
> *B. Jonson, "The Alchymist,"* iv. 3.
>
> Yet whoop, Barnaby! off with thy liquor,
> Drink upsees out, and a fig for the vicar.
> *Sir Walter Scott, "Lady of the Lake,* vi. 5.

Teach me how to take the German upsy freeze, the Danish rouser, the Switzer's stoop of rhenish.—*Dekker, "Gul's Hornbook"* (1609).

Up'set Price. The price at which goods sold by auction are first offered for competition. If no advance is made they fall to the person who made the upset price. Our "reserved bid" is virtually the same thing.

Urbi et Orbi (To Rome and the rest of the world). A form used in the publication of papal bulls.

Urchin is a little *orc* (Orc-kin; Dutch, *urk, urkjen*). The orc is a sea *monster* that devours men and women; the *orc-kin,* or little ork, is the hedgehog, supposed to be a sprite or mischievous little imp.

Urda (*the Past*). Guardian of a well called the Norna, where the gods sit in judgment.—*Scandinavian mythology.*

Urda, Verdandi, and **Skulda** (*Past, Present,* and *Future*). Three maidens who dwell in a beautiful hall below the ash-tree Yggdrasil'. Their employment is to grave on a shield the destiny of man.—*Scandinavian mythology.*

Urdan Fount. The fount of light and heat.—*Scandinavian mythology.*

Urgan. A mortal born and christened, but stolen by the king of the fairies and brought up in elf-land. He was sent to lord Richard, the husband of Alice Brand, to lay on him the "curse of the sleepless eye" for killing his wife's brother Ethert. When lord Richard saw the hideous dwarf he crossed himself, but the elf said, "I fear not sign made with a bloody hand." Then forward stepped Alice and made the sign, and the dwarf said if any woman would sign his brow thrice with a cross he should recover his mortal form. Alice signed him thrice, and the elf became "the fairest knight in all Scotland, in whom she recognised her brother Ethert."—*Sir Walter Scott, "Alice Brand"* (*"Lady of the Lake,"* iv. 12).

Urganda la Desconeci'da. An enchantress or sort of Mede'a in the ro-

mances belonging to the Am'adis and Pal'merin series, in the Spanish school of romance.

Ur'gel. One of Charlemagne's paladins, famous for his "giant-strength."

U'riel. "Regent of the Sun," and "sharpest-sighted spirit of all in heaven."—*Milton*, "*Paradise Lost*," iii. 690.

Longfellow, in "The Golden Legend," makes Raphael the angel of the Sun, and Uriel the minister of Mars. (*See* RAPHAEL.)

> I am the minister of Mars.
> The strongest star among the stars.
> My songs of power prelude
> The march and battle of man's life,
> And for the suffering and the strife
> I give him fortitude.
> "*The Miracle Play*," iii.

U'rim, in Garth's "Dispensary," is Dr. Atterbury.

> Urim was civil, and not void of sense,
> Had humour and courteous confidence....
> Constant at feasts, and each decorum knew,
> And soon as the dessert appeared, withdrew.
> (Canto i.)

Urim and **Thummim** consisted of three stones, which were deposited in the double lining of the high priest's breastplate. One stone represented *Yes*, one *No*, and one *No answer is to be given*. When any question was brought to the high priest to be decided by "Urim," the priest put his hand into the "pouch" and drew out one of the stones, and according to the stone drawn out the question was decided (Lev. viii. 8; 1 Sam. xxviii. 6).

U'risk. A rough hairy spirit in the mythology of the Cymri.

Ursa Major. Calisto, daughter of Lyca'on, was violated by Jupiter, and Juno changed her into a bear. Jupiter placed her among the stars that she might be more under his protection. Homer calls it *Arktos* the bear, and *Hamaxa* the waggon. The Romans called it *Ursa* the bear, and *Septemtrio'nës* the seven ploughing oxen; whence "Septentriona'lis" came to signify the north. The common names in Europe for the seven bright stars are "the plough," "the waggon," "Charles's wain," "the Great Bear," &c.

Boswell's father used to call Dr. Johnson *Ursa Major*. (*See* BEAR.)

Ursa Minor. Also called *Cynosu'ra*, or "Dog's tail," from its circular sweep. The pole star is *a* in the tail. (*See* CYNOSURE.)

Ur'sula (*Dame*) or *Ursley Suddlechop*. Wife of Benjamin Suddlechop the barber, modelled from Mrs. Turner, who came to condign punishment for her share in the poisoning of Sir Thomas Overbury.

> She had acquaintances....among the quality, and maintained her intercourse with this superior rank of customers partly by driving a trade in perfumes, essences, pomades, head-gears from France, not to mention drugs of various descriptions, chiefly for the use of the ladies, and partly by other services more or less connected with the esoteric branches of her profession.—*Sir Walter Scott*, "*Fortunes of Nigel*."

St. Ursula and the eleven thousand virgin martyrs. Ursula was a British princess, and, as the legend says, was going to France with her virgin train, but was driven by adverse winds to Cologne, where she and her 11,000 companions were martyred by the Huns. This extravagant legend is said to have originated in the discovery of an inscription to *Ursula et Undecimilla Virginës*, "the Virgins Ursula and Undecimilla;" but by translating the latter name, the inscription reads "Ursula and her 11,000 virgins." Visitors to Cologne are shown piles of skulls and human bones heaped in the wall, faced with glass, which the verger asserts are the relics of the 11,000 martyred virgins. (*See* VIRGINS.)

Ursula is the Swabian *ursul* or *hörsel*, the moon, and her "virgins" are the stars. Ursul is the Scandinavian Hulda.

Ush'er means a porter (Old French, *huisher*, a door; whence *huissier*, an usher; Latin, *ostiarius*). One who stands at the door to usher visitors into the presence. Scotch *Wishart*.

Us'quebau'gh (3 syl.). Whisky (Irish, *uisge-beatha*, water of life). Similar to the Latin *aqua vitæ*, and the French *eau de vie*.

U'sury. Cowell derives this word from the Latin *usu-æris* (for the use of the money).

Ut. Saxon *out*, as Utoxeter, in Staffordshire; Utrecht, in Holland; "outer camp-town;" the "out passage," so called by Clotaire because it was the grand passage over or out of the Rhine, before that river changed its bed. *Utmost* is out or outer-most. (*See* UTGARD.)

> Strain at [*ut*, "out"] a gnat, and swallow a camel.—*Matt.* xxiii. 24.

Ut Queat Laxis, &c. This hymn was composed in 770. Dr Busby, in his "Musical Dictionary," says it is ascribed to John the Baptist, but has omitted to inform us by whom. (*See* Do.)

U'ta. Queen of Burgundy, mother of Kriemhild and Gunther. — "*The Nibelungen-Lied.*"

U'ter. Pendragon (chief) of the Britons; by an adulterous amour with Igerna (wife of Gorlois, duke of Cornwall) he became the father of Arthur, who succeeded him as king of the Silurës.

U'terine (3 syl.). *A uterine brother* or *sister.* One born of the same mother but not of the same father (Latin, *uterus*, the womb).

Ut'gard (old Norse, *outer ward*). The circle of rocks that hemmed in the ocean which was supposed to encompass the world. The giants dwelt among the rocks.—*Scandinavian mythology.*

Utgard-Lok. The demon of the infernal regions. — *Scandinavian mythology.*

U'ti Posside'tis (*Latin*, as you at present possess them). The belligerents are to retain possession of all the places taken by them before the treaty commenced.

U'ticen'sis. Cato the younger was so called from U'tica, the place of his death.

Utilita'rians. A word first used by John Stuart Mill; but Jeremy Bentham employed the word "Utility" to signify the doctrine which makes "the happiness of man" the one and only measure of right and wrong.

> Oh happiness, our being's end and aim .....
> For which we bear to live, or dare to die.
> *Pope, Epistle IV.*

Uto'pia properly means *nowhere* (Greek, *ou topos*). It is the imaginary island of Sir Thomas More, where everything is perfect—the laws, the morals, the politics, &c. In this romance the evils of existing laws, &c., are shown by contrast. (1516.) (*See* Weissnichtwo.)

Uto'pia, the kingdom of Grangousier. When Pantagruel sailed thither from France and had got into the main ocean, he doubled the Cape of Good Hope and made for the shores of Melinda. "Parting from Me'damoth he sailed with a northerly wind, passed Me'dam, Gorlasem, and the Fairy Isles; and keeping Uti to the left and Uden to the right, ran into the port of Utopia, distant about three and a half leagues from the city of the Amaurots." (*Medamoth*, from no place; *Me'dam*, nowhere; *Gelasem*, hidden land; *Uti*, nothing at all; *Uden*, nothing; *Utopia*, no place, distant three and a half leages from *Amauros*, the vanishing point, — all Greek.) (*See* Queubus.)

Uto'pian. An impracticable scheme for the improvement of society. Any scheme of profit or pleasure which is not practicable. (*See* Utopia.)

U'traquists (*Both-kinders*). The followers of Huss were so called, because they insisted that both the elements should be administered to all communicants in the eucharist. (Latin, *utraque specie*, in both kinds.)

Uz'ziel. The angel next in command to Gabriel. The word means "Strength of God." Uzziel is commanded by Gabriel to "coast the south with strictest watch."—*Milton*, "*Paradise Lost*," iv.

V

V represents a hook, and is called in Hebrew, *vav* (a hook).

V. D. M. on monuments is *Vir Dei Minis'ter*, or *Verbi Dei Minister.*

V. D. M. I. Æ (*Verbum Dei manet in æternum*), The word of God endureth for ever. The inscription on the servants of the duke of Saxony and landgrave of Hesse, the Lutheran princes, at the diet of Spires in 1526.

V. V. V., the letters found on the coin of the 20th Roman legion, stand for "Valeria, Vicesima, Victrix."

Vacuum now means a space from which air has been expelled. Descartes says, "If a vacuum could be effected in a vessel, the sides would be pressed into contact." Galileo said, "Nature abhors a vacuum," to account for the rise of water in pumps. (*See* Point.)

Vac'uum Boylea'num. Such a vacuum as can be produced by Boyle's improved air-pump, the nearest approach to a vacuum practicable with human instruments.

Va'dë Mecum (*a go-with-me*). A pocket-book, memorandum-book, pocket cyclopædia, lady's pocket companion, or anything else which contains many things of daily use in a small compass.

Vails. Fees to servants (from the Latin verb *valeo*, to be worth, to be of value; French, *valoir*). The older form was *avails*.

Vails to servants being much in fashion.
Russell, "Representative Actors."

Val Del Bove, in Sicily. An extinct crater of vast size, enclosed by precipices 3,000 feet in height, and filled with gigantic rocks standing out separately, and resembling beasts; hence its name. —*Lady Herbert of Lea.*

Valdar'no. The valley of the Arno, in Tuscany.

—— the Tuscan artist [*Galileo*] views
At evening from the top of Fesolé,
Or in Valdarno?
Milton, "Paradise Lost," bk. i.

Vale. *To vale the bonnet.* To cap to a superior; hence to strike sail, to lower (French, *avaler*, to take off).

My wealthy Andrew docked in sand,
Vailing her high-top lower than her ribs.
Shakespeare, "Merchant of Venice," i. 1.

Vale of Tears. This world. (*See* BACA.)

Valens or Vala'nus. Mercury was the son of Valens and Phoro'nis. This Mercury is called Tropho'nius in the regions under the earth.—*Cic.*, "*De Nat. Deorum*," iii. 22.

Cicilin'ius [*Mercury*] riding in his chirachee
Fro Venus V'lanus might this palais see.
Chaucer, "Compl. of Mars and Venus."

Valentia. The southern part of Scotland was so called from the emperor Valens.

Valenti'na. Daughter of the comte de St. Bris, governor of the Louvre. She was betrothed to the comte de Nevers, but loved Raoul de Nangis, a Protestant, by whom she was loved in return. Marguerite sent her to the count to beg him to break off the promised union, because she loved another; but Raoul, who witnessed the interview without knowing its tenor, became jealous, and disdainfully rejected her hand when offered it by Marguerite. In consequence of this slight she was married to Nevers. In the Bartholomew slaughter, the comte de Nevers was killed, and Valentina confessed her love for Raoul. The lovers were united in marriage by Marcello, and were both shot by a party of musketeers under the command of St. Bris.—*Meyerbeer, "Gli Ugonotti"* (*an opera*).

Valentine. A corruption of *galantin* (a lover, a dangler), a gallant. St. Valentine was selected for the sweethearts' saint because of his name. Similar changes are seen in gallant and valiant (Latin, *valens*; vain, Welsh *gwan*; vale, Welsh *gwael*; guard, ward, &c.).

Valentine. One of the Two Gentlemen of Vero'na; his serving-man is Speed. The other gentleman is Protheus, whose serving-man is Launce. — *Shakespeare, "Two Gentlemen of Verona."*

Valentine, in Congreve's "Love for Love." Betterton's great character.

Valentine (*The Brave*). Brother of Orson and son of Bellisant, sister of king Pepin and wife of Alexander, emperor of Constantinople. The twin brothers were born in a wood, near Orleans, and while their mother went in search of Orson, who had been carried off by a bear, Pepin happened to see Valentine and took him under his charge. He married Clerimond, niece of the Green Knight.—"*Valentine and Orson.*"

Valentin'ians. An ancient sect of Gnostics; so called from Valentinus, their leader.

Vale'rian or *Valirian.* Husband of St. Cecilia. Cecilia told him she was beloved by an angel who frequently visited her, and Valerian requested he might be allowed to see this constant visitant. Cecilia told him he should do so provided he went to pope Urban and got baptised. On returning home he saw the angel in his wife's chamber, who gave to Cecilia a crown of roses, and to himself a crown of lilies, both of which he brought from Paradise. The angel then asked Valerian what would please him best, and he answered that his brother might be brought "to saving faith" by God's grace. The angel approved of the petition, and said both should be holy martyrs. Valerian being brought before Alma'chius, the prefect, was commanded to worship the image of Jupiter, and refusing to do so was led forth to execution.—*Chaucer, "Secounde Nonnes Tale."*

Valerian is said to attract cats irresistibly.

Valhalla, in Scandinavian mythology, is the palace of immortality, inhabited by the souls of heroes slain in battle. The *Times*, speaking of Westminster Abbey, says "The abbey is our Valhalla."

> We both must pass from earth away,
> Valhalla's joys to see;
> And if I wander there to-day,
> To-morrow may fetch thee.
> "*Frithiof-Saga*," lay xi.

Valiant (*The*). Jean IV. of Brittany. (1389-1442.)

Valiant-for-Truth. A brave Christian who fought three enemies at once (Wildhead, Inconsiderate, and Pragmatic). His sword was "a right Jerusalem blade," so he prevailed, but was wounded in the encounter. When Mr. Greatheart came to the spot, Valiant joined Christiana's party to the Celestial City. — *Bunyan*, "*Pilgrim's Progress*," pt. ii.

Valis'e (2 syl.). A small leather portmanteau (French, *valise*).

Valkyriur or *Valkyries*. The twelve nymphs of Valhalla. They were mounted on swift horses, and held drawn swords in their hands. In the mêlée of battle they selected those destined to death, and conducted them to Valhalla, where they waited upon them, and served them with mead and ale in cups of horn called skulls. The chief were Mista, San'grida, and Hilda. Valkyriur means "chooser of the slain." (*See* SKULL.)

> Mista black, terrific maid,
> Sangrida and Hilda see
> *Gray*, "*Fatal Sisters*."

Valla (*Laurentius*). One of the first scholars of the Renaissance, noted for his Latin sermons, and his admirable Latin translations of Herodotos and Thucydides.

> Nunc postquam manes defunctus Valla petivit,
> Non audet Pluto verba Latina loqui.
>
> Since Valla hath the manes come among,
> Pluto has feared to speak his mother tongue.

Val'lary Crown. A crown bestowed by the ancient Romans on the soldier who first surmounted the vallum of an enemy's camp.

Valley of **Humiliation.** The place where Christian encountered Apollyon, just before he came to the "Valley of the Shadow of Death."—*Bunyan*, "*Pilgrim's Progress*," pt. i.

Valley of the Shadow of Death, through which Christian had to pass in order to get to the Celestial City. The prophet Jeremiah describes it as "a wilderness, a land of deserts and of pits, a land of drought and of the shadow of death" (ii. 6); and the Psalmist says, "Though I walk through the valley of the shadow of death I will fear no evil, for thou art with me; thy rod and thy staff they comfort me" (xxiii. 4).

> The light there is darkness, and the way full of traps and gins to catch the unwary.—*Bunyan*, "*Pilgrim's Progress*," pt. i.

Vallombro'sa. Milton says, "Thick as autumnal leaves that strew the brooks in Vallombrosa" ("Paradise Lost," i. 302), but the trees of Vallombrosa are *not deciduous*. They are pines, and therefore no thick autumnal leaves ever strow the brooks of that forest.

Valorem. *Ad valōrem*, a sliding scale of duty on excisable articles, regulated according to their market value.

> Thus tea at 8s. per lb. would pay more duty than tea at 3s. 6d. per lb.

Valun'der. The Vulcan of Scandinavian mythology.

> Next in worth to the sword was an arm-ring, far and wide famous,
> Forged by the Vulcan of northern story—the halting Valunder.
> "*Frithiof-Saga*" (*Frithiof's Inheritance*).

Vamp. *To vamp up an old story.* To vamp is to put new uppers to old boots. Vampes were short hose covering the feet and ankles. (Welsh, *gwam*, anything that wholly or partially encloses.)

Vampire. An extortioner. According to Dom Calmet, the vampire is a dead man who returns in body and soul from the other world, and wanders about the earth doing mischief to the living. He sucks the blood of persons asleep, and these persons become vampires in turn. This superstition is prevalent in Hungary, &c. Similar to the *Burkolakka* of the Greek Christians, the *Vukodlak* of the Servians, the *Muro'ny* of the Wala'chians, the *Priccolitsch* of the Moldavians, the *Werwolf* or *Loup-Garou* of the French, and the *Ghoul* of the Persians and Arabs.

The *vampire* lies as a corpse during the day, but by night, especially at full moon, wanders about in the form of a dog, frog, toad, cat, flea, louse, bug, spider, &c., biting sleepers in the back or neck.

Van of an army is the French *avant;* but van, a winnowing machine, is the Latin *vannus*, our *fan*.

The Spirit of the Van. A sort of fairy

which haunts the Van Pools in the mountains of Carmarthen on New Year's Eve. She is dressed in white, girded with a golden girdle; her golden hair is very long, and she sits in a golden boat, which she urges along with a golden oar. A young farmer fell in love with her and married her, but she told him if he struck her thrice she would quit him for ever. After a time they were invited to a christening, and in the midst of the ceremony she burst into tears. Her husband struck her, and asked why she made such a fool of herself. "I weep," she said, "to see the poor babe brought into a vale of misery and tears." They were next invited to the funeral of the same child, and she could not resist laughing. Her husband struck her again, and asked the same question. "I laugh," she said, "to think how joyous a thing it is that the child has left a world of sin for a world of joy and innocence." They were next invited to a wedding, where the bride was young and the man advanced in years. Again she wept, and said aloud, "It is the devil's compact. The bride has sold herself for gold." Her husband bade her hold her peace, struck her, and she vanished for ever from his sight.—*Welsh mythology.*

Vandal. One who destroys beautiful objects to make way for what he terms "improvements," or to indulge his own caprice. When Gen'seric with his Vandals captured Rome in A.D. 455, he mutilated the public monuments, regardless of their worth or beauty.

Vandal Society. (*See* BANDE NOIRE, BARBARI, &c.)

Vandal'ia. Andalusia.

Vandalism. The destruction or injury of what is beautiful or precious as a relic, as cutting down or injuring the trees or flowers of a public park, white-washing or painting marble pillars, pulling down or cutting initials on old edifices of historic interest, &c. (*See* VANDAL.)

Vandy'ck. *The Vandyck of sculpture.* Antoine Coysevox. (1640-1720.)

The English Vandyck. William Dobson, painter. (1610-1647.)

Vandy'ke (2 syl.). To scollop an edge after the fashion of the collars painted by Vandyck in the reign of Charles I. The scolloped edges are said to be vandyked.

Vanessa is Miss Esther Vanhomrigh, and Cade'nus is Dean Swift. While he was still married to Stella [Miss Hester Johnson, whose tutor he had been] Miss Vanhomrigh fell in love with him, and requested him to marry her, but the dean refused. The proposal became known to his wife (?) and both the ladies died soon afterwards. Hester Johnson was called Stella by a pun upon the Greek *aster*, which resembles Hester in sound, and means a "star." Miss Vanhomrigh was called Van-essa by compounding *Van*, the first syllable of her name, with *Essa*, the pet form of Esther. Cade'nus is simply *deca'nus* [dean] slightly transposed. The proposal of Miss Vanhomrigh gave rise to a poem of some 890 lines, called "Cade'nus and Vanessa," which, though witty, is both vain and heartless (1713).

> Cadenus many things had writ;
> Vanessa much esteemed his wit.
> —*Swift, "Cadenus and Vanessa."*

Vanity Fair. A fair established by Beelzebub, Apollyon, and Legion, for the sale of all sorts of vanities. It was held in the town of Vanity, and lasted all the year round. Here were sold houses, lands, trades, places, honours, preferments, titles, countries, kingdoms, lusts, pleasures, and delights of all sorts.—*Bunyan, "Pilgrim's Progress,"* pt. 1.

Va'noc. Son of Merlin, one of Arthur's Round-Table Knights.

> Young Vanoc of the beardless face
> (Fame spoke the youth of Merlin's race),
> O'erpowered at Gwrtth's footstool, bled,
> His heart's blood dyed her sandals red.
> *Sir Walter Scott, "Bridal of Triermain,"* ii. 25.

Vantage Loaf. The 13th loaf of a baker's dozen.

Vari'na. Swift, in his early life, professed to have an attachment to Miss Jane Waryng, and Latinised her name into Varina. (*See above*, VANESSA.)

Varnish, from the French *vernis*; Italian, *ver'nicè*. Sir G. C. Lewis says the word is a corruption of Bereni'ce, famous for her amber hair, which was dedicated in the temple of Arsin'oë, and became a constellation.

Varro, called "The most learnëd of the Romans." (B.C. 116-28.)

Varun'a. The Hindu Neptune. He is represented as an old man riding on a sea-monster, with a club in one hand and a rope in the other. In the Vedic hymns he is the night-sky, and *Mitra* the day-sky. Varuna is said to set free the "waters of the clouds."

Vassal. A youth. In feudal times it meant a feudatory, or one who held lands under a "lord." In law it means a bondservant or political slave, as "England shall never be the vassal of a foreign prince." Christian says, in his "Notes on Blackstone," that the corruption of the meaning of vassal into slave "is an incontrovertible proof of the horror of feudalism in England." (Welsh, *gwas*, a boy or servant; *gwasan*, a page; like the French *garçon*, and Latin *puer*; Italian, *vassallo*, a servant.)

Vath'ek. The hero of Beckford's fairy romance. He is a haughty effeminate monarch, induced by a malignant genius to commit all sorts of crimes. He abjures his faith, and offers allegiance to Eblis, under the hope of obtaining the throne of the Pre-Adamite sultans.

Vat'ican. The palace of the pope; so called because it stands on the Vat'ican Hill. Strictly speaking the Vatican consists of the papal palace, the court and garden of Belvidere, the library, and the museum.

The sun of the Vatican sheds glory over the Catholic world.—*The Times.*

The thunders of the Vat'ican. The anathemas of the pope, which are issued from the Vatican.

The Council of the Vatican. The twenty-first General or Œcumenical Council. It commenced in 1869, Pius IX. being pope. (*See* COUNCILS.)

Vaude'ville (2 syl.). A corruption of *Val de Vire*, or in Old French *Vau de Vire*, the native valley of Oliver Basselin, a Norman poet, the founder of a certain class of convivial songs, which he called after the name of his own valley. These songs are the basis of modern *vaudeville*. The etymology from *Vau de Ville*, the "go" of the town or popular thing of the day, as *Vau l'eau* (the "go" or current of water), is of the same class as *Goliath's shoes* for goloshes, and *brethren* from tabernacle "because we breathe therein."

Father of the Vaudeville. Oliver Basselin, a Norman poet (fifteenth century).

Vau'girard. *The deputies of Vaugirard.* Only one individual. This applies to all the false companies in which the promoter represents the directors, chairman, committee, and entire staff. The expression is founded on an incident in the reign of Charles VIII. of France: The usher announced to the king "The deputies of Vaugirard." "How many are there?" asked the king. "Only one, an please your majesty," was the answer. (*See* TAILORS.)

Vaux'hall or *Fauxhall* (2 syl.). Called after Jane Vaux, who held the copyhold tenement in 1615, and was the widow of John Vaux, the vintner. Chambers says it was the manor of Fulke de Breauté, the mercenary follower of king John, and that the word should be Fulke's Hall. Pepys calls it Fox Hall, and says the entertainments there are "mighty divertising."—"*Book of Days.*"

Thackeray, in "Vanity Fair," sketches the loose character of these "divertising" amusements.

Vav'asour. One who, himself holding of a superior lord, has others holding under him. In rank next to a baron. (Celtic, *gwâs*, a page attendant.)—*Camden.*

Va'yu. The wind, in Vedic mythology. *Su'rya* (the sun) occupies the heavens, *Agni* (fire) occupies the Infernal region, and *Vayu* (air) the space between earth and heaven. (Sanskrit, *va*, blow.)

Ve. Brother of Odin and Vili. He was one of the three deities who took part in the creation of the world.—*Scandinavian mythology.*

Veal (*Mrs.*). An imaginary person who (according to De Foe) appeared the day after her death to Mrs. Bargrave, of Canterbury, 8th September, 1705.

Veal, Calf. The former is Norman, and the latter Saxon. (*See* BEEF, PORK.)

Mynheer Calf becomes Monsieur de Veau in the like manner. He is Saxon when he requires tendance, but takes a Norman name when he becomes matter of enjoyment.—*Sir Walter Scott*, "*Ivanhoe.*"

Ve'das or *Ve'dams.* The generic name of the four sacred books of the Hindus. It comprises (1) the Rig or Rish Veda; (2) Yajar or Yajush Veda; (3) the Sama or Saman Veda; and (4) the Atharva'na or Ezour Veda. (Sanskrit, *vid*, know; Chaldee, *yed-a*; Hebrew, *id-o*; Greek, *eid-o*: Latin, *vid-eo*; &c.

Vegetable Substances. The three fundamental laws are these:—

(1) If they contain *more* hydrogen (in proportion) than water, they are acid.

(2) If *less*, they are resinous, oily, or spirituous.

(3) If an *equal* quantity, they are saccharine, mucilaginous, or analogous to woody fibre or starch.

These laws were discovered by O. Thénard and Gay-Lussac, French chemists.

Vehm'gerichte or *Holy Vehme Tribunal.* A secret tribunal of Westphalia, said to have been founded by Charlemagne. (*See* FEHM-GERICHT.)

Veil. At one time men wore veils, as St. Ambrose testifies. He speaks of the "silken garments and the veils interwoven with gold, with which the body of rich men is encompassed." (St. Ambrose lived 340-397.)

Veiled Prophet of Khorassan. The first poetical tale in Thomas Moore's "Lalla Rookh."

The Veiled Prophet of Khorassan was Hakim ben Allah, surnamed the Veiled (*Mokanna*), founder of an Arabic sect in the eighth century. Having lost an eye, and being otherwise disfigured in battle, he wore a veil to conceal his face, but his followers said it was done to screen his dazzling brightness. He assumed to be a god, and maintained that he had been Adam, Noah, and other representative men. When encompassed by sultan Mahadi, he first poisoned all his followers at a banquet, and then threw himself into a burning acid, which wholly destroyed his body.

Veil'lantif. Roland's horse. In Italian romance Roland is Orlando, and the horse Vegliantino.

Roland is 'mounted on Veillantif, the only horse in the world worthy of such a rider.—"*Croquemitaine,*" iii.

Velvet (*The Rev. Morphine*). A popular preacher of the "Lamb" genus, who feeds his audience with milk well sugared. He assures them that there is a way to heaven in silver slippers, and with Great-Heart for a guide Christiana and her family need entertain no anxiety about the road to the Celestial City.—*Samuel Warren, "Ten Thousand a Year."*

Vendémiaire (4 syl.), in the French Republican calendar, was from September 22 to October 21. The word means "Wine-month."

Vendetta. The blood-feud, or duty of the nearest kin of a murdered man to kill the murderer. It prevails in Corsica, and exists in Sicily, Sardinia, and Calabria. It is preserved among the Druses, Circassians, Arabs, &c.

Venerable. *The Venerable.* Bede, the ecclesiastical historian. (672-735.)

The Venerable Doctor. William de Champeaux, founder of realism (twelfth century).

Peter, abbot of Clugny. (1093-1156.)

Vengeur (*Le*). A man-of-war commanded by Cambrone. The tale is this: June 1, 1794, lord Howe encountered the French fleet off Ushant. Six ships were taken by the English admiral, and the victory was decisive; but *Le Vengeur*, although reduced to a mere hulk, refused to surrender, and discharging a last broadside, sank in the waves, while the crew shouted, "Vive la République!" The Convention ordered a medal to be struck with this legend—*Le Triomphe du Vengeur.* It is almost a pity that this thoroughly French romance should lack one important item—a grain of truth. The day of this victory is often called "The Glorious First of June." The historic fact is, the ship sank, with the crew crying for help, which was readily given by the British foe.

> We'll show the haughty British race
> The Frenchman can such honour boast,—
> That when one *Vengeur* we have lost,
> Another hastes to take her place.
> *Translated by J. Oxenford.*

Veni Crea'tor Spiritus. A hymn of the Roman Breviary used on the Feast of Pentecost. It has been ascribed to Charlemagne, but Mone thinks that pope Gregory I. was the author.

Veni Sancte Spiritus. A Latin hymn in rhyme, ascribed to Robert, king of France; also to abp. Langton.

Veni, Vidi, Vici. It was thus that Julius Cæsar announced to his friend Amintius his victory at Zela, in Asia Minor, over Pharna'cës son of Mithrida'tës, who had rendered aid to Pompey. This boast may be paraphrased thus: "On my return from the Alexandrine wars, I just stepped aside to punish Pharnaces for joining Pompey; but it

was no great matter, for no sooner did I arrive at Zela and survey the foe, than he fell before me."—*Plutarch.*

Ve'nial Sin. One that may be pardoned; slight, excusable. In the Roman Catholic church sins are of two sorts, mortal and venial; in the Protestant church all sins are pardonable. (Latin, *venia*, pardon.)

Venice of the West. Glasgow.

Another element in the blazon of the "Venice of the West," is a fish laid across the stem of the tree, "in base," as the heralds say.—*J. H. Burton.*

Venice Glass. The drinking glasses of the middle ages, made at Venice, were said to possess the peculiar property of breaking into shivers if poison were put into them.

Doge. 'Tis said that our Venetian crystal has
Such pure antipathy to poison, as
To burst, if aught of venom touches it.
Byron, "The Two Foscari," v. 1.

Venice Glass, from its excellency, became a synonym for *perfection.*

Ven'ison. Anything taken in hunting or by the chase. Hence Jacob bids Esau to go and get venison such as he loved (Gen. xxvii. 3), meaning the wild kid. The word is simply the Latin *vena'tio* (hunting), but is now restricted to the flesh of deer.

Ven'om. *The venom is in the tail.* The real difficulty is the conclusion. The allusion is to the scorpion, which is said to carry its venom in its tail.

The French say "It is always most difficult to flay the tail" (*C'est le plus difficile que d'écorcher la queue*).

Venomous Preacher (*The*): Robert Traill. (1642-1716.)

Ventril'oquism, "speaking from the belly." From the erroneous notion that the voice of the ventriloquist proceeded from his stomach. The best that ever lived was Brabant, the "engastrimist" of François I.

Venus. Love; the goddess of love; courtship. (*See* APHRODITE, CHASCA, &c.)

Venus smiles not in a house of tears.
Shakespeare, "Romeo and Juliet," iv. 1.

Venus. The most celebrated statues of this goddess are the Venus de Medici, the Aphrodite of Praxit'elës, the Venus of Milo, the Venus Victorious of Cano'va, and the Venus of Gibson.

Ura'nian Venus of the "Lusiad" is the impersonation of heavenly love. She pleads to Destiny for the Lusians, and appears to them in the form of "the silver star of love." Plato says she was the daughter of Heaven (*U'ranos*), and Xenophon adds that "she presided over the love of wisdom and virtue, the pleasures of the *soul.*" Nigidius says that this "heavenly Venus" was not born from the sea-foam, but from an egg which two fishes conveyed to the seashore. This egg was hatched by two pigeons whiter than snow, and gave birth to the Assyrian Venus, who instructed mankind in religion, virtue, and equity. (*See* APHRODITE, ATHOR.)

Venus in astrology "signifiethe white men or browne . . . . joyfull, laughter, liberall; pleasers, dauncers, entertayners of women, players, perfumers, musitions, messengers of love."

Venus loveth ryot and dispense.
Chaucer, "Canterbury Tales," 6,282.

My Venus turns out a whelp (Latin). All my swans are changed to geese; my cake is dough. In dice the best cast (three sixes) was called "Venus," and the worst (three aces) was called "Canis." My win-all turns out to be a lose-all.

The Island of Venus in the "Lusiad" is a paradisa'ical island raised by "Divine Love," as a reward for the heroes of the poem. Here Venus, the ocean-goddess, gave her hand to Gama, and committed to him the empire of the sea. It was situate "near where the bowers of Paradise are placed," not far from the mountains of Ima'us, whence the Ganges and Indus derive their source. This paradise of Love is described in the ninth book.

*** We have several parallel Edens, as the "gardens of Alcin'ous," in the "Odyssey," bk. vii.; the "island of Circë," "Odyssey," x.; the "Elysium" of Virgil, "Æneid," vi.; the "island and palace of Alci'na" or Vice, in "Orlando Furioso," vi., vii.; the "country of Logistilla" or Virtue, in the same epic, bk. x.; the description of "Paradise," visited by Astolpho, the English duke, in bk. xxxiv.; the "island of Armi'da," in Tasso's "Jerusalem Delivered;" the "bower of Acras'ia," in Spenser's "Faëry Queen;" the "palace with its forty doors," the keys of which were entrusted to prince Agib, whose adventures form the tale of the "Third Calender," in "The Arabian Nights' Entertainments."

&c. E. A. Poe calls Eden "Aidenn," which he rhymes with "laden."—*"The Raven,"* xvi. (*See* VENUSBERG.)

Venus and Adonis. A poem in six-line stanzas, by Shakespeare.

Venus de Medicis, supposed to be the production of Cleom'enës of Athens, who lived in the second century before the Christian era. In the seventeenth century it was dug up in the villa of Hadrian, near Tivoli, in eleven pieces; but it is all ancient except the right arm. It was removed in 1680, by Cosmo III., to the Imperial Gallery at Florence, from the Medici Palace at Rome.

> So stands the statue that enchants the world,
> So beauding tries to veil the matchless boast,
> The mingled beauties of exulting Greece.
> *Thomson, "Summer."*

Venus of Milo. This statue, with three of Hermës, was discovered in 1820 by admiral Dumont in Milo, one of the Greek islands, whence its name. It now stands in the Louvre.

Venus of Praxit'eles (4 syl.). This statue was purchased by the ancient Cnidians, who refused to part with it, although Nicome'dës, king of Bithyn'ia, offered to pay off their national debt as a price for it. The statue was subsequently removed to Constantinople, and perished in the great fire during the reign of Justinian (A.D. 80).

Ve'nusberg'. The mountain of delight and love, where lady Venus holds her court. Human beings occasionally are permitted to visit her, as Heinrich von Limburg did, and the noble Tannhäuser (*q.v.*); but as such persons run the risk of eternal perdition, Eckhardt the Faithful, who sat before the gate, failed not to warn them against entering. —*German legend, "Children of Limburg," a poem.* 1337. (See *The Island of Venus.*)

Verbum Sap. (*A word to the wise*). A hint is sufficient to any wise man; a threat implying if the hint is not taken I will expose you. (Latin, *Verbum sapienti.*)

Verbum Sat. (*A word is enough.*) Similar to the above. (Latin, *Verbum sat* [*sapienti*], A word to the wise is enough.)

Verdan'di (*the present*). A maiden that dwells with her two sisters, Urda and Skulda, near the well Norna.—*Scandinavian mythology.*

Ve'rë Adep'tus. One admitted to the fraternity of the Rosicrucians. In "Hudibras," *vere* is one syl., pronounced *veer.*

> In Rosycrucian lore as learned
> As he the Vere-adeptus earned.
> *Butler, "Hudibras."*

Verger. The officer in a church who carries the rod or mace. (Latin, *verga*, a wand.)

Vergës. An old-fashioned Charlie. —*Shakespeare, "Much Ado about Nothing."*

Ver'non, mentioned by Thomson in his "Summer," was admiral Edward Vernon, who attacked Carthage'na in 1741; but the malaria reached his crew, and as the poet says—

> To infant weakness sunk the warrior's arms.

Diana Vernon. An enthusiastic Royalist of great beauty and talent.—*Sir Walter Scott, "Rob Roy."*

Verone'se (3 syl.). A native of Vero'na, pertaining to Verona, &c.; a Paul Veronese, Paul a native of Verona; a Veronese fashion, and so on.

Veron'ica. It is said that a maiden handed her handkerchief to our Lord on his way to Calvary. He wiped the sweat from his brow, returned the handkerchief to the owner, and went on. The handkerchief was found to bear a perfect likeness of the Saviour, and was called *Vera-Icon'ica* (true likeness), and the maiden was ever after called St. Veronica. One of these handkerchiefs is preserved at St. Peter's church in Rome, and another in Milan cathedral.

Ver'sailles of Poland. The palace of the counts of Braniski, which now belongs to the municipality of Bialystok.

Verse 21, Ezra vii., contains every letter of the English alphabet. Verse 8, Zephaniah iii., contains every letter of the Hebrew, including finals; it also contains every Hebrew vowel-sound, and the different forms of Sheva.

Versi Bernes'chi. Jocose poetry; so called from Francesco Berni, the Italian poet. (1490-1536.)

Vert, green, in heraldry signifies love, joy, and abundance. It is represented on the shields of noblemen by the emerald, and on those of kings by the planet Venus.

Vertum'nus. The god of the seasons, who married Pomo'na.—*Roman mythology.*

Ver'ulam Buildings (*London*). So named in compliment to Lord Bacon, who was baron Verulam and viscount St. Albans.

Ver'vain (2 syl.). It was with this that heralds crowned their heads when they declared war. It is called *Holy Herb*, from its use in ancient rites and ceremonies.

Vesi'ca Piscis (Latin, *fish-bladder*). The ovoidal frame or glory which, in the twelfth century, was much used, especially in painted windows, to surround pictures of our Lord. It is meant to represent a fish, from the anagram ICHTHUS. (*See* NOTARICA.)

Vesper Hour is said to be *between the dog and the wolf;* "betwixt and between;" neither day nor night; a breed between the *canis* and *canis lupus;* too much day to be night, and too much night to be day. Probably the phrase was suggested by the terms "dog watch" (which begins at four), and "dark as a wolf's mouth."

Sicilian Vespers. Easter Monday, March 30, 1282; so called because John of Pro'cida on that day led a band of conspirators against Charles d'Anjou and his French countrymen in Sicily. These Frenchmen greatly oppressed the Sicilians, and the conspirators, at the sound of the vesper bell, put them all to the sword without regard to age or sex.

The Fatal Vespers. October 26, 1623. A congregation of some 300 persons had assembled in a small gallery over the gateway of the French ambassador, in Blackfriars, to hear Father Drury, a Jesuit, preach. The gallery gave way, and about 100 of the congregation were precipitated into the street and killed. Drury and a priest named Redman were also killed. This accident was, according to the bigotry of the times, attributed to God's judgment against the Jesuits. —*Stow, "Chronicles."* (*See* St. Luke xiii. 4.)

Vestal Virgin. A nun, a religeuse; properly a maiden dedicated to the service of the goddess Vesta. The duty of these virgins was to keep the fire of the temple always burning, both day and night. They were required to be of spotless chastity. (See IMMURING.)

Vet'erinary Science. The first person who made it a regular profession was Claude Bourgelet. (1712-1799.)

Veto (*Monsieur* and *Madame*). Louis XVI. and Marie Antoinette; so called by the Republicans, because the Constituent Assembly allowed the king to have the power of putting his veto upon any decree submitted to him. (1791.)

> Monsieur Veto swore he'd bide
> To the constitution true;
> But he cast his oath aside,
> Teaching us the like to do.
> Madame Veto swore one day
> All the Paris rout she'd slay;
> But we snapped the tyrant's yoke,
> Turning all her threats to smoke.

Vetturino (*Vettu-ree'no*), in Italy, is one who for hire conveys persons about in a *vet'tura* or four-wheeled carriage; the owner of a livery stable; a guide for travellers. The two latter are, of course, subsidiary meanings.

> We were accosted in the steamer by a well-dressed man, who represented himself to be a *Vetturino.*—*The Times* (*One of the Alpine Club*).

Vi'a Doloro'sa. The way our Lord went to the Hall of Judgment, from the Mount of Olives to Golgotha, about a mile in length.

Vial. *Vials of wrath.* Vengeance, the execution of wrath on the undeserving. The allusion is to the seven angels who pour out upon the earth their vials full of wrath (Rev. xvi.).

Viat'icum (*Latin*). The Eucharist administered to the dying. The word means "money allowed for a journey," and the notion is that this sacrament will be the spirit's passport to Paradise.

Vic'ar. *Rector*, one who receives both great and small tithes. *Vicar* receives only the small tithes. At the Reformation many livings which belonged to monasteries passed into the hands of noblemen, who, not being in holy orders, had to perform the sacred offices *vicariously.* The clergyman who officiated for them was called their *vicar* or representative, and the law enjoined that the lord should allow him to receive the use of the glebe and all tithes except those accruing from grain (such as corn, barley, oats, rye, &c.), hay, and wood.

The term Vicar is now applied to the minister of a district church, though he receives neither great nor small

tithes; his stipend arising partly from endowment, partly from pew-rents, and in part from fees, voluntary contributions, offerings, and so on. The vicar of a pope is a Vicar-apostolic.

The vicar of Bray will be vicar of Bray still. Brome says of Simon Alleyn that he "lived in the reigns of Henry VIII., Edward VI., Mary, and Elizabeth. In the first two reigns he was Protestant, in Mary's reign he turned Papist, and in the next reign recanted—being resolved, whoever was king, to die vicar of Bray." (1540-1588.) Others say it is Pendleton.

Ray refers to Simon Symonds, a vicar who was Independent in the Protectorate, Churchman in the reign of Charles II., Papist under James II., and Moderate Protestant under William and Mary.

The well-known song, "I will be Vicar of Bray," was written by an officer in colonel Fuller's regiment. This vicar lived in the reigns of Charles II., James II., William III., Anne, and George I.

Vicar of Wakefield. The Rev. Dr. Primrose in Goldsmith's novel so called.

Vice (1 syl.), in Old English plays, means simply the masked man, the vizard. (French, *vis*, our *phiz.*)

Vi'cë Versa (*Latin*). The reverse; the terms of the case being reversed.

Victor Emmanuel of Italy, called *King Honest-Man*, for his honest concessions to the people of constitutional freedom promised by his father and by himself in less prosperous circumstances.

Vi'dur. The god of silence, who reads the most secret thoughts of men. He is noted for the thickness of his shoes.—*Scandinavian mythology.*

> Ingborg's sorrowing few men heard.
> Like Vidar, Ingborg spake no word,
> But grieved and pined, in broken love,
> As nightingale or turtle-dove.
> "*Frithiof-Saga*" (*Frithiof's Return*).

Vierge (2 syl.). A curious conversion in playing-cards occurs in reference to this word. The invention is Indian, and the game is called "The Four Rajahs." The pieces are the king, his general or *fierche*, the elephant or *phil*, the horsemen, the camel or *ruch*, and the infantry. The French corrupted *fierche* (general) into "vierge," and then converted "virgin" into *dame*. Similarly they corrupted *phil* into "fol" or "fou" (knave); *ruch* is our "rook." At one time playing-cards were called "The Books of the Four Kings," and chess "The Game of the Four Kings." It was for chess and not cards that Walter Sturton, in 1278, was paid 8s. 5d., according to the wardrobe rolls of Edward I., "ad opus regis ad ludendum ad quatuor reges." Malkin said it was no great proof of our wisdom that we delighted in cards, seeing they were "invented for a fool." Malkin referred to the vulgar tradition that cards were invented for the amusement of Charles VI., the idiot king of France; but it was no proof that Jacquemin Grin-gonneur *invented* cards because "he painted and gilded three packs for the king in 1392."

View-holloa of a *fox* is "Tally-ho!" of a *hare*, "Gone away!" but the "Who-hoop" signifies the death of each.

Vignette (2 syl.) means properly a likeness having a border of vine-leaves round it. (French, "little vine, tendril.")

Vi'king. A pirate; so called from the *vik* or creek in which he lurked. The word is wholly unconnected with the word "king." There were *sea-kings*, sometimes but erroneously called "vikings," connected with royal blood, and having small dominions on the coast. These sea-kings were often vikingr or vikings, but the reverse is not true that every viking or pirate was a sea-king.

Vi'la. A lovely mountain nymph of Servian mythology. Her voice resembles that of the woodpecker. The Vila loves to comfort the enamoured deer or roe, but will sometimes brew storms. She rides on a hart, with a bridle made of snake's-skin.

> Cherry, dearest cherry,
> Spread thy branches round
> Under which the Vilas
> Dance their magic round.
> *Servian ballad.*

Fair as a mountain Vila. The highest praise that a Servian can bestow on beauty. In the ballad of "The Sisters of Kap'itan Leka" of Rossandra it is said—

> And who on hills hath seen the Vila—
> E'en the Vila, brother, must to her yield.

Vi'laish (3 syl.) or *Swift as Vila.* Said of a very fleet horse. (*See* VILA.)

Vi'li. Brother of Odin and Ve, a mighty archer, and one of the creators of the world. He was a great archer.—*Scandinavian mythology.*

Vil'lain means simply one attached to a villa or farm. In feudal times the lord was the great land-owner, and under him were a host of tenants called villains. The highest class of villains were called *regardant*, and were annexed to the manor; then came the *Coliberti* or *Burës*, who were privileged vassals; then the *Bord'arii* or cottagers (Saxon, *bord*, a cottage), who rendered certain menial offices to their lord for rent; then the *Coscets*, *Cottarii*, and *Cotmanni*, who paid partly in produce and partly in menial service; and, lastly, the villains in *gross*, who were annexed to the person of the lord, and might be sold or transferred as chattels. The notion of wickedness and worthlessness associated with the word is simply the effect of aristocratic pride and exclusiveness, not as Christian says in his Notes on Blackstone, "a proof of the horror in which our fathers held all service to feudal lords." The French *vilain* seems to connect the word with *vile*, but it is probable that vile is the Latin *vilis vilë* (of no value), and that the noun *vilain* is independent of *villein*, except by way of pun. (*See* CHEATER.)

> I am no villain [*base-born*]; I am the youngest son of Sir Roland de Bois; he was my father, and he is thrice a villain [*rascal*] that says such a father begot villains [*bastards*].—*Shakespeare*, "*As You Like It*," i. 1.

Villiers. Second duke of Buckingham. (1627-1688.)

Vina'ya. The book of discipline in the Tripit'aka (*q.v.*).

Vincent (*St.*). Patron saint of drunkards. This is from the proverb—

> If on St. Vincent's day [Jan. 22] the sky is clear,
> More wine than water will crown the year.

Vincent de la Rosa. The son of a poor labourer who had served as a soldier. According to his own account, "he had slain more Moors than ever Tunis or Morocco produced; and as for duels, he had fought a greater number than ever Gantë had, or Luna either, or Diego Garciado Paredez, always coming off victorious, and without losing a drop of blood." He dressed "superbly," and though he had but three suits, the villagers thought he had ten or a dozen, and more than twenty plumes of feathers. This gay young spark caught the affections of Leandra, the only child of an opulent farmer. The giddy girl eloped with him; but he robbed her of all her money and jewels, and left her in a cave to make the best of her way home again. —*Cervantes*, "*Don Quixote*," pt. I., iv. 26.

Vin'dicate (3 syl.), to justify, to avenge, has a remarkable etymon. Vindicius was a slave of the Vitelli, who informed the Senate of the conspiracy of the sons of Junius Brutus to restore Tarquin, for which service he was rewarded with liberty (Livy, ii. 5); hence the rod with which a slave was struck in manumission was called *vindicta*, a Vindicius rod (*see* MANUMIT); and to set free was in Latin *vindica're in libertatem*. One way of settling disputes was to give the litigants two rods, which they crossed as if in fight, and the person whom the prætor *vindicated* broke the rod of his opponent. These rods were called *vindiciæ*, and hence vindicate, meaning to "justify." To avenge is simply to justify oneself by punishing the wrong-doer.

Vi'ne (1 syl.). The Rabbins say that the fiend buried at the foot of the first vine planted by Adam, a lion, a lamb, and a hog; and that as wine is used, men receive from it ferocity, mildness, or wallowing.

Vin'egar Bible. Printed at the Clarendon Press, Oxford, 1717; so called because it has the word vinegar instead of vineyard in the running head-line of Luke xxii.

Vineyard Controversy. A paper war provoked by the Hon. Daines Barrington, who entered the lists to overthrow all chroniclers and antiquaries from William of Malmesbury to Samuel Pegge, respecting the vineyards of Domesday-book. He maintained that the vines were currants, and the vineyards currant-gardens.

Vin'golf. The celestial city of the goddesses. That of the gods was called Gladheim.—*Scandinavian mythology*. (*See* GIMLI.)

> And I'd adorn with star-light glance
> The golden tresses of thy head,
> And high in Vingolf's hall should dance
> My pallid lily rosy red.
> "*Frithiof-Saga*" (*Frithiof's Joy*).

Vi'no. *In vino veritas* (In wine is truth), meaning when persons are more or less intoxicated they utter many things they would at other times conceal or disguise (*Latin*).

Vin'try Ward (*London*). So called from the Vintry, or part occupied by the Vintners or wine-merchants from Bor-

deaux, who anciently settled on this part of the Thames' bank. They landed their wines here, and, till the 28th Edw. I., were obliged to sell what they landed within forty days.

Vi'num Theolog'icum. The best wine in the nation. Holinshed says it was so called because religious men would be sure "neither to drinke nor be served of the worst, or such as was anie waies vined by the vintner; naie, the merchant would have thought that his soule would have gone streightwaie to the devil if he should have served them with other than the best" (i. 282).

Violan'te (3 syl.). Wife of Pietro and the putative parent of Pompilia. The woman provided this supposititious child partly to please old Pietro, and partly to cheat the rightful heirs of the inheritance. (*See* RING.)

> 'Tis said the body turned
> Round and away, rolled from Violante's side
> Where they had laid it.
>
> *Robert Browning, "The Ring and the Book," ii. 43.*

Vi'olet. The colour indicates the *love of truth* and the *truth of love.* Pugin says it is used for black in mourning and fasting.

"*I would give you some violets, but they withered all when my father died.*" So says Ophelia to the Queen. The violet in flower-language is emblematical of *innocence,* and Ophelia says the King, the Queen, and even Hamlet himself now he has killed Polonius, are unworthy of this symbol. Now my father is dead *all* the violets are withered, all the court family are stained with blood-guiltiness.

This entire posy may be thus paraphrased: Both you and I are under a spell, and there is "herb of grace" to disenchant us; there's a "daisy" to caution you against expecting that such wanton love as yours will endure long; I would have given you a "violet" if I could, but now my father is killed all of you are blood-guilty.

Violin. The following musicians are very celebrated: Arcangelo Corelli, noted for the melodious tones he produced (1653-1713). Pierre Gaviniés, native of Bordeaux, founder of the French school of violinists, noted for the sweetness of his tones (1722-1800). Nicolo Paganini, whose mastery over the instrument has never been equalled, especially known for his musical feats on one string (1784-1840). Gaetan Pugnani, of Turin, founder of the Italian school of violinists; his playing was "wild, noble, and sublime" (1727-1803). Giuseppe Tartini, of Padua, whose performance was plaintive but full of grace (1698-1770). G. B. Viotti, of Piedmont, whose playing was noted for grandeur and audacity, fire and excitement (1753-1824). (*See* CREMONAS.)

The best makers of violins. Gasparo di Salo (1560-1610); Nicholas Amati, of Cremona (1596-1684); Antonio Stradivari, his pupil (1670-1728); Joseph A. Guarneri (1683-1745). *Almost equal:* Joseph Steiner (1620-1667); Matthias Klotz (1650-1696). (*See* FIDDLE.)

Vi'olon'. A temporary prison. Galignani says: In the time of Louis XI. the Salle-de-Perdus was so full of turbulent clerks and students that the bailiff of the palace shut many up in the lower room of the *conciergerie* (prison) while the courts were sitting; but as they were guilty of no punishable offence, he allowed them a *violin* to wile away the tedium of their temporary captivity.

M. Génin says the seven penitential psalms were called in the middle ages the psalte'rion, and to put one to penance was in French expressed by *mettre au psalterion.* As the psaltery was an instrument of music, some witty Frenchman changed psalte'rion to *violon,* and in lieu of mettre au psalte'rion wrote mettre au violon.

> A prisonnier et lui furent mis au salterion.
> "*Antiquités Nationales de Millin,*" iv., p. 6.

Vi'per and File. The biter bit. Æsop says a viper found a file, and tried to bite it, under the supposition that it was good food; but the file said that its province was to bite others, and not to be bitten. (*See* SERPENT.)

> I fawned and smiled to plunder and betray,
> Myself betrayed and plundered all the while;
> So gnawed the viper the corroding file.
> *Beattie, "Minstrel."*

Thus he realised the moral of the fable: the viper sought to bite the file, but broke his own teeth.—*The Times.*

Vir'gil. In the "Gesta Romano'rum" Virgil is represented as a mighty but benevolent enchanter. This is the character that Italian tradition always gives him, and it is this traditional character that furnished Dante with his conception of making Virgil his guide through the infernal regions. From the

"Æne'id" grammarians illustrated their rules, rhetoricians selected the subjects of their declamations, and Christians looked on the poet as half inspired; hence the use of his poems in divination. (*See* SORTES VIRGILIANÆ.)

The Christian Virgil. Marco Girolamo Vida, author of "Christias," in six books, an imitation of the "Æne'id." (1490-1566.)

The Virgil and Horace of the Christians. So Bentley calls Aurelius Clemens Prudentius, a native of Spain, who wrote Latin hymns and religious poems. (348-*)

Le Virgile au Rabot ("au rabot" is difficult to render into English. "Virgil with a Plane" is far from conveying the idea. "The Virgil of Planers" or "The Virgil of the Plane" is somewhat nearer the meaning). Adam Billaut, the poetical carpenter and joiner, was so called by M. Tissot, both because he used the plane and because one of his chief *recueils* is entitled "Le Rabot." He is generally called *Maître Adam.* His roaring Bacchanalian songs seem very unlike the Eclogues of Virgil, and the only reason for the title seems to be that Virgil was a husbandman and wrote on husbandry, while Billaut was a carpenter and wrote on carpentry. (*-1662.)

Virgil'ius. Bishop of Saltzburg, an Irishman, whose native name was Feargil or Feargal. He was denounced as a heretic for asserting the existence of antipodes. (Died 784.) (*See* SCIENCE.)

Virgin. One of the constellations. (August 23rd to September 23rd.)

Astræa, goddess of justice, was the last of the deities to quit our earth, and when she returned to heaven became the constellation *Virgo.*

> When the bright Virgin gives the beauteous days.
> *Thomson, "Autumn."*

The Virgin Queen. Queen Elizabeth. (1533, 1558-1603.)

Virgins. The eleven thousand virgins of Cologne, according to the legend, were born at Bao'za in Spain, which contained only 12,000 families. The bones exhibited were taken from an old Roman cemetery, across which the wall of Cologne ran, and which were exposed to view after the siege in 1106. (*See* URSULA.)

Virginal. An instrument used in convents to lead the virginals or hymns to the Virgin.

Virtuo'so. A man fond of virtu or skilled therein; a dilettanté.

Vis Iner'tiæ. That property of matter which makes it resist any change. Thus it is hard to set in motion what is still, or to stop what is in motion. Figuratively it applies to that unwillingness of change which makes men "rather bear the ills they have, than fly to others they know not of."

Viscon'ti. These lords of Milan had for their armorial bearing a snake.

Vish'nu (*Indian*). The Preserver, who forms with Brahma and Siva the divine triad of the system of Hinduism.

Vi'tal Spark *of heavenly flame* (Pope). Heracli'tus held the soul to be a spark of the stellar essence.—*Macrobius, "In Somnium Scipionis,"* i. 14.

Vitel'lius. A glutton; so named from Vitellius the Roman emperor, who took emetics after one meal that he might have power to swallow another.

Vitru'vius. There were two Roman architects of this name. The one best known was Marcus Vitruvius Pollio, who wrote a book on "Architecture."

The English Vitruvius. Inigo Jones. (1572-1652.).

Vit'ulos. The scourgings which the monks inflicted on themselves during the chanting of the psalms.

Vitus (*St.*). *St. Vitus's Dance,* once widely prevalent in Germany and the Low Countries, was a "dancing mania," so called from the supposed power of St. Vitus over nervous and hysterical affections.

> At Strasbourg hundreds of folk began
> To dance and leap, both maid and man;
> In open market, lane, or street,
> They skipped along, nor cared to eat,
> Until their plague had ceased to fright us.
> 'Twas called the dance of holy Vitus.
> *Jan of Königshaven (an old German chronicler).*

St. Vitus's dance. A description of the jumping procession on Whit-Tuesday to a chapel in Ulm dedicated to St. Vitus, is given in *Notes and Queries,* September, 1856.

Vi'va Vo'cë. Orally; by word of mouth. A viva voce examination is one in which the respondent answers by word of mouth. (Latin, "with the living voice.")

Viv'ian. Brother of Maugis d'Aygremont, and son of duke Bevis of Aygremont. He was stolen in infancy by

Tapinel, and sold to the wife of Sorgalant.—"*Roman de Maugis d'Agremont et de Vivian son Frère.*"

Vivian, in "Orlando Furioso," son of Buovo (*Bu-vo*), of the house of Clarmont, and brother of Al'diger and Malagi'gi.

Viv'ien. A wily wanton in Arthur's court "who hated all the knights." She tried to seduce "the blameless king," and succeeded in seducing Merlin, who "overtalked and overworn, told her his secret charm"—

> The which if any wrought on any one
> With woven paces and with waving arms,
> The man so wrought on ever seemed to lie
> Closed in the four walls of a hollow tower,
> From which was no escape for evermore.

Having obtained this secret, the wanton "put forth the charm," and in the hollow oak lay Merlin as one dead, "lost to life, and use, and name, and lame. — *Tennyson*, "*Idyls of the King*" (*Vivien*).

Vixe're. *Vixere fortes ante Agamemnona* (Horace). You are not the first great man that ever lived, though you boast so mightily. Our own age does not monopolise the right of merit.

Viz. A contraction of videlicet. The *z* is a corruption of 3, a common mark of contraction in the middle ages; as hab3—*i.e.*, habet; omnib3—*i.e.*, omnibus; vi3—*i.e.*, videlicet.

Vola'na. One of the mouths of the Po.—"*Orlando Furioso.*"

Volpone (2 syl.). The hero of Ben Jonson's drama called "The Fox." He is a profligate Venetian who obtains money of his friends by pretending (1) that he is disabled by illness, and (2) that he is the Fox's favourite. The play is a satire on avarice, which is made the motive power of working on each in different ways. At the end the Fox is betrayed, his property forfeited, and Volpone is sentenced to lie in the worst hospital of all Venice till he is ill as he pretends to be.

"The Alchemist," "The Fox," and "Silent Woman," Done by Ben Jonson, and outdone by no man.

Volta'ic Battery. An apparatus for accumulating electricity; so called from Volta, the Italian, who first contrived it.

Voltaire. His proper name was François Marie Arouet. The word Voltaire is simply an anagram of Arouet L. I. (*le jeune*). Thus have we Stella (*q.v.*), Astrophel (*q.v.*), Vanessa and Cadenus (*q.v.*), and a host of other names in anagrams.

Voltaire, the infidel, built the church at Ferney, which has this inscription: *Deo erexit Voltaire.* Cowper alludes to this anomaly in the following lines:—

> Nor he who, for the bane of thousands born,
> Built God a church, and laughed his Word to scorn.

Voltaire. Dr. Young said of him—

> Thou art so witty, profligate, and thin,
> Thou seem'st a Milton, with his Death and Sin.

An excellent comparison between *Voltaire* and *Gibbon* is given by Byron in "Childe Harold," canto iii., 106, 107.

The German Voltaire. Johann Wolfgang von Goethe. (1749-1838.)

Christoph Martin Wieland. (1733-1813.)

The Polish Voltaire. Ignatius Krasicki. 1774-1801).

Vol'ume (2 syl.). A roll. Anciently books were written on sheets fastened together lengthwise and rolled; some were rolled on a pin or roller. The rolls were placed erect on shelves. Each one was labelled in red letters or *rubrics.* Rolls of great value were packed in cases or boxes. (Latin, *volvo*, to roll up.)

Volund. The Scandinavian Vulcan.

Vri'tra. The demon who clouds the sun. He was slain by Indra.—*Hindu mythology.*

Vugh (pron. *Voog*), in mining language, means a hollow or cavernous part in a lode. Adj., *vughy.* (British, *voog*, a hole; Welsh, *uwd*, a puddle.)

Vul'can. The divine blacksmith, whose workshop was on Mount Etna, where the Cyclops assisted him in forging thunderbolts for Jove. He was also called Mulciber.

Vulcan's Badge. That of cuckoldom. Venus was Vulcan's wife, but her amour with Mars gave Vulcan the badge referred to.

Vul'canised India-rubber. India-rubber combined with sulphur by vulcanic agency or heat, by which means the caoutchouc absorbs the sulphur and becomes carbonised.

Vul'canist. One who supports the Vulcanian or Plutonian theory, which ascribes the changes on the earth's sur-

face to the agency of fire. These theorists say the earth was once in a state of igneous fusion, and that the crust has gradually cooled down to its present temperature.

VXL, a monogram on lockets, &c., stands for U XL (you excel).

W

Wa'bun. Son of Mudjekee'wis (*North-American Indian*), East-Wind, the Indian Apollo. Young and beautiful, he chases Darkness with his arrows over hill and valley, wakes the villager, calls the Thunder, and brings the Morning. He married Wabun-Annung (*q.v.*), and transplanted her to heaven, where she became the Morning Star.—*Longfellow, "Hiawatha."*

Wa'bun-An'nung, in North-American Indian mythology, is the Morning Star. She was a country maiden wooed and won by Wabun, the Indian Apollo, who transplanted her to the skies.—*Longfellow, "Hiawatha."*

Wach'um (in "Hudibras"). A foolish Welchman named Tom Jones, who could neither write nor read. Sidrophel's zany and catspaw.—*Pt.* ii., *c.* 3.

Wade (1 syl.), to go through watery places, is the Anglo-Saxon *wad*, a ford, *wadan*, to ford or go [through a meadow]. (*See* WEYD-MONAT.)

General Wade, famous for his military highways in the Highlands, which proceed in a straight line up and down hill like a Roman road.

Had you seen but these roads before they were made,
You would hold up your hands, and bless General Wade.

Wade's Boat, named Guin'gelot. Wade was a hero of mediæval romance, whose adventures were a favourite theme in the sixteenth century. Mons. F. Michel has brought together all he could find about this story, but nevertheless the tale is very imperfectly known.

Thay can so mochë craft of Wadës boot,
So mochë broken harm whan that hem list,
That with hem schuld I never lyv in rest.
Chaucer, "Canterbury Tales," 9,298.

Wadham College (*Oxford*) was founded by Nicholas Wadham in 1613.

Wad'man (*Widow*). A comely widow who tries to secure Uncle Toby for her second husband. Amongst other wiles she pretends that she has something in her eye, and gets Uncle Toby to look for it; as the kind-hearted hero of Namur does so, the widow gradually places her face nearer and nearer the captain's mouth, under the hope that he will kiss her and propose.—*Sterne, "Tristram Shandy."*

Wages. Giles Moore, in 1659, paid his mowers sixteenpence an acre. In 1711, Timothy Burrell, Esq., paid twenty-pence an acre; in 1686 he paid Mary his cook fifty shillings a year; in 1715 he had raised the sum to fifty-five shillings. — "*Sussex Archæological Collections*," iii., pp. 163, 170.

*** For wages in the reign of Henry VIII., *see* Preface of Vol. I., "Letters and Papers of the Reign of Henry VIII.," *Edited* by J. S. Brewer, pp. 108-119.

Wagoner. (*See* BOOTES.)

Waha'bites (3 syl.). A Mahometan sect, whose object is to bring back the doctrines and observances of Islam to the literal precepts of the Koran; so called from the founder, Ibn-abd-ul-Wahâb.

Waifs and Strays of London Streets. The homeless poor. Waifs are goods found but not claimed. Strays are animals that have wandered from their proper enclosures to the grounds of some one not their owner.

Waistcoat. *The M. B. waistcoat.* The clerical waistcoat. Called M. B. (*mark of the beast*), because when they were first worn, they were thought to show a popish proclivity.

Waits. Street musicians, who serenade the principal inhabitants a little before Christmas-day. From Rymer's "Fœdera" we learn it was the duty of musical watchmen "to pipe the watch" nightly in the king's court four times from Michaelmas to Shrove-Thursday, and three times in the summer; and they had also to make "the bon gate" at every door, to secure them against "pyckeres and pillers." They formed a distinct class from both the watch and the minstrels. (German *wacht*, Dutch *wagt*, Danish *vagt*, Swedish *wakt*, Scotch *wate*, English *watch*.)

Waits, according to Dr. Busby, is a corruption of *Wayghtes* (hautboys), a word which has no singular number. The word, he says, has been transferred from the instruments to the performers, who are in the habit of parading our

streets by night at Christmas time.—"*Dictionary of Music.*" (*See* WASTLERS.)

Wake (1 syl.), to keep vigils (Saxon *wæccan*). Spelman wittily derives it from the Saxon *wac*, drunkenness (?). A vigil celebrated with junketing and dancing.

> It may, therefore, be permitted them [*the Irish*] on the dedication day, or other solemn days of martyrs, to make them bowers about the churches and refresh themselves, feasting together after a good religious sort: killing their oxen now to the praise of God and increase of charity, which they were wont before to sacrifice to the devil.—*Gregory the Great to Melitus* [Melitus was an abbot who came over with St. Augustine].

Walbrook Ward (*London*) is so called from a brook which once ran along the west wall of Walbrook Street.

Walcheren Expedition. A well-devised scheme, ruined by the stupidity of the agent chosen to carry it out. Lord Castlereagh's instructions were "to advance instantly in full force against Antwerp," but lord Chatham wasted his time and strength in reducing Flushing. Ultimately, the red-tape "Incapable" got possession of the island of Walcheren, but 7,000 men died of malaria, and as many more were permanently disabled.

Walden'ses. So called from Peter Waldo, a citizen of Lyons, who founded a preaching society in 1176.

Waldo, a copse between Lav'ant and Goodwood (Sussex). Same as *weald, wold, wald, walt*, "a wood." Anglo-Saxon. The final *o* is about equivalent to "the," as *hælo*, the whole, *i.e.* health; *mænegeo*, the many—*i.e.*, a multitude, &c.

Wales. The older form is *Wealhas*, plural of *Wealh*, an Anglo-Saxon word denoting foreigners, and applied by them to the ancient Britons; hence, also, *Corn-wall*, the horn occupied by the same "refugees." *Wälschland* is a German name for Italy; *Valais* are the non-German districts of Switzerland; the parts about Liëge constitute the *Walloon* country. The Welsh proper are Cimbri, and those driven thither by the Teutonic invaders were refugees or strangers. (*See* WALNUT.)

Walk (in "Hudibras") is colonel Hewson, so called from Gayton's tract.

To walk. This is a remarkable word. It comes from the Saxon *wealcan* (to roll); whence *wealcere*, a fuller of cloth. In Percy's "Reliques" we read—

> She cursed the weaver and the walker,
> The cloth that they had wrought

To walk, therefore, is to roll along, as the machine in felting hats or fulling cloth.

Walk not in the public ways. This was one of the maxims of Pythagoras, and reminds us very forcibly of the audition of the Saviour: "Broad is the way that leadeth to destruction," but "narrow is the path" [of truth and holiness]. (*See* Iamblicus, "Protreptics, Symbol v.")

Walker, a proper name, is generally supposed to be *wealcere*, a fuller, but the derivation of ancient names from trades is to be received with great caution. It is far more probable that Walker is derived from the old High German *walah*, Anglo-Saxon *wealh*, a foreigner or borderer; whence Wallack, Walk, Walkey, Walliker, and many others. (*See* BREWER.)

Helen Walker. The prototype of Jeanie Deans. Sir Walter Scott caused a tombstone to be erected over her grave in the churchyard of Irongray, stewartry of Kirkcudbright. In 1869 Messrs. A. and C. Black caused a headstone of red freestone to be erected in Carlaverock churchyard to the memory of Robert Paterson, the Old Mortality of the same novelist, who was buried there in 1801.

Hookey Walker. John Walker was an out-door clerk at Longman, Clementi & Co.'s, Cheapside, and was noted for his eagle nose, which gained him the nick-name of *Old Hookey*. Walker's office was to keep the workmen to their work, or report them to the principals. Of course it was the interest of the employés to throw discredit on Walker's reports, and the poor old man was so badgered and ridiculed, that the firm found it politic to abolish the office; but *Hookey Walker* still means a tale not to be trusted.—*John Bee.*

Wall (*The*), from the Tyne to Boulness, on the Solway Frith, a distance of eighty miles. Called—

The Roman Wall, because it was the work of the Romans.

Agricola's Wall, because Agricola made the south bank and ditch.

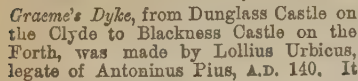
Hadrian's Wall, because Hadrian added another vallum and mound parallel to Agricola's.

The Wall of Sevērus, because Severus followed in the same line with a stone wall, having castles and turrets.

The Picts' Wall, because its object

was to prevent the incursions of the Picts.

Wall of Antoni'nus, now called *Graeme's Dyke*, from Dunglass Castle on the Clyde to Blackness Castle on the Forth, was made by Lollius Urbicus, legate of Antoninus Pius, A.D. 140. It was a turf wall.



A, Agricola's mound. The straight part is 135 feet. B, Hadrian's vallum and mounds. C, the wall, &c., of Severus.

To give the wall. Nathaniel Bailey's explanation of this phrase is worth perpetuating. He says it is "a compliment paid to the female sex, or those to whom one would show respect, by letting them go nearest the wall or houses, upon a supposition of its being the cleanest. This custom [he adds] is chiefly peculiar to England, for in most parts abroad they will give them the right hand, though at the same time they thrust them into the kennel." — *Dictionary, word* "Wall."

To take the wall. To take the place of honour, the same as to choose "the uppermost rooms at feasts" (Matt. xxiii. 6). At one time pedestrians gave the wall to persons of a higher grade in society than themselves.

I will take the wall of any man or maid of Montague's.—*Shakespeare, "Romeo and Juliet,"* i. 1.

To go to the wall. To be put on one side; to be shelved. This is in allusion to another phrase, "laid by the wall" —*i.e.*, dead but not buried; put out of the way.

Walls have Ears. The Louvre was so constructed in the time of Catharine de Medicis, that what was said in one room could be distinctly heard in another. It was by this contrivance that the suspicious queen became acquainted with state secrets and plots. The tubes of communication were called the auriculaires, and were constructed on the same principle as those of the confessionals. The "ear of Dionysius" communicated to him every word uttered in the state prison. *See* SPEAKING HEADS (9).

Walls-end Coals. So called from the colliery at the eastern termination of the Great Roman Wall, between Newcastle-upon-Tyne and the sea.

Wall-eyed properly means "withered-eyed." Persons are wall-eyed when the white is unusually large, and the sight defective; hence Shakespeare has *wall-eyed wrath*, wall-eyed slave, &c. When King John says, "My rage was *blind*," he virtually says his "wrath was wall-eyed." (Saxon, *hwelan*, to wither. The word is often written *whall-eyed*, or *whallied*, from the verb *whally*.)

Wall-flower. So called because it grows on old walls and ruined buildings. It is a native plant. Similarly, *wall-cress, wall-creeper*, &c., are plants which grow on dry, stony places, or on walls. *Wall-fruit* is fruit trained against a wall. (*See* WALNUT.)

Wallace's Larder. The dungeon of Ardrossan, in Ayrshire; so called because Wallace threw into it the dead bodies of the garrison surprised by him and cut to pieces in the reign of Edward I.

Wal'lachs. The people of Walla'chia.

Walloons. Part of the great Romaic stock. They occupied the low track along the frontiers of the German-speaking territory, as Artois, Hainault, Namur, Liége, Luxemburg; with parts of Flanders and Brabant. (*See* WALES.)

Wal'lop. To thrash. Sir John Wallop, in the reign of Henry VIII., was sent to Normandy to make reprisals, because the French fleet had burnt Brighton. Sir John burnt twenty-one towns and villages, demolished several harbours, and "walloped" the foe to his heart's content.

Wal'nut (*foreign nut*). It comes from Persia, and is so called to distinguish it from those native to Europe, as hazel, filbert, chesnut. (Saxon, *walh*, foreign; Danish, *valnöd*; German, *welle-nusz.*)

Some difficulty there is in cracking the name thereof. Why wallnuts, having no affinity to a wall, should be so called. The truth is, *gual* or *wal* in the old Dutch signifieth "strange" or "exotic." (whence *Welsh*, foreigners); these nuts being no natives of England or Europe, but probably first fetched from Persia, and called by the French *nux persique.*—*Fuller, "Worthies of England."*

Walnut Tree. It is said that the walnut tree thrives best if the nuts are beaten off with sticks, and not gathered. Hence Fuller says, "Who, like a nut

tree, must be manured by beating, or else would not bear fruit" (bk. ii., ch. 11). The saying is well known that—

> A woman, a spaniel, and a walnut tree,
> The more you beat them the better they be.
> *Taylor, the Water poet.*

Walston (*St.*). A Briton who gave up all his wealth, and supported himself by manual husbandry. Patron saint of husbandmen; usually depicted with a scythe in his hand, and cattle in the background. Died mowing, 1016.

Walter. Marquis of Saluzzo, in Italy, who married Grisilda, a poor peasant's daughter.—*Chaucer, "The Clerkes Tale."* (*See* GRISILDA.)

Walter Multon, abbot of Thornton-upon-Humber, in Lincolnshire, was immured in 1443. In 1722, an old wall being taken down, his remains were found with a candlestick, table, and book. Stukeley mentions the fact. In 1845 another instance of the same kind was discovered at Temple Bruer, in Lincolnshire.

Wal'tham Blacks. The deer-stealers of Waltham in the eighteenth century were so called, because they wore black crape masks. The act to put them down is called the "Black Act."

Walton. *An Isaak Walton.* One devoted to "the gentle craft" of angling. Isaak Walton wrote a book called "The Complete Angler, or Contemplative Man's Recreation." (1655.)

Walton (*Lord*). Father of Elvi'ra, who promised her in marriage to Sir Richard Forth, a Puritan officer; but Elvira had already engaged her heart to lord Arthur Talbot, a Cavalier nobleman. The betrothal being set aside, the Cavalier was accepted by lord Walton as the affianced of his daughter, and after certain difficulties had been surmounted, married her.—*Bellini, "I Puritani"* (*an opera.*)

Wam'ba. Son of Witless, and jester of Cedric "the Saxon," of Rotherwood. —*Sir Walter Scott, "Ivanhoe."*

Wan means thin (Saxon, *wan,* deficient; our *wane,* as the "waning moon"). As wasting of the flesh is generally accompanied with a grey pallor, the idea of leanness has yielded to that of the sickly hue which attends it.

Wandering Jew—

(1) *Of Greek tradition.* Aris'teäs, a poet who continued to appear and disappear alternately for above 400 years, and who visited all the mythical nations of the earth.

(2) *Of Jewish story.* Tradition says that Kartaph'ilos, the door-keeper of the Judgment Hall, in the service of Pontius Pilate, struck our Lord as he led him forth, saying, "Get on faster, Jesus;" whereupon the Man of Sorrows replied, "I am going, but thou shalt tarry till I come again."—*Chron. of St. Alban's Abbey.*

Another legend is that Jesus, pressed down with the weight of his cross, stopped to rest at the door of one Ahasve'rus, a cobbler. The craftsman pushed him away, saying, "Get off! Away with you, away!" Our Lord replied, "Truly I go away, and that quickly, but tarry thou till I come." Schubert has a poem entitled "Ahasuer" (the Wandering Jew).—*Paul von Eitzen.*

A third legend says that it was the cobbler who haled Jesus before the judgment seat of Pilate, saying to him, "Faster, Jesus, faster!"

In Germany the Wandering Jew is associated with John Buttadæus, secn at Antwerp in the thirteenth century, again in the fifteenth, and a third time in the sixteenth. His last appearance was in 1774 at Brussels. Signor Gualdi about the same time made his appearance at Venice, and had a portrait of himself by Titian, who had been dead at the time 130 years. One day he disappeared as mysteriously as he had come.—*"Turkish Spy,"* vol. ii.

The French call the Wandering Jew Isaac Laquedem, a corruption of Lake'dion.—*Mitternacht Diss. in Jno.* xxi.19.

Soon after the crucifixion Kartaph'ilos was baptised by Ananias, receiving the name of Joseph. At the end of every 100 years he falls into a trance, and wakes up a young man about thirty.—*Chron. of St. Alban's Abbey,* continued by *Matt. Paris.*

Wandering Jew. Salathiel ben Sadi, who appeared and disappeared towards the close of the sixteenth century, at Venice, in so sudden a manner as to attract the notice of all Europe. Croly in his novel called "Salathiel," and Southey in his "Curse of Kehama," trace the course of the Wandering Jew, but in utter violation of the general legends. In Eugène Sue's "Le Juif Errant," the

Jew makes no figure of the slightest importance to the tale.

Wandering Willie or *Willie Steenson*. The blind fiddler who tells the tale of Redgauntlet.—*Sir Walter Scott, "Redgauntlet."*

Wandering Wood, in book i. of Spenser's "Faëry Queen," is where St. George and Una encounter Error, who is slain by the knight. Una tries to persuade the Red Cross knight to leave the wood, but he is self-willed. Error, in the form of a serpent, attacks him, but the knight severs her head from her body. The idea is that when Piety will not listen to Una or Truth, it is sure to get into "Wandering Wood," where Error will attack it; but if it listens then to Truth it will slay Error.

Wans Dyke, Sir Richard Colt Hoare tells us, was a barrier erected by the Belgæ against the Celts, and served as a boundary between these tribes. Dr. Stukeley says the original mound was added to by the Anglo-Saxons when they made it the boundary line of the two kingdoms of Mercia and Wessex. It was also used by the Britons as a defence against the Romans, who attacked them from the side of Gloucestershire and Oxfordshire.

In its most perfect state it began at Andover, in Hampshire, ran through the counties of Berkshire, Wiltshire, and Somersetshire, and terminated in the "Severn Sea" or Bristol Channel. It was called Wodenes Dyke by the Saxons, contracted into Wondes-dyke, and corrupted to Wans-dyke, as Wodenes-dæg is into Wed'nes-day. (*See* WAT'S DYKE.)

Want or *Went*. A road. Thus "the four-want way," the spot were four roads meet. Chaucer uses the expression "a privie went" (private road), &c.

Wants, meaning "gloves." According to the best Dutch authorities the word is a corruption of the French *gant*, Italian *guanto*, our "gauntlets."

> Wanten are worn by peasants and working people when the weather is cold. They are in shape somewhat like boxing-gloves, having only a thumb and no fingers. They are made of a coarse woollen stuff. —*Teding von Berkhout, "Letter from Breda."*

Wantley. (*See* DRAGON.)

Wa'pentake. A division of Yorkshire, similar to that better known as a *hundred*. The word means "touch-arms," it being the custom of each vassal, when he attended the assemblies of the district, "to touch the spear of his overlord in token of homage." Victor Hugo, in his novel of "L'Homme qui Rit," calls a tipstaff a "wapentake." (Saxon, *wapen*, arms; *tacan*, to touch.)

Wapping Great means astonishingly great. (Saxon, *wafian*, to be astonished; *wafung*, amazement.)

War of the Meal-sacks. After the battle of Bed'er, Abu Sofian summoned 200 fleet horsemen, each with a sack of meal at his saddle-bow, the scanty provision of an Arab for a foray, and sallied forth to Medi'na. Mahomet went forth at the head of a superior force to meet him, and Abu Sofian with his horsemen, throwing off their meal-sacks, fled with precipitation.

War of the Roses. The civil wars of York and Lancaster, the former of which houses had a *white* rose, and the latter a *red* rose, for its badge.

According to Shakespeare, certain lords were in the Temple Gardens, contending about the succession, when Richard Plantagenet exclaimed—

> Since you are tongue-tied and so loth to speak..
> Let him that is a true-born gentleman..
> If he supposes that I have pleaded truth,
> From off this briar pluck a white rose with me.
> *Somerset.*
> Let him that is no coward nor no flatterer..
> Pluck a red rose from off this thorn with me.
> *Shakespeare, "1 Henry VI.," ii. 4.*

Warchant. (*See* BARDIT.)

Ward (*Ar'temus*). A nom de plume of Charles F. Browne, of America, who died 1867. Much controversy existed respecting the pronunciation of his name. Most persons called it Arte'mus; but he put the question at rest by the following jeu:—

> Don't bother me with your etas and short es,
> Nor ask me for more than you have on my card.
> O spare me from etymological sorties,
> And simply accept me as Artemus Ward.
> *Artemus Ward (Egyptian Hall, Piccadilly, 1867).*

*** Did he wish the public to pronounce his surname as a rhyme to *card*? If not, the second line might be, "Nor ask me for more than my card will afford."

Warden-pie. Pie made of the Warden pear.

> Myself with denial I mortify
> With—a dainty bit of a Warden-pie.
> *"The Friar of Orders Grey."*

Ware. (*See* BED.)

Warlock. A wandering evil spirit. (Saxon, *wær-loga*, a deceiver, one who breaks his word. Satan is called in Scripture "the father of lies," the arch-warlock.)

Warming Pan. (*See* JACOBITES.)

Warning Stone. Anything that gives notice of danger. Bakers in Wiltshire and some other counties used to put a "certain pebble" in their ovens, and when the stone turned white it gave the baker warning that the oven was hot enough for his bakings.

Warwick. (Saxon, *wœr-wic*, contracted from *wœring-wic* (the fortified or garrisoned town). A translation of the ancient British name *Caer Leon.*

Warwick Lane (*City*). The site of a magnificent house belonging to the famed Beauchamps, earls of Warwick.

Warwolf. A man-wolf, a magician who has power to transform himself into a wolf. (Saxon *wer*, man, like the Latin *vir; werwulf.*) (*See* WERWOLF.)

O was it warwolf in the wood,
Or was it mermaid in the sea,
Or was it man, or vile woman,
My ain true-love, that misshaped thee?
"*Kempion*" (see "*Minstrelsy of the Scottish Border*").

Washing. *Wash your dirty linen at home* (French). The French say the English do not follow the advice of washing their dirty linen *en famille*, meaning that they talk openly and freely of the faults committed by ministers, corporations, and individuals. All may see their dirty linen; and as for its washing, let it be but washed and the English care not who has the doing of it. Horace (Ep. II. i. 220) says, *Vinc'ta egomet cœdam mea*, "I do my own washing at home." Though the French assert that we disregard this advice, we have the familiar proverb, "It is an ill bird that fouls its own nest."

Washington of Columbia. Simon Bolivar. (1785-1831.)

Wasky or *Waskë*. Sir Iring's sword.

Right through the head-piece straight the knight Sir Hagan paid
With his resistless Wasky, that sharp and peerless blade.
"*Nibelungen-Lied*," 35.

Was'sail (2 syl.). A salutation used on New Year's Eve and New Year's Day over the spiced-ale cup, hence called the "wassail bowl." (Saxon, *Wæs hæl*, water [of] health.)

Wastlers. Wandering musicians; from *wastle*, to wander. The carol-singers in Sussex are called wastlers.

Wat. A proper name for a hare. So called from his long ears, or wattles.

By this, poor Wat, far off upon a hill,
Stands on his hinder legs, with listening ear.
Shakespeare, "*Venus and Adonis.*"

Wat's Dyke (*Flintshire*). A corruption of Wato's Dyke. Wato was the father of Weland, the Vulcan of Northern mythology, and the son of king Vilkinr by a mermaid. This dyke extends from the vicinity of Basingwerk Abbey, in a south-easterly direction, into Denbighshire. The space between it and Offa's dyke, which in some parts is three miles, and in others not above 500 yards, is neutral ground, "where Britons, Danes, and Saxons met for commercial purposes." (*See* WAN'S DYKE.)

There is a famous thing,
Called Offa's Dyke, that reacheth far in length.
All kinds of ware the Danes might thither bring;
It was free ground, and called the Briton's strength.
Wat's Dyke, likewise, about the same was set,
Between which two both Danes and Britons met,
And traffic still.
Churchyard, "*Worthiness of Wales*" (1587).

Watch. On board ship there are two sorts of watch—the *long* watch of four hours, and the *dog* watch of two; but strictly speaking a watch means four hours. The dog watches are introduced to prevent one party always keeping watch at the same time. ("Dog" is a corruption of *dodge*. It is the dodging or shifting watch.)

12 to 4 p.m. Afternoon watch.
4 to 6 ,, First dog watch.
6 to 8 ,, Second dog watch.
8 to 12 ,, First night watch.
12 to 4 a.m. Middle watch.
4 to 8 ,, Morning watch.
8 to 12 ,, Forenoon watch.

The Black Watch. The gallant 42nd regiment, the first corps raised for the royal service in the Highlands, and allowed to retain their national garb; called black from the contrast which their dark tartans furnished to the scarlet and white of the other regiments.

Watch'et. Sky-blue. (Saxon, *waad-chet*, dye of the woad plant.)

Water. *The dancing water* beautifies ladies, and restores them to perpetual youth.—"*Chery and Fairstar.*"

The Father of Waters. The Mississippi (Indian, *Michë Sepë*), the chief river of North America. The Missouri is its child. The Irrawaddy is so called also.

The yellow water danced in a basin without overflowing.—"*Arabian Nights.*"

To live in hot water or *be in hot water.* Bellenden Ker says hot water is "hotte wat terre," meaning "constant care, very wearing."

O'er muckle water drowned the miller. This alludes to water-mills, to which water is essential, but too much water drowns or overfloods the mill. The weaver, in fact, is hanged in his own yarn. The French say *un embarras de richesse.*

Blood thicker than water. "What is born in the skin," &c.; nature will crop up through all the trammels of education and conventionality.

Blood is thicker than water, and between the Latin and Teutonic members of the Western church not a little jealousy and antipathy of race has been perpetuated.—*The Times*, Nov. 15, 1809.

More water glideth by the mill than wots the miller of ("Titus Andronicus," ii. 1). More things are done in the best regulated family than master or mistress knows of. The Scotch say, "Mickle water goes by the miller when he sleeps."

Water Discoverer. The Persians believe that the lapwing (*hudhud*) has the power of discovering water underground. (*See* HAZEL.)

Water-logged. Rendered immovable by too much water in the hold. When a ship leaks and is water-logged it will not make any progress, but is like a log on the sea, tossed and stationary.

Water-Poet. John Taylor, the Thames waterman. (1580-1654.)

I must confess I do want eloquence,
And never scarce did learn my accidence,
For having got from "possum" to "posset,"
I there was gravelled, nor could farther get.
Taylor the Water-Poet.

Watergall. The dark rim round the eyes after much weeping. A peculiar appearance in a rainbow which indicates more rain at hand. "Gall" is the Saxon *gealew* (yellow).

And round about her tear-distrainèd eye
Blue circles streamed, like rainbows in the sky,—
The watergalls...that foretell new storms.
Shakespeare, "Rape of Lucrece."

Watling Street. A road extending east and west across South Britain. Beginning at Dover it ran through Canterbury to London, and thence to Cardigan. The word is a corruption of *Vitellina strata*, the paved road of Vitellius, called by the Britons Guet'alin. Poetically the "Milky Way" has been called the Watling Street of the sky.

Secunda via principalis dicitur Wateling-streate, tendens ab euro-austro in zephyrum septentrionalem. Incipit . . . a Dovaria . . . . . usque Cardigan.—*Leland.*

Watteau. "Peintre de fêtes galantes du roi." (1684-1721.)

Wave. *The ninth wave.* A notion prevails that the waves keep increasing in regular series till the maximum arrives, and then the series begins again. No doubt when two waves coalesce they form a large one, but this does not occur at fixed intervals. The most common theory is that the tenth wave is the largest, but Tennyson says the ninth.

And then the two
Dropt to the cove, and watch'd the great sea fall,
Wave after wave, each mightier than the last,
Till last, a ninth one, gathering half the deep
And full of voices, slowly rose and plunged
Roaring, and all the wave was in a flame.
Tennyson, "The Holy Grail."

Waverley. *Mr. Richard Waverley.* Brother of Sir Everard.

Captain Edward Waverley. His son.

Sir Everard Waverley. Captain Edward's uncle.

Mistress Rachel Waverley. Sir Everard's sister.

Waverley. Captain Edward Waverley, being gored by a stag, resigned his commission, and proposed marriage to Flora MacIvor, but his suit was rejected. Fergus, the brother of Flora, introduced him to prince Charles Edward, and Edward Waverley entered the chevalier's service. He was present at the famous battle of Preston, and saved there the life of colonel Talbot. The colonel, in gratitude, obtained the young man's pardon, and as his father was now dead, he returned to Waverley Honour, married Rose Bradwardine, and settled down quietly, as the hero of a novel should do after he has won the prize for which he encountered his adventures. (*See* "Waverley; or, 'Tis Sixty Years Since," a romance by Sir Walter Scott.)

Waverley Annals, from 1066 to 1291, in "Gale" (1687).

Wa'wa (*North-American Indian*). The wild goose.

Wax Candles are used for the altar because "bees derive their origin from Paradise," and according to Moslem

faith will be one of the ten "dumb animals" which will be gathered into heaven. (*See* PARADISE.)

Way-bit. *A Yorkshire way-bit.* A large overplus. Ask a Yorkshireman the distance of any place, and he will reply so many miles and a way-bit (*wee-bit*); but the way-bit will prove a frightful length to the traveller who imagines it means only a *little* bit over. The Highlanders say, "A mile and a *bittock*," which means about two miles.

Ways and Means. A parliamentary term, meaning the method of raising the supply of money for the current requirements of the state.

Wayland, the Scandinavian Vulcan, was son of the sea-giant Wate, and the sea-nymph Wac-hilt. He was bound apprentice to Mimi the smith. King Nidung cut the sinews of his feet, and cast him into prison, but he escaped in a feather-boat. (Anglo-Saxon, *weallan*, to fabricate.)

Wayland Smith's Cave. A cromlech near Lambourn, Berkshire. Scott, in his "Kenilworth" (ch. xiii.), says, "Here lived a supernatural smith, who would shoe a traveller's horse for a 'consideration.' His fee was sixpence, and if more was offered him he was offended."

Wayland Wood (*Norfolk*), said to be the scene of the "Babes in the Wood," and a corruption of "Wailing Wood."

Wayz-goose. An entertainment given to journeymen. The word *wayz* means a "bundle of straw," and *wayz-goose* a "stubble goose," the crowning dish of the entertainment. (*See* BEAN FEAST, HARVEST GOOSE.)

We. Coke, in the "Institutes," says the first king that wrote *we* in his grants was king John. All the kings before him wrote *ego* (I). This is not correct, as Richard *Lion-heart* adopted the royal we. (*See* Rymer's "Fœdera.")

We Three. *Did you never see the picture of "We Three?"* asks Sir Andrew Aguecheek—not meaning himself, Sir Toby Belch, and the clown, but referring to a public-house sign of *Two Loggerheads*, with the inscription "We three loggerheads be," the third being the spectator.

Weap'on Salve. A salve said to cure wounds by sympathy. The salve is not applied to the wound, but to the instrument which gave the wound. The direction—"Bind the wound and grease the nail" is still common when a wound has been given by a rusty nail. Sir Kenelm Digby says the salve is sympathetic, and quotes several instances to prove that "as the sword is treated the wound inflicted by it feels. Thus, if the instrument is kept wet, the wound will feel cool; if held to the fire, it will feel hot;" &c.

> But she has ta'en the broken lance
> And washed it from the clotted gore,
> And salved the splinter o'er and o'er.
> *Sir Walter Scott, "Marmion."*

Wear. *Never wear the image of Deity in a ring.* So Pythagoras taught his disciples, and Moses directed that the Jews should make no image of God. Both meant to teach their disciples that God is incorporeal, and not to be likened to any created form. (*See* Iamblichus, "Protreptics, Symbol xxiv.")

Never wear a brown hat in Friesland. (*See* HAT.)

To wear the willow. (*See* WILLOW.)

To wear the wooden sword. (*See* WOODEN.)

Weasel. *Weasels suck eggs.* Hence Shakespeare:

> The weazel Scot
> Comes sneaking, and so sucks the princely egg.
> *"Henry V.,"* i. 2.

> I can suck melancholy out of a song, as a weazel sucks eggs.—*"As You Like It,"* ii. 5.

To catch a weasel asleep. To catch a person nodding; to find he has not his weather-eye open. The French say, *Croire avoir trouvé la pie au nid* (to expect to find the pie on its nest). The vigilant habits of these animals explain the allusions.

Weather-Cock. By a papal enactment made in the middle of the ninth century, the figure of a cock was set up on every church-steeple as the emblem of St. Peter. The emblem is in allusion to his denial of our Lord thrice before the cock crew twice. On the second crowing of the cock the warning of his Master flashed across his memory, and the repentant apostle "went out and wept bitterly."

Weather-Eye. *I have my weather-eye open.* I have my wits about me; I know what I am after; I can see a hawk from a hanser. The weather-eye is that which looks at the sky, &c., to forecast the weather.

Weather-Gage. *To get the weather-gage of a person.* To get the advantage over him. A ship is said to have the weather-gage of another when it has got the windward thereof.

> Were the line
> Of Rokeby once combined with mine,
> I gain the weather-gage of fate.
> *Sir Walter Scott, "Rokeby."*

Web. *The web of life.* The destiny of an individual from the cradle to the grave. The allusion is to the three Fates who, according to Roman mythology, spin the thread of life, the pattern being the events which are to occur.

> Weave the warp, weave the woof,
> The winding-sheet of Edward's race;
> Give ample room and verge enough
> The characters of hell to trace.
> *Gray, "The Bard."*

Wedding Finger. Macrobius says the thumb is too busy to be set apart, the forefinger and little finger are only half protected, the middle finger is called *med'icus*, and is too opprobrious for the purpose of honour, so the only finger left is the *pronŭbus* or wedding finger. (*See* RING, FINGERS.)

Wedding. (1) *A Wooden Wedding.* The fifth anniversary, celebrated by presents in wood.

(2) *A Silver Wedding.* The twenty-fifth anniversary.

(3) *A Golden Wedding.* The fiftieth anniversary. (*See* SILVER WEDDING.)

*** *Wed* is Anglo-Saxon, and means a *pledge.* The ring is the pledge given by the man to avouch that he will perform his part of the contract.

Weeping Brides. A notion long prevailed in this country that it augured ill for a matrimonial alliance if the bride did not weep profusely at the wedding.

As no witch could shed more than three tears, and those from her left eye only, a copious flood of tears gave assurance to the husband that the lady had not "plighted her troth" to Satan, and was no witch.

Weeping Cross. *To go by Weeping Cross.* To repent, to grieve. In ancient times weeping crosses were crosses where penitents offered their devotions. In Stafford there is a weeping cross.

> Few men have wedded....their paramours....but have come home by Weeping Cross.—*Florio, "Montaigne."*

Weeping Philosopher. Heracli'tos; so called because he grieved at the folly of man. (Flourished B.C. 500.)

Weerdt (*John de*). A German general of great repute, the terror of the French in the reign of Louis XIII. His name became proverbial in France, but got corrupted into De-Vert.

Weigh Anchor. Be off, get you gone. To weigh anchor is to lift it from its moorings, so that the ship may start on her voyage. As soon as this is done the ship is *under-weigh—i.e.*, in movement. (Saxon, *wægan*, to lift up, carry.)

> "Get off with you; come, come! weigh anchor."—*Sir Walter Scott, "The Antiquary."*

Weir (*Major*). A favourite baboon of Sir Robert Redgauntlet. Sir Robert's piper went to the infernal regions to obtain the knight's receipt of rent, which had been paid, but no receipt could be found. The knight told the piper that his favourite baboon had carried it off and secreted it in the castle turret.—*Sir Walter Scott, "Redgauntlet."*

Weissnichtwo (*vice-neecht-vo*). I know not where; Utopia; Kennaquhair; an imaginary place in Carlyle's "Sartor Resartus." (*See* UTOPIA.)

Welch Main. Same as a "Battle Royal." (*See* BATTLE.)

Welch'er. One who lays a bet, but absconds if he loses. It means a Welchman, and is based upon the nursery rhyme, "Taffy was a Welshman, Taffy was a thief."

Well. *Dan Chaucer, well of English undefiled.* So Geoffrey Chaucer is spoken of by Spenser in the "Faëry Queen," iv. 2. (1328-1400.)

Well of St. Keyne (*Cornwall*). The reputed virtue of this well is that whichever of a married pair first drinks its waters will be the paramount power of the house. Southey has a ballad on the subject.

Well of Samaria, now called Nablûs, is seventy-five feet deep.

Well of Wisdom. This was the well under the protection of the god Mimir (*q.v.*). Odin, by drinking thereof, became the wisest of all beings.—*Scandinavian mythology.*

Well-beloved. Charles VI. of France, *le Bien-aimé.* (1368, 1380-1422.)

Well-founded Doctor. Ægid'ius de Columna. (*-1316.)

Weller (*Sam*). Pickwick's factotum. His wit, fidelity, archness, and wide-awakedness are inimitable. — *Dickens, "Pickwick Papers."*

Tony Weller. Father of Sam. Type of the old stage-coach-man; portly in size, and dressed in a broad-brimmed hat, great-coat of many capes, and top-boots. His stage-coach was his castle, and elsewhere he was as green as a sailor on *terra firma.* — *Dickens, "Pickwick Papers."*

Wellington. *Arthur Wellesley, duke of Wellington,* called "The Iron Duke," from his iron constitution and iron will. (1769-1852.)

Wellington's horse, Copenhagen. (Died at the age of twenty-seven.)

Le Wellington des Joueurs. Lord Rivers was so called in Paris.

Le Wellington des Joueurs lost £23,000 at a sitting beginning at twelve at night, and ending at seven the following morning.—*Edinburgh Review* (July, 1844).

Wells (*Somersetshire*). So called from St. Andrew's Well.

Weno'nah. Mother of Hiawath'a. Her lover Mudjekee'wis, the west wind, proved false, and Wenonah died.—*Longfellow, "Hiawatha."*

Wer'ner alias *Kruitzner,* alias *Count Siegendorf.* Being driven from the dominion of his father, he wandered about as a beggar for twelve years. Count Stral'enheim, being the next heir, hunted him from place to place. At length Stral'enheim, travelling through Silesia, was rescued from the Oder by Ulric, and lodged in an old palace where Werner had been lodging for some few days. Werner robbed Stral'enheim of a rouleau of gold, but scarcely had he done so when he recognised in Ulric his lost son, and chid him for saving the count. Ulric murdered Stral'enheim, and provided for his father's escape to Siegendorf castle, near Prague. Werner recovered his dominion, but found that his son was a murderer, and imagination is left to fill up the future fate of both father and son.—*Byron, "Werner."*

Wer'ther. The sentimental hero of Goethe's romance called "The Sorrows of Werther."

Werwolf or **Were-Wolf** (French, *loup-garou*). A bogie who roams about devouring infants, sometimes under the form of a wolf followed by dogs, sometimes as a white dog, sometimes as a black goat, and occasionally in an invisible form. Its skin is bullet-proof, unless the bullet has been blessed in a chapel dedicated to St. Hubert. This superstition was once common to almost all Europe, and still lingers in Brittany, Limousin, and Auvergne. In the fifteenth century a council of theologians, convoked by the emperor Sigismund, gravely decided that the loup-garou was a reality. It is somewhat curious that we say a "bug-bear," and the French a "bug-wolf." ("Wer-wolf" is Anglo-Saxon *wer,* a man, and wolf—a man in the semblance of a wolf. "Garou" is either *wer-ou* or war-ou, as in "warlock;" *ou* is probably a corruption of *orc,* an ogre.)

* * * Ovid tells the story of Lycaon, king of Arcadia, turned into a wolf, because he tested the divinity of Jupiter by serving up to him a "hash of human flesh."

Herodotos describes the Neuri as sorcerers, who had the power of assuming once a year the shape of wolves.

Pliny relates that one of the family of Antæus was chosen annually, by lot, to be transformed into a wolf, in which shape he continued for nine years.

St. Patrick, we are told, converted Vereticus king of Wales into a wolf.

Wesleyan. A follower of John Wesley; a Methodist of the Wesleyan section.

Wessex, or *West Saxon Kingdom,* included Hants, Dorset, Wilts, Somerset, Surrey, Gloucestershire, and Bucks.

Western (*Miss Sophi'a*). The lady-love of Tom Jones.—*Fielding, "Tom Jones."*

Squire Western. A jovial fox-hunting country gentleman of the olden times.—*Fielding, "Tom Jones."*

Westmoreland (*Land of the West Moors*). Geoffrey of Monmouth says (iv. 17) that Mar or Ma'rius, son of Arvir'agus, one of the descendants of Brutus the Trojan wanderer, killed Rodric, a Pict, and set up a monument of his victory in a place which he called "West-mar-land," and the chronicler adds that the "inscription of this stone remains to this day." (Saxon, *West-moring-land.*)

Wetherell (*Elizabeth*). A pseudonym adopted by Miss Susan Warner, an American writer, author of "The Wide, Wide World," and other works.

Weyd-monat. The Anglo-Saxon name for June, "because the beasts did then *weyd* in the meadow, that is to say, go and feed there."—*Verstegan.*

Wf. A printer's mark to indicate that the letter marked is correct but of the wrong type. *W* means "wrong," and *f* "font." (*See* FONT.)

Whale. *Very like a whale.* Very much like a cock-and-bull story; a fudge. Hamlet chaffs Polo'nius by comparing a cloud to a camel, and then to a weasel, and when the courtier assents Hamlet adds, "Or like a whale;" to which Polonius answers, "Very like a whale" (iii. 2).

Whalebone (2 syl.). *White as whalebone.* Our forefathers seemed to confuse the walrus with the whale; ivory was made from the teeth of the walrus, and "white as whalebone" is really a blunder for "white as walrus-bone."

Wharncliffe (2 syl.). *A Wharncliffe meeting* is a meeting of the shareholders of a railway company, called for the purpose of obtaining their assent to a bill in Parliament bearing on the company's railway; so called from lord Wharncliffe, its originator.

Wharton. *Philip Wharton, duke of Northumberland,* described by Pope in the "Moral Essays," in the lines beginning—

Wharton, the scorn and wonder of our days.

A most brilliant orator, but so licentious that he wasted his patrimony in drunkenness and self-indulgence. He was outlawed for treason, and died in a wretched condition at a Bernardine convent in Catalonia. (1698-1731.)

What we Gave we Have, What we spent we had, What we had we lost. *Epitaph of the Good Earl of Courtenay.—Gibbon, "History of the Courtenay Family."*

This is a free translation of Martial's distich—

Extra fortunam est quidquid donatur amicis
Quas dederis, solas semper habebis opes.

Whately, archbishop of Dublin, nicknamed at Oxford "The White Bear," for the rude, unceremonious way in which he would trample upon an adversary in argument. (1787-1863.)

Wheal or *Huel* means a tin-mine (*Cornwall*).

Wheel. Emblematical of St. Catharine, who was put to death on a wheel somewhat resembling a chaff-cutter.

St. Dona'tus bears a wheel set round with lights.

St. Euphe'mia and St. Willigis both carry wheels.

St. Quintin is sometimes represented with a broken wheel at his feet.

Whelps. Fifth-rate men of war. Thus, in Howell's letters we read, "At the return of this fleet two of the *whelps* were cast away;" and in the Travels of Sir W. Brereton we read, "I went aboard one of the king's ships, called the ninth *whelp*, which is . . . . . 215 ton and tonnage in king's books." In queen Elizabeth's navy was a ship called *Lion's Whelp*, and her navy was distinguished as first, second . . . tenth *whelp*.

Whetstone. (*See* ACCIUS NAVIUS.)

Whig is from *Whiggam-more*, a corruption of *Ugham-more* (pack-saddle thieves), from the Celtic *ughan* (a pack-saddle). The Scotch freebooters were called pack-saddle thieves, from the pack-saddles which they used to employ for the stowage of plunder. The marquis of Argyle collected a band of these vagabonds, and instigated them to aid him in opposing certain government measures in the reign of James I., and in the reign of Charles II. all who opposed government were called the *Argyle whiggamors*, contracted into whigs. (*See* TORY.)

The south-west counties of Scotland have seldom corn enough to serve them all the year round, and the northern parts producing more than they used, those in the west went in summer to buy at Leith the stores that came from the north. From the word *whiggam*, used in driving their horses, all that drove were called the *whiggamors*, contracted into *whigs*. Now in the year before the news came down of duke Hamilton's defeat, "the ministers animated the people to rise and march to Edinburgh; and they came up, marching on the head of their parishes, with an unheard-of fury, praying and preaching all the way as they came. The marquis of Argyle and his party came and headed them, they being about 6,000. This was called the "Whiggamors' Inroad;" and ever after that, all who opposed the court came in contempt to be called *whigs*. From Scotland the word was brought into England, where it is now one of our unhappy terms of disunion.—*Bishop Burnet, "Own Times."*

Whig'ism. The political tenets of the whigs, which may be broadly stated to be political and religious liberty. Certainly bishop Burnet's assertion that they are "opposed to the court" may or may not be true. In the reigns of Charles II. and his brother James, no doubt they were opposed to the court, but it was far otherwise in the reign of William III., George I., &c., when the tories were the anti-court party.

Whip. *He whipped round the corner* —ran round it quickly. (Dutch, *wippen;* Welsh, *chwipwio*, to whip; *chwip*, a quick flirt, a flip.

He whipped it up in a minute. The allusion is the hoisting machine called a whip—*i.e.*, a rope passed through a single block or pulley, and attached to the yard-arm.

Whip'pers-in (of the House of Commons). Those who hunt up the members on special votes. In fox-hunting the whippers-in urge on the lagging hounds.

Whipping Boy. A boy kept to be whipped when a prince deserved chastisement. Mungo Murray stood for Charles I., Barnaby Fitzpatrick for Edward VI. (Fuller, "Church History," ii. 342). D'Ossat and Du Perron, afterwards cardinals, were whipped by Clement VIII. for Henri IV. of France.

Whis'kers. A security for money. John de Castro of Portugal, having captured the castle of Diu, in India, borrowed of the inhabitants of Goa 1,000 pistoles for the maintenance of his fleet, and gave one of his whiskers as security of payment, saying, "All the gold in the world cannot equal the value of this natural ornament, which I deposit in your hands."

Whis'ky. Contracted from the Gaelic *ooshk-'a-pai* (water of health). Usquebaugh, Irish *uisge-'a-bagh* (water of life); *eau de vie*, French (water of life).

L.L. whisky is Lord Lieutenant whisky. The duke of Richmond, who was lord lieutenant in 1807, was a great humorist and *bon vivant*. One day he sent to Kinahan and Co. for samples of their whisky, and having made his choice requested that the vat should be reserved for his use. Accordingly it was marked with L.L. (lord lieutenant), and the same quality of whisky has ever since retained the name.

Whist. Cotton says that "the game is so called from the silence that is to be observed in the play." Dr. Johnson has adopted this derivation, but Taylor the Water-poet called the game *Whisk*, to the great discomfiture of this etymology.

Whistle. *You may whistle for that.* You must not expect it. The reference is to sailors' whistling for the wind. "They call the winds, but will they come when they are called?"

> Only a little hour ago
> I was whistling to St. Antonio
> For a capful of wind to fill our sail,
> And instead of a breeze he has sent a gale.
> *Longfellow, "Golden Legend," v.*

Worth the whistle. Worth calling; worth inviting; worth notice. The dog is worth the pains of whistling for. Thus Heywood, in one of his dialogues consisting entirely of proverbs, says, "It is a poor dog that is not worth the whistling." Goneril says to Albany—

> I have been worth the whistle.
> *Shakespeare, "King Lear," iv. 2.*

You must whistle for more. In the old whistle-tankards, the whistle comes into play when the tankard is empty, to announce to the drawer that more liquor is wanted. Hence the expression, if a person wants liquor *he must whistle for it.*

You paid too dearly for your whistle. You paid dearly for something you fancied, but found that it did not answer your expectation. The allusion is to a story told by Dr. Franklin of his nephew, who set his mind on a common whistle, which he bought of a boy for four times its value. Franklin says the ambitious who dance attendance on court, the miser who gives this world and the next for gold, the libertine who ruins his health for pleasure, the girl who marries a brute for money, all pay "too much for their whistle."

To wet one's whistle. To take a drink. Whistle means a pipe (Latin, *fistula*; Saxon, *hwistle*), hence the wind-pipe.

> So was hir joly whistal well y-wet.
> *Chaucer, "Canterbury Tales."*

Whistle for the Wind. (*See* CAPFULL.)

> What gales are sold on Lapland's shore!
> How whistle rash bids tempests roar!
> *Sir Walter Scott, "Rokeby," ii. 11.*

White denotes purity, simplicity, and candour; innocence, truth, and hope.

The ancient Druids, the priests of

Jupiter, and indeed the priests generally of antiquity, used to wear white vestments, as do the clergy of the Established Church of England when they officiate in any sacred service. The magi also wore white robes.

The head of Osiris, in Egypt, was adorned with a white tiara.

The victims offered to Jupiter were white; white horses were sacrificed to the sun, white oxen were selected for sacrifice by the Druids, and white elephants are held sacred in Siam.

¶ *To prove black's white.* To prove anything, no matter how absurd. The original meaning of black was white or wan, preserved in the word *bleach*. Wan is the same as *wane*, and means deficient in colour; and this synonym gives the key to the word black as a negative term. (Saxon, *blac*, pale, white; Swedish, *blek*, bleached; Danish, *bleg*, pale; Greek, *blax*, pale, delicate.)

*** Similarly, *good* may be proved to be *bad*, and *hot* to be *cold*, thus:—Bad = *bat*, Gothic for good, whence our *bet-ter*. And *cald*[*us*] is Latin for *hot*, our *calid*. If bat = bad, cald = cold.

¶ *Knight of the White Moon.* Sampson Carrasco assumed this character and device, in order to induce Don Quixote to abandon knight-errantry, and return home. The don being worsted, returned home, lingered a little while, and died.—*Cervantës*, "*Don Quixote*," pt. II., bk. iv. 12, &c.

White Brethren or *White-clad Brethren.* A sect in the beginning of the fifteenth century. Mosheim says (bk. ii., p. 2, ch. 5) a certain priest came from the Alps, clad in white, with an immense concourse of followers all dressed in white linen also. They marched through several provinces, following a cross borne by their leader. Boniface X. ordered their leader to be burnt, and the multitude dispersed.

White Caps. A rebellious party of zealous Mahometans, put down by Kienlông, the Chinese emperor, in 1758.

White Cockade. The badge worn by the followers of Charles Edward, the Pretender.

White Elephant. *King of the White Elephant.* The proudest title borne by the kings of Ava and Siam. In Ava the white elephant bears the title of "lord," and has a minister of high rank to superintend his household.

To have a white elephant to keep. To have an expensive and unprofitable dignity to support, or pet article to take care of. For example, a person moving is determined to keep a pet carpet, and therefore hires his house to fit his carpet. The king of Siam makes a present of a white elephant to such of his courtiers as he wishes to ruin.

White Feather. *To show the white feather.* To show cowardice. No game-cock has a white feather. A white feather indicates a cross-breed in birds.

Showing the white feather. Some years ago a bloody war was raging between the Indians and settlers of the back-woods of North America. A Quaker, who refused to fly, saw one day a horde of savages rushing down towards his house. He set food before them, and when they had eaten the chief fastened a white feather over the door as a badge of friendship and peace. Though many bands passed that house, none ever violated the covenant by injuring its inmates or property.

White Friars. The Carmelites; so called because they dressed in white.

Whitefriars, London; so called from a monastery of White Friars which formerly stood in Water Lane.

Whitefriars. A novel, by Emma Robinson.

White Horse of Wantage (*Berkshire*), cut in the chalk hills. This horse commemorates a great victory gained by Alfred over the Danes, in the reign of his brother Ethelred I. The battle is called the battle of Æscesdun (Ashtree-hill). The horse is 374 feet long, and may be seen at the distance of fifteen miles.—*Dr. Wise.*

An annual ceremony was once held, called "Scouring the White Horse."

White House. The presidential mansion in the United States. It is a building of freestone, painted white, at Washington. (*See* WHITEHALL.)

White Ladies (*Les Dames Blanches*). A species of fée in Normandy. They lurk in ravines, fords, bridges, and other narrow passes, and ask the passenger to dance. If they receive a courteous answer, well; but if a refusal, they seize the churl and fling him into a ditch,

where thorns and briars may serve to teach him gentleness of manners. The most famous of these ladies is "La dame d'Aprigny," who used to occupy the site of the present Rue St. Quentin, at Bayeux, and "La dame Abonde." "Vocant dom'inam *Abun'diam* pro eo quod dom'ibus, quas frequentant, abundan'tiam bono'rum tempora'lium præsta'rë putantur non al'iter tibi sentiendum est nequë al'iter quam quemad'modum de illis audivisti." — *William of Auvergne* (1248). (*See* BERCHTA.)

One kind of these the Italians *Fata* name;
The French call *Fées*; we *Sybils*; and the same
Others *White Dames*, and those that them have seen
Night Ladies some, of which Habundia's queen.
"*Hierarchie*," viii., p. 507.

White Lady of German legend. A being dressed in white, who appears at the castle of German princes to forebode a death. She last appeared, it is said, in 1879, just prior to the death of prince Waldemar. She carries a bunch of keys at her side, and is always dressed in white. The first instance of this apparition occurred in the sixteenth century, and the name given to the lady is Bertha von Rosenberg (in Bohemia).

The White Lady. The legend says that Bertha promised the workmen of Neuhaus a sweet soup and carp on the completion of the castle. In remembrance thereof, these dainties are given to the poor of Bohemia on Maundy Thursday, but have been discontinued.

The most celebrated in Britain is the *White Lady of Avenel*, the creation of Sir Walter Scott.

The White Lady of Ireland. The Benshie (*q.v.*).

White Rose. The House of York, whose emblem it was.

White Rose of England, So Perkin Warbeck or Osbeck was always addressed by Margaret of Burgundy, sister of Edward IV. (*-1499.)

The White Rose of Raby. Cecily, wife of Richard duke of York, and mother of Edward IV. and Richard III. She was the youngest of twenty-one children.

White Sheep (*Ak-koin-loo*). A tribe of Turkomans, so called from their standards. The Sophive'an dynasty of Persia was founded by one of this tribe.

White Squall. One which produces no diminution of light, in contradistinction to a *black* squall, in which the clouds are black and heavy.

White Stone. *Days marked with a white stone.* Days of pleasure; days to be remembered with gratification. The Romans used a white stone or piece of chalk to mark their lucky days with on the calendar. Those that were unlucky they marked with black charcoal. (*See* RED-LETTER DAY.)

White Surrey. The horse of Richard III.

Saddle White Surrey for the field.
Shakespeare, "*Richard III.*," v. 3.

White Tincture. That preparation which the alchemists believed would convert any baser metal into silver. It is also called the Stone of the Second Order, the Little Elixir, and the Little Magisterium. (*See* RED TINCTURE.)

White Water-lotus (*Pe-lien-kaou*). A secret society which greatly disturbed the empire of China in the reign of Kea-King. (1796-1820.)

White Widow. The duchess of Tyrconnel, wife of Richard Talbot, lord-deputy of Ireland under James II., created duke of Tyrconnel a little before the king's abdication. After the death of Talbot, a female, supposed to be his duchess, supported herself for a few days by her needle. She wore a white mask and dressed in white.—*Pennant*, "*London*," p. 147.

Whitebait Dinner. The ministerial dinner that announces the near close of the parliamentary session. Sir Robert Preston, M.P. for Dover, first invited his friend George Rose (secretary of the Treasury) and an elder brother of the Trinity House to dine with him at his fishing cottage, on the banks of Dagenham lake. This was at the close of the session. Rose on one occasion proposed that Mr. Pitt, their mutual friend, should be asked to join them; this was done, and Pitt promised to repeat his visit the year following, when other members swelled the party. This went on for several years, when Pitt suggested that the muster should be in future nearer town, and Greenwich was selected. Lord Camden next advised that each man should pay his quota. The dinner became an annual feast, and is now a matter of course. The time of meeting is Trinity Monday, or as near Trinity Monday as circumstances will allow, and therefore is near the close of the session.

Whiteboys. A secret agrarian association organised in Ireland about the year 1759; so called because they wore white shirts in their nightly expeditions. In 1787 a new association appeared, the members of which called themselves "Right-boys." The Whiteboys were originally called "Levellers," from their throwing down fences and levelling enclosures. (*See* LEVELLERS.)

Whitehall (*London*) obtained its name from the white and fresh appearance of the front, compared with the ancient buildings in York Place.—*Brayley, "Londoniana."* (*See* WHITE HOUSE.)

Whitewashed. Said of a person who has taken the benefit of the Insolvent Act. He went to prison covered with debts and soiled with "dirty ways:" he comes out with a clean bill to begin the contest of life afresh.

Whitsunday. White Sunday. In the primitive church, the newly-baptised wore white from Easter to Pentecost, and were called *alba'ti* (white-robed). The last of the Sundays, which was also the chief festival, was called emphatically *Domin'ica in Albis* (Sunday in White).

Another etymology is *Wit* or *Wisdom* Sunday, the day when the Apostles were filled with wisdom by the Holy Ghost.

> This day Wit-sonday is cald.
> For wisdom and wit serene fald,
> Was zonen to the apostles as this day.
> *Cambr. Univer. MSS.*, Dd. i. 1, p. 234,

Whittle Down. To cut away with a knife or whittle; to reduce; to encroach. In Cumberland, underpaid schoolmasters are allowed *Whittle-gait—i.e.*, the privilege of knife and fork at the table of those who employ them.

The Americans "whittled down the royal throne;" "whittled out a commonwealth;" "whittle down the forest trees;" "whittle out a railroad;" "whittle down to the thin end of nothing." (Saxon, *hwytel*, a large knife.)

> We have whittled down our loss extremely, and will not allow a man more than 350 English slain out of 4,000.—*Walpole.*

Whole Duty of Man. Tenison, bishop of Lincoln, says the author was Dr. Chaplin, of University College, Oxford.—*Evelyn, "Diary."*

Thomas Hearne ascribes the authorship to archbishop Sancroft.

Some think Dr. Hawkins, who wrote the introduction, was the author.

The following names have also been suggested:—Lady Packington (assisted by Dr. Fell), archbishop Sterne, archbishop Woodhead, William Fulman, archbishop Frewen (president of Magdalen College, Oxford), and others.

Whom the Gods Love Die Young (Herodotos). Cited in "Don Juan," canto iv. 12 (death of Haidee).

Wicked (2 syl.), in connection with *wick*, like the French *méchant* with *mèche*. This seems to be an ecclesiastical allusion. The good are "the lights of the earth," the evil are smouldering wicks. We read two or three times in the Bible that the "candle of the wicked shall be put out." (French, *mêcher*, to smoke with brimstone. "Wick" is the Saxon *weoce*, a reed. *See* Ps. i.; *compare* Isa. xlii. 3.)

Wicked Bible. (*See* BIBLE.)

Wicket-gate. The entrance to the road that leadeth to the Celestial City. Over the portal is the inscription—"KNOCK, AND IT SHALL BE OPENED UNTO YOU."—*Bunyan, "Pilgrim's Progress."*

Wicliffe (*John*), called "The morning star of the Reformation." (1324-1384.)

Wide'nostrils (3 syl.; French, *Bringuenarilles*). A huge giant, who subsisted on windmills, and lived in the island of Tohu. When Pantagruel and his fleet reached this island, no food could be cooked because Widenostrils had swallowed "every individual pan, skillet, kettle, frying-pan, dripping-pan, boiler, and saucepan in the land," and died from eating a lump of butter. Tohu and Bohu, two contiguous islands (in Hebrew, *toil* and *confusion*), mean lands laid waste by war. The giant had eaten everything, so that there "was nothing to fry with," as the French say—*i.e.*, nothing left to live upon.

Widow (in "Hudibras"). The relict of Aminidab Wilmer or Willmot, an Independent, slain at Edgehill. She had £200 left her. Sir Hudibras fell in love with her.

Widow Bird, a corruption of Whydaw Bird; so called from the country of Whydaw in Western Africa. The blunder is perpetuated in the scientific name given to the genus, which is the Latin *Vid'ua*, a widow.

Widow Blackacre. A perverse, bustling, masculine, pettifogging, litigious woman.—*Wycherley, "The Plain Dealer."*

Widows' Caps. This was a Roman custom. Widows were obliged to wear "weeds" for ten months.—*Seneca, "Epistles,"* lxv.

Widows' Pianos. Inferior instruments sold as bargains; so called from the ordinary advertisement announcing that a *widow lady* is compelled to sell her piano, for which she will take half-price.

Widow's Port. A wine sold for port, but of quite a different family. As a widow retains her husband's name after the husband is taken away, so this mixture of potato-spirit and some inferior wine retains the name of port, though every drop of port is taken from it.

We have all heard of widow's port, and of the instinctive dread all persons who have any respect for their health have for it.—*The Times.*

Wieland (2 syl.). The famous smith of Scandinavian fable. He and Amilias had a contest of skill in their handicraft. Wieland's sword cleft his rival down to the waist; but so sharp was the sword, that Amilias was not aware of the cut till he attempted to stir, when he divided into two pieces. This sword was named Balmung.

Wife is from the verb to weave. Saxon, *wefan;* Danish, *veve;* German, *weben;* whence *weib*, a woman, one who works at the distaff. Woman is called the *distaff*. Hence Dryden calls Anne "a distaff on the throne." While a girl was spinning her wedding clothes she was simply a spinster; but when this task was done, and she was married, she became a wife, or one who had already woven her allotted task.

Alfred, in his will, speaks of his male and female descendants as those of the *spear-side* and those of the *spindle-side*, a distinction still observed by the Germans; and hence the effigies on graves of spears and spindles.

Wig. Latin *pilucca*, a head of hair; Italian *perrucca*, French *perruque*, whence *periwig*, contracted into 'wig.

A big wig. A magnate. Louis XIV. had long flowing hair, and the courtiers, out of compliment to the young king, wore perukes. When Louis grew older he adopted the wig, which soon incumbered the head and shoulders of all the aristocracy of England and France.

An ye fa' over the cleugh, there will be but as wig left in the parish, and that's the minister's.—*Sir Walter Scott, "The Antiquary."*

Make Wigs. A perukier, who fancied himself "married to immortal verse," sent his epic to Voltaire, asking him to examine it and give his "candid opinion" of its merits. The witty patriarch of Ferney simply wrote on the MS., "Make Wigs, Make Wigs, Make Wigs," and returned it to the barber-poet. (*See* SUTOR—*Stick to the Cow.*)

Wiga (Saxon "warrior;" *wig*, war). This word enters into many names of places, as Wigan in Lancashire, where Arthur is said to have routed the Saxons.

Wight (*Isle of*) means probably channel island (Celtic, *gwy*, water; *gwyth*, the channel). The inhabitants used to be called Uuhtii or Gwythii, the inhabitants of the channel isle.

Another derivation is Jute (a predacious warrior), whence the island was once called Ytaland or Gytaland, the land of the Ytas, Gytas, or Jutes; but Yta and Gyta are merely other forms of *gwytha*.

Isle of Wight, according to the famous "Anglo-Saxon Chronicle," is so called from Wihtgar, great grandson of king Cerdic, who conquered the island. All eponymic names—that is, names of *persons*, like the names of *places*, are more fit for fable than history: as *Cissa* to account for Cissanceaster (Chichester), *Horsa* to account for Horsted, *Hengist* to account for Hengistbury, *Brutus* to account for Britain, and so on.

Wig'wam'. An Indian hut (*America*). The Knisteneaux word is *wigwaum*, and the Algonquin *wiguiwaum*.

Wild (*Jonathan*), the detective, born at Wolverhampton, in Staffordshire. He brought to the gallows thirty-five highwaymen, twenty-two housebreakers, and ten returned convicts. He was himself hanged at Tyburn for housebreaking "amidst the execrations of an enraged populace, who pelted him with stones to the last moment of his existence." (1682-1725.) Fielding has a novel entitled "Jonathan Wild."

Wild as a March Hare. The hare in spring, after one or two rings, will often run straight on end for several miles. This is especially the case with the buck, which therefore affords the best sport.

Wild Boar of Ardennes. William de la Marck.—*Sir Walter Scott, "Quentin Durward."*

Wild Boar. An emblem of warlike fury and merciless brutality.

Wild Boy of Hameln or *Man of Nature*, found in the forest of Hertswold, Hanover. He walked on all fours, climbed trees like a monkey, fed on grass and leaves, and could never be taught to articulate a single word. Dr. Arbuthnot and lord Monboddo sanctioned the notion that this poor boy was really an unsophisticated specimen of the genus homo; but Blumenbach showed most conclusively that he was born dumb, of weak intellect, and was driven from his home by a stepmother. He was discovered in 1725; was called Peter the Wild Boy; and died at Broadway Farm, near Berkhampstead, in 1785 (at the supposed age of seventy-three).

Wild Children.

(1) *Peter the Wild Boy.* (*See above.*)

(2) Mdlle. Lablanc, found by the villagers of Soigny, near Chalons, in 1731; she died at Paris in 1780 (at the supposed age of sixty-two).

(3) A child captured by three sportsmen in the woods of Cannes (France) in 1798. (*See* "World of Wonders," pt. ix., p. 61, Correspondence.)

Wild-goose Chase. A hunt after a mare's-nest. This chase has two defects: First, it is very hard to catch the goose; and, secondly, it is of very little worth when it is caught.

To lead one a wild-goose chase. To beguile one with false hopes, or put one on the pursuit of something not practicable, or at any rate not worth the chase.

Wild Huntsman.

The German tradition is that a spectral hunter with dogs frequents the Black Forest to chase the wild animals.—*Sir Walter Scott, "Wild Huntsman."*

The French story of "Le Grand Veneur" is laid in Fontainebleau Forest, and is considered to be "St. Hubert."—*Father Matthieu.*

The English name is "Herne the Hunter," who was once a keeper in Windsor Forest. In winter time, at midnight, he walks about Herne's Oak, and blasts trees and cattle. He wears horns, and rattles a chain in a "most hideous manner."—*"Merry Wives of Windsor,"* iv. 4.

Another legend is that a certain Jew would not suffer Jesus to drink out of a horse-trough, but pointed to some water in a hoof-print as good enough for "such an enemy of Moses," and that this man is the "Wild Huntsman."—*Kuhn von Schwarz, Nordd. Sagen*, p. 499.

Wild Oats. *He is sowing his wild oats*—indulging the buoyant folly of youth; living in youthful dissipation. The idea is that the mind is a field of good oats, but these pranks are wild oats or weeds sown amongst the good seed, choking it for a time, and about to die out and give place to genuine corn. The corresponding French phrase is *Jeter ses premiers feux*, which reminds us of Cicero's expression, *Nondum illi deferbuit adolescentia.* (*See* OATS.)

Wild Women (*Wildë Frauën*) of Germany resemble the Ellë-maids of Scandinavia. Like them, they are very beautiful, have long flowing hair, and live in hills. (*See* WUNDERBERG.)

Wild'air (*Sir Harry*). A profligate in Farquhar's "Constant Couple."

Wilde. *A John* or *Johnny Wilde* is one who wears himself to skin and bone to add house to house and barn to barn. The tale is that John Wilde of Rodenkirchen, in the Isle of Rügen, found one day a glass slipper belonging to one of the hill-folks. Next day the little brownie, in the character of a merchant, came to redeem it, and John asked as the price "that he should find a gold ducat in every furrow he ploughed." The bargain was concluded, and the avaricious hunks never ceased ploughing morning, noon, nor night, but died within twelve months from over-work.—*Rügen tradition.*

Wildfire (*Madge*). The crazy daughter of Old Meg Murdochson, the gipsy thief. She had been seduced when a giddy girl, and the murder of her infant had turned her brain.—*Sir Walter Scott, "Heart of Mid-Lothian."*

Wile away Time (not *While*). It is the same word as "guile," to "beguile the time" (*fall'erë tempus*).

Wil'frid, son of Oswald Wycliffe, a lad after the type of Beattie's Minstrel. He was in love with Matilda, heir of Rokeby's knight. After various villanies, Oswald forced Matilda to promise to marry his son. Wilfrid thanked her, and fell dead at her feet.—*Sir Walter Scott, "Rokeby."*

St. Wilfrid. Patron saint of bakers, being himself of the same craft. (634-709.)

St. Wilfrid's Needle. A narrow passage in the crypt of Ripon cathedral, built by Odo, archbishop of Canterbury, and used to try whether virgins deserve the name or not. It is said that none but virgins can pass this ordeal.

Wil'helm Mei'ster (2 syl.). The first true German novel. It was by Goethe, who died 1832, aged eighty-three.

Wil'liam (2 syl.; in "Jerusalem Delivered"), archbishop of Orange. An ecclesiastical warrior, who besought pope Urban on his knees that he might be sent in the crusade. He took 400 armed men in his train from his own diocese.

William, youngest son of William Rufus. He wore a casque of gold, and was the leader of a large army of British bow-men and Irish volunteers in the crusading army.—*Tasso, "Jerusalem Delivered,"* bk. iii.

* * English history teaches that William Rufus was never married. (*See* ORLANDO FURIOSO.)

Belted Will. William lord Howard, warden of the Western Marches. (1563-1640.)

> His Bilboa blade, by Marchmen felt,
> Hung in a broad and studded belt;
> Hence, in rude phrase, the borderers still
> Called noble Howard "Belted Will."
> *Sir Walter Scott, "Lay of the Last Minstrel,"* v. 16.

St. William of Aquitaine was one of the soldiers of Charlemagne, and helped to chase the Saracens from Languedoc. In 808 he renounced the world, and died 812. He is usually represented as a mailed soldier.

St. William of Malavalle or *Maleval.* A French nobleman of very abandoned life; but being converted, he went as pilgrim to Jerusalem, and on his return retired to the desert of Malavalle. He is depicted in a Benedictine's habit, with armour lying beside him. (Died 1157.)

St. William of Montpelier is represented with a lily growing from his mouth, with the words *Ave Maria* in gold letters on it.

St. William of Monte Virgine is drawn with a wolf by his side. (Died 1142.)

St. William of Norwich was the celebrated child said to have been crucified by the Jews in 1137. He is represented as a child crowned with thorns, or crucified, or holding a hammer and nails in his hands, or wounded in his side with a knife. (*See* Polyolbion, Song xxiv.)

*** In Percy's "Reliques," bk. i. 3, there is a tale of a lad named Hew, son of lady Helen, of Merryland town (Milan), who was allured by a Jew's daughter with an apple. She stuck him with a penknife, rolled him in lead, and cast him into a well. Lady Helen went in search of her boy, and the child's ghost cried out from the bottom of the well—

> The lead is wondrous heavy, nither,
> The well is wondrous deip;
> A keen penknife sticks in my hert;
> A word I dounae speik." (*See* HUGH.)

St. William of Roeschild is represented with a torch flaming on his grave. (Died 1203.)

St. William of York is depicted in pontificals, and bearing his archiepiscopal cross. (Died 1154.)

William II. The body of this king was picked up by Purkess, a charcoal-burner of Minestead, and conveyed in a cart to Winchester. The name of Purkess is still to be seen in the same village.

> A Minestead churl, whose wonted trade
> Was burning charcoal in the glade,
> Outstretched amid the gorse
> The monarch found; and in his wain
> He raised, and to St. Swithin's fane
> Conveyed the bleeding corse. *W. S. Rose.*

William III. It was not known till the discovery of the correspondence of Cardonnel, secretary of Marlborough, by the Historical MS. Commission in 1869, that our Dutch king was a great eater. Cardonnel, writing from the Hague, October, 1701, to under-secretary Ellis, says—"It is a pity his majesty will not be more temperate in his diet. Should I eat so much, and of the same kinds, I dare say I should scarce have survived it so long, and yet I reckon myself none of the weakest constitutions."

William of Cloudes'lie (2 syl.). A noted outlaw and famous archer of the "north countrie." (*See* CLYM OF THE CLOUGH.)

William of Newburgh (Gulielmus Neubrigensis), monk of Newburgh in Yorkshire, surnamed Little, and sometimes called *Gulielmus Parvus,* wrote a history in five books, from the Conquest to 1197, edited by Thomas Hearne, in three

volumes, octavo, Oxford, 1719. The Latin is good, and the work ranks with that of Malmesbury. William of Newburgh is the first writer who rejects Geoffrey of Monmouth's Trojan descent of the old Britons, which he calls a "figment made more absurd by Geoffrey's impudent and impertinent lies." He is, however, quite as fabulous an historian as the "impudent" Geoffrey. (1136-1208.)

William, king of Prussia and emp. of Germany, is called *Kaiser Tartuffe*.

Willie-Wastle (the child's game). Willie Wastle was governor of Hume castle, Haddington. When Cromwell sent a summons to him to surrender, he replied—

> Here I, Willie Wastle,
> Stand firm in my castle,
> And all the dogs in the town
> Sha'nt pull Willie Wastle down.

Willoughby (*Sir Hugh*). Sent by queen Elizabeth to discover the north-east passage. He sailed in command of three ships, all of which were lost. Subsequently voyagers tried the north-west course.

> Such was the Briton's fate
> As with first prow (what have not Britons dared?)
> He for the passage sought, attempted since
> So much in vain. *Thomson, "Winter."*

Willow. *To wear the willow.* To go into mourning, especially for a sweetheart or bride. Fuller says, "The willow is a sad tree, whereof such as have lost their love make their mourning garlands." The psalmist tells us that the Jews in captivity "hanged their harps upon the willows" in sign of mourning (cxxxvii.).

Willow Garland. An emblem of being forsaken. "All round my hat I wear a green willow." So Shakespeare: "I offered him my company to a willow-tree.....to make him a garland, as being forsaken" ("Much Ado About Nothing," ii. 1.) The very term *weeping* willow will suffice to account for its emblematical character.

Willow Pattern. To the right is a lordly mandarin's country seat. It is two storeys high to show the rank and wealth of the possessor; in the foreground is a pavilion, in the back-ground an orange-tree, and to the right of the pavilion a peach-tree in full bearing. The estate is enclosed by an elegant wooden fence. At one end of the bridge is the famous willow-tree, and at the other the gardener's cottage, one storey high, and so humble that the grounds are wholly uncultivated, the only green thing being a small fir-tree at the back. At the top of the pattern (left-hand side) is an island, with a cottage; the grounds are highly cultivated, and much has been reclaimed from the water. The two birds are turtle-doves. The three figures on the bridge are the mandarin's daughter with a distaff nearest the cottage, the lovers with a box in the middle, and nearest the willow-tree the mandarin with a whip.

The tradition. The mandarin had an only daughter named Li-chi, who fell in love with Chang, a young man who lived in the island home represented at the top of the pattern, and who had been her father's secretary. The father overheard them one day making vows of love under the orange-tree, and sternly forbade the unequal match; but the lovers contrived to elope, lay concealed for a while in the gardener's cottage, and thence made their escape in a boat to the island home of the young lover. The enraged mandarin pursued them with a whip, and would have beaten them to death had not the gods rewarded their fidelity by changing them both into turtle-doves. The picture is called the willow pattern not only because it is a tale of disastrous love, but because the elopement occurred "when the willow begins to shed its leaves."

Willy-nilly. *Nolens volens;* willing or not. *Will-he, nill-he,* where nill is *n'* negative and *will,* the same as *nolens* is *n'-volens.*

Wil'mington, invoked by Thomson in his "Winter," is Sir Spencer Compton, earl of Wilmington, the first patron of our poet, and speaker of the House of Commons.

Wil'ted (*American*). Withered. This is the Dutch and German *welken* (to fade). Spenser says, "When ruddy Phœbus 'gins to welk in west"—*i.e.,* fade in the west.

Wilton (*Ralph de*). The accepted suitor of lady Clare, daughter of the earl of Gloucester. When lord Marmion overcame De Wilton in the ordeal of battle, and left him on the field for dead, lady

Clare took refuge in Whitby convent. Lord Marmion, wishing to secure her large estates, forsook his betrothed, lady Constance of Beverley, and proposed to lady Clare, but was scornfully rejected. Under Marmion's directions, she was removed from the care of the abbess of St. Hilda to Tantallon Hall, where she encountered De Wilton, who had been healed of his wounds, and had returned from the Holy Land, whither he had gone on a pilgrimage. De Wilton was knighted by Douglas, and married lady Clare.—*Sir Walter Scott, "Marmion."*

Wilt'shire (2 syl.) is Wilton-shire, Wilton being a contraction of Wily-town (the town on the river Wily).

Win'chester. According to the authority given below, Winchester was the Camelot of Arthurian romance. Hanmer, referring to "King Lear," ii. 2, says Camelot is Queen's Camel, Somersetshire, in the vicinity of which "are many large moors where are bred great quantities of geese, so that many other places are from hence supplied with quills and feathers." Kent says to the Duke of Cornwall—

> Goose, if I had you upon Sarum plain,
> I'd drive ye cackling home to Camelot.

With all due respect to Hanmer, it seems far more probable that Kent refers to Camelford, in Cornwall, where the duke of Cornwall resided, in his castle of Tintag'el. He says, "If I had you on Salisbury plain (where geese abound), I would drive you home to Tintagel, on the river Camel." Though the Camelot of Shakespeare is Tintagel or Camelford, yet the Camelot of King Arthur may be Queen's Camel; and indeed visitors are still pointed to certain large entrenchments there called by the inhabitants "King Arthur's Palace."

> Sir Balin's sword was put into marble stone, standing as upright as a great millstone, and it swam down the stream to the city of Camelot—that is, in English, Winchester.—"*History of Prince Arthur*," 44.

Winds. *Poetical names of the winds.* The *North* wind, Bo'reas; *South*, Notus or Auster; *East*, Eu'rus; *West*, Zephyr; *North-east*, Arges'tës; *North-west*, Cæ'cias; *South-east*, Sirocco or Syrian wind; *South-west*, Afer or Af'ricus, and Lib'ycus. The Thra'scias is a north wind, but not due north.

> Boreas and Cæcias, and Argestes loud,
> And Thrascias rend the woods, and seas upturn;
> Notus and Afer, black with thunderous clouds,
> From Serralio'na. Thwart of these, as fierce,
> Forth rush....Eurus and Zephyr.....
> Sirocco and Libecchio [*Libycus*].
> *Milton, "Paradise Lost,"* x. 699-706

Special winds.

(1) The ETESIAN WINDS are yearly or anniversary winds, answering to the monsoons of the East Indies. The word was applied by Greek and Roman writers to the periodical winds of the Mediterranean. (Greek, *et'os*, a year.)

(2) The HARMATTAN. A wind which blows periodically from the interior parts of Africa towards the Atlantic. It prevails in December, January, and February, and is generally accompanied with fog, but is so dry as to wither vegetation and cause the human skin to peel off.

(3) The KHAMSIN. A fifty days' wind in Egypt, from the end of April to the inundation of the Nile (Arabic for fifty).

(4) The MISTRAL. A violent north-west wind blowing down the Gulf of Lyons; felt particularly at Marseilles and the south-east of France.

(5) The PAMPERO blows in the summer season, from the Andes across the pampas to the sea-coast. It is a dry north-west wind.

(6) The PUNA WINDS prevail for four months in the Puna (table-lands of Peru). The most dry and parching winds of any. When they prevail it is necessary to protect the face with a mask, from the heat by day and the intense cold of the night.

(7) SAM'IEL or SIMOOM'. A hot, suffocating wind that blows occasionally in Africa and Arabia. Its approach is indicated by a redness in the air. (Arabic, *samoom*, from *samma*, destructive.)

(8) The SIROCCO. A wind from Northern Africa that blows over Italy, Sicily, &c., producing extreme languor and mental debility.

(9) The SOLA'NO of Spain, a south-east wind, extremely hot, and loaded with fine dust. It produces great uneasiness; hence the proverb, "Ask no favour during the Solano." (*See* TRADE WINDS.)

To take or *have the wind.* To get or keep the upper hand. Lord Bacon uses the phrase. "To have the wind of a ship" is to be to the windward of it.

Wind Egg. An egg without a shell. The cause of this want of shell is that the hen was *winded* or fluttered after impreg-

nation. Dr. Johnson's notion that the wind egg does not contain the principle of life is no more correct than the superstition that the hen that lays it was impregnated, like the "Thracian mares," by the wind.

Windfall. Unexpected legacy; money which has come *de cœlo*. Some of the English nobility were forbidden by the tenure of their estates to fell the timber, all the trees being reserved for the use of the Royal Navy. Those trees, however, which were *blown* down were excepted, and hence a good wind was often a great god-send.

Windmills. Don Quixote de la Mancha, riding through the plains of Montiel, approached thirty or forty windmills, which he declared to Sancho Panza "were giants, two leagues in length or more." Striking his spurs into Rosinantë, with his lance in the rest, he drove at one of the "monsters dreadful as Typhæus." The lance lodged in the sail, and the latter, striking both man and beast, lifted them into the air, shivering the lance to pieces. When the valiant knight and his steed fell to the ground they were both much injured, and Don Quixote declared that the enchanter Freston, "who carried off his library with all the books therein," had changed the giants into windmills "out of malice."—*Cervantes, "Don Quixote,"* bk. i., ch. 8.

To fight with windmills. To combat chimeras. The French have the same proverb, "Se battre contre des moulins à vent." The allusion is, of course, to the adventure of Don Quixote referred to above.

To have windmills in your head. Fancies, chimeras. Similar to "bees in your bonnet" (*q.v.*). Sancho Panza says—

> Did I not tell your worship they were windmills? and who could have thought otherwise, except such as had windmills in their head?—*Cervantes, "Don Quixote,"* bk. i., ch. 8.

Windmill Street. When Charnel chapel, St. Paul's, was taken down by the Protector Somerset, in 1549, more than 1,000 cart-loads of bones were removed to Finsbury Fields, where they formed a large mound, on which three windmills were erected. It was from these mills that the street obtained its name.—*Leigh Hunt.*

Window. A corruption of *windor.* (Welsh, *gwynt-dor.*) A door or lattice to let in the wind or air.

Wine. The French say of wine that makes you stupid, it is *vin d'âne;* if it makes you maudlin, it is *vin de cerf* (from the notion that deer weep); if quarrelsome, it is *vin de lion;* if talkative, it is *vin de pie;* if sick, it is *vin de porc;* if crafty, it is *vin de renard;* if rude, it is *vin de singe.* (*See below.*)

Win of Ape (Chaucer). "I trow that ye have drunken win of ape"—*i.e.,* wine to make you drunk; in French, *vin de singe.* There is a Talmud parable which says that Satan came one day to drink with Noah, and slew a lamb, a lion, a pig, and an ape, to teach Noah that man before wine is in him is a *lamb,* when he drinks moderately he is a *lion,* when like a sot he is a *swine,* but after that any further excess makes him an *ape* that chatters and jabbers without rhyme or reason. (*See above.*)

Wine-month (Saxon, *Win-monath*). The month of October, the time of vintage.

Win'frith. The same as St. Boniface, the apostle of Germany, an Anglo-Saxon, killed by a band of heathens in 755.

Wing. Wing of a house, wing of an army, wing of a battalion or squadron, &c., are the side-pieces which start from the main body, as the wings of birds.

Don't try to fly without wings. Attempt nothing you are not fit for. A French proverb.

Win'ifred (*St.*). Patron saint of virgins, because she was beheaded by prince Caradoc for refusing to marry him. She was Welsh by birth, and the legend says that her head falling on the ground originated the famous healing well of St Winifred in Flintshire. She is usually drawn like St. Denis, carrying her head in her hand. Holywell, in Wales, is St. Winifred's Well, celebrated for its "miraculous" virtues.

Winkin'. *He ran like winkin'*—*i.e.,* very fast. He did it in the *twinkling of an eye,* or, as the French say, *dans un clin d'œil;* Italian, *in un batter d'occhio,*

Winkle (*Nathaniel*). A cockney sportsman, and one of the Pickwick club. —*Dickens, "Pickwick Papers."*

Rip van Winkle. A Dutch colonist of

New York. He met with a strange man in a ravine of the Kaatskill Mountains. Rip helps him to carry a keg, and when they reach the destination Rip sees a number of odd creatures playing ninepins, but no one utters a word. Master Wintle seizes the first opportunity to take a sip at the keg, falls into a stupor, and sleeps for twenty years. On waking, his wife is dead and buried, his daughter is married, his native village has been remodelled, and America has become independent.—*Washington Irving.*

Wint-monath (*Wind-month*). The Anglo-Saxon name for November.

Winter, Summer. We say of an old man, "His life has extended to a hundred winters;" but of a blooming girl, "She has seen sixteen summers."

Winter's Tale (Shakespeare). The story is taken from the "Pleasant History of Dorastus and Fawnia," by Robert Greene. Dorastus is called by Shakespeare Florizel and Doricles, and Fawnia is Perdita. Leontes of the "Winter's Tale" is called Egistus in the novel, Polixenes is called Pandosto, and queen Hermi'onë is called Bellaria.

Wir'ral (*Cheshire*), where are "few that either God or man with good heart love."—"*Sir Gawayne and the Green Knight.*"

Wise (*The*).

ALBERT II., duke of Austria, called *The Lame and Wise.* (1289, 1330-1358.)

ALFONSO X. or IX. of Leon, and IV. of Castile, called *The Wise* and *The Astronomer.* (1203, 1252-1285.)

ABEN-ESRA, a Spanish rabbi, born at Toledo. (1119-1174.)

CHARLES V. of France, called *Le Sage.* (1337, regent 1358-1360, king 1364-1380.)

CHE-TSOU, founder of the fourteenth dynasty of China, called *Hou-pe-lae* (the model ruler), and his sovereignty *The Wise Government.* (1278-1295.)

COMTE DE LAS CASES, called *Le Sage.* (1766-1842.)

FREDERICK, elector of Saxony. (1463, 1544-1554.)

JOHN V. of Brittany, called *The Good and Wise.* (1389, 1399-1442.)

¶ *Wise as the women of Mungret.* At Mungret, near Limerick, was a famous monastery, and one day a deputation was sent to it from Cashel to try the skill of the Mungret scholars. The heads of the monastery had no desire to be put to this proof, so they habited several of their scholars as women, and sent them forth to waylay the deputation. The Cashel professors met one and another of these "women," and asked the way, or distance, or hour of the day, to all which questions they received replies in Greek. Thunderstruck with this strange occurrence, they resolved to return, saying, "What must the scholars be if even the townswomen talk in Greek!"

¶ *Nathan the Wise.* A drama by Lessing, based on a story in the "Decameron." (*Day* x., *Novel* 3.)

Wise Men of the East. The three Magi who followed the guiding star to Bethlehem. They are the patron saints of travellers. (*See* SEVEN SAGES.)

Wisest Man of Greece. So the Delphic oracle pronounced Soc'ratës to be, and Socrates modestly made answer, "'Tis because I alone of all the Greeks know that I know nothing."

Wiseacre. A corruption of the German *weissager* (a wise sayer or prophet). This, like the Greek *sophism,* has quite lost its original meaning, and is applied to dunces, wise only "in their own conceit."

Wishart (*George*). One of the early reformers of Scotland, condemned to the stake by Cardinal Beaton. While the fire was blazing about him he said: "He who from yon high place beholdeth me with such pride, shall be brought low, even to the ground, before the trees which supplied these faggots have shed their leaves." It was March when Wishart uttered these words, and the cardinal died in June. (*See* SUMMONS.)

Wishing-cap. Fortuna'tus had an inexhaustible purse and a wishing-cap, but these gifts proved the ruin of himself and his sons. The object of the tale is to show the vanity of human prosperity.

Wishing-rod of the Nibelungs was of pure gold. Whoever had it could keep the whole world in subjection. It belonged to Siegfried, but when the "Nibelung hoard" was removed to Worms this rod went also.

> And there-among was lying the wishing-rod of gold,
> Wh'ich whoso could discover might in subjection hold
> All this wide world as master, with all that dwell therein. *Lettsom's "Nibelungen-Lied,"* st. 1166.

Wit. *To wit,* that is to say. A trans-

lation of the French *savoir*. Wit is the Anglo-Saxon *witan* (to know). I divide my property into four parts, *to wit*, or *savoir*, or *namely*, or *that is to say*.....

Witch. By drawing the blood of a witch you deprive her of her power of sorcery. Glanvil says that when Jane Brooks, the demon of Tedworth, bewitched a boy, his father scratched her face and drew blood, whereupon the boy instantly exclaimed that he was well again.

> Blood will I draw on thee; thou art a witch.
> *Shakespeare*, "1 *Henry VI.*," i 6.

Hammer for Witches (Malleus Maleficarum). A treatise drawn up by Heinrich Institor and Jacob Sprenger, systematising the whole doctrine of witchcraft, laying down a regular form of trial, and a course of examination. Innocent VIII. issued the celebrated bull *Summis Desiderantes* in 1484, directing inquisitors and others to put to death all practisers of witchcraft and other diabolical arts.

*** Dr. Sprenger computes that as many as nine millions of persons have suffered death for witchcraft since the bull of Innocent.—"*Life of Mohammed.*"

Witch of Endor. A divining woman consulted by Saul when Samuel was dead. She called up the ghost of the prophet, and Saul was told that his death was at hand (1 Sam. xxviii. 7-20).

Witch-Hazel. A shrub supposed to be efficacious in discovering witches. A forked twig of the hazel was made into a divining rod for the purpose.

Witchcraft. The epidemic demonopathy which raged in the fifteenth, sixteenth, and seventeenth centuries.

Witches' Sabbath. The muster at night-time of witches and demons to concoct mischief. The witch first anointed her feet and shoulders with the fat of a murdered babe, then mounting a broomstick, distaff, or rake, made her exit by the chimney, and rode through the air to the place of rendezvous. The assembled witches feasted together and concluded with a dance, in which they all turned their backs to each other.

Witchfinder. Matthew Hopkins, who, in the middle of the seventeenth century, travelled through the eastern counties to find out witches. At last Hopkins himself was tested by his own rule. Being cast into a river, he floated, was declared to be a wizard, and was put to death. (See above, *Hammer for Witches.*)

Wit'ham. *You were born, I suppose, at Little Witham.* A reproof to a noodle. The pun, of course, is on little wit. Witham is in Lincolnshire.

> I will be sworn she was not born at Wittham, for Gaffer Gibbs....says she could not turn up a single lesson like a Christian.—*Sir Walter Scott*, "*Heart of Mid-Lothian*," ch. xxxii.

Withe (1 syl.). When Delilah asked Samson what would effectually bind him, he told her "green withes," but when she called in the Philistines he snapped his bonds like tow.

> It seems impossible that Samson can be held by such green withes [i.e. *that a great measure can be carried by such petty shifts*].—*The Times.*

Wititterly (*Mr.*), of Cadogan Place, Sloane Street. His Christian name was Henry. He went about all day in a tremor of delight at having shaken hands with a lord, and was in the seventh heaven because a real lord had promised to be his guest.

Mrs. Wititterly (Julia), wife of the above. A lady of sweetest insipidity, "whose soul was too large for her body." She reclined on a sofa half the day and studied attitudes of graceful languor. Kate Nickleby was her companion, and was expected always to be well and in good spirits; why else was she paid a salary? Mrs. Wititterly had her husband's weakness for "lords." Coarseness in a lord became in her eyes mere humour; vulgarity got softened down into eccentricity; and insolence to "aristocratic ease." Her page "Bill" she called Alphonse.—*Dickens*, "*Nicholas Nickleby*"

Witney (*Oxfordshire*) is the Saxon *Witen-ey*, the island of Wise-men—*i.e.*, of the Witenagemot or national parliament.

Wit'tington or *Whittington.* Thrice lord mayor of London—in 1397, 1406, 1419. He amassed a fortune of £350,000. (*See* CAT.) Generally spelt WHITTINGTON

> Beneath this stone lies Wittington,
> Sir Richard rightly named,
> Who three times Lord Mayor served in London,
> In which he ne'er was blamed.
> He rose from indigence to wealth
> By industry and that,
> For lo! he scorned to gain by stealth
> What he got by a cat.
> *Epitaph* (destroyed by the Fire of London).

Wittoba, in Bombay mythology, is Crishna or Vishnu incarnate.

Wives of literary men. The following

were unhappy in their "help-meets:"—Addison, lord Byron, Dickens, Dryden, Albert Durer, Haydn, Hooker, B. Jonson, W. Lilly (second wife), Milton, Molière, More, Scaliger, Schlegel (both wives), Shakespeare, Snelley (first wife), Socrates, Wycherley (first wife), &c.

Wo. Stop (addressed to horses). "Ho!" or "Hoa!" was formerly an exclamation commanding the knights at tournaments to cease from all further action.

> Scollers, as they read much of love, so when they once fall in love, there is no ho with them till they have their love.—"*Cobler of Canterburie*" (1608).

Woden. Another form of Odin (*q.v.*). The word is incorporated in Wodensbury (Kent), Wedensbury (Suffolk), Wansdyke (Wiltshire), Wednesday, &c.

Woful. *Knight of the Woful Countenance.* The title given by Sancho Panza to Don Quixote (bk. iii., ch. 5). After his challenge of the two royal lions (pt. II., bk. i., ch. 17) the adventurer called himself *Knight of the Lions.*

Wokey. *Wicked as the Witch of Wokey.* Wokey-hole is a noted cavern in Somersetshire, which has given birth to as many weird stories as the Sybils' Cave in Italy. The Witch of Wokey was metamorphosed into stone by a "lerned wight" from Gaston, but left her curse behind, so that the fair damsels of Wokey rarely find "a gallant."—*Percy, "Reliques,"* iii. 14.

Wolf.

Fenris. The wolf that scatters venom through air and water, and will swallow Odin when time shall be more.

Sköll. The wolf that follows the sun and moon, and will swallow them ultimately. —*Scandinavian mythology.*

Wolves. It is not true that wolves were extirpated from the island in the reign of Edgar. The tradition is based upon the words of William of Malmesbury (bk. ii., ch. 8), who says that the tribute paid by the king of Wales, consisting of 300 wolves, ceased after the third year, because "nullum se ulterius posse inveni're professus" (because he could find no more—*i.e.*, in Wales); but in the tenth year of William I., we find that Robert de Umfranville, knight, held his lordship of Riddlesdale in Northumberland by service of defending that part of the kingdom from "wolves.' In the forty-third year of Edward III., Thomas Engarne held lands in Pitchley, Northamptonshire, by service of finding dogs at his own cost for the destruction of "wolves" and foxes. Even in the eleventh year of Henry VI., Sir Robert Plumpton held one bovate of land in the county of Notts by service of "frighting the wolves" in Shirewood Forest.

She-wolf of France. Isabella *le Bel*, wife of Edward II. According to a tradition she murdered the king by burning his bowels with a hot iron, or by tearing them from his body with her own hands.

> She-wolf of France, with unrelenting fangs,
> That tear'st the bowels of thy mangled mate.
> *Gray, "The Bard."*

The Wolf. So Dryden calls the Presbytery in his "Hind and Panther."

> Unkennelled range in thy Polonian plains,
> A fiercer foe the insatiate Wolf remains.
> Pt. i.

He has seen a wolf. Said of a person who has lost his voice. Our forefathers used to say that if a man saw a wolf before the wolf saw him he became dumb, at least for a time.

> Vox quoque Mœrim
> Jam fugit ipsa; lupi Mœrim vide're prio'res.
> *Virgil*, Ecl. ix.

"Our young companion has seen a wolf," said lady Hameline, "and has lost his tongue in consequence." —*Scott, "Quentin Durward,"* ch. xviii.

To see a wolf is also a good sign, inasmuch as the wolf was dedicated to Odin, the giver of victory.

He put his head into the wolf's mouth. He exposed himself to needless danger. The allusion is to the fable of the crane that put its head into a wolf's mouth in order to extract a bone. The fable is sometimes related of a fox instead of a wolf. (*French.*)

To cry "Wolf!" To give a false alarm. The allusion is to the well-known fable of the shepherd lad who used to cry "Wolf!" merely to make fun of the neighbours, but when at last the wolf came no one would believe him.

In Chinese history it is said that Yëu-wâng, of the third Imperial dynasty, was attached to a courtesan named Pao-tse, whom he tried by various expedients to make laugh. At length he hit upon the following: He caused the tocsins to be rung as if some invaders were at the gates. Pao-tse laughed immoderately to see the people pouring into the city in alarm. The emperor, seeing the success of his trick, repeated it over and over again but at last an enemy really did come

and when the alarm was given no one paid attention to it, and the emperor was slain (B.C. 770). (*See* AMYCLÆAN SILENCE.)

To keep the wolf from the door. To keep out hunger. We say of a ravenous person "He has a wolf in his stomach," an expression common to the French and Germans. Thus *manger comme un loup* is to eat voraciously, and *wolfsnagen* is the German for a keen appetite.

Dark as a wolf's mouth. Pitch dark. Is *mouth* in this phrase a corruption of *month?* Wolf's-month is January.

Le loup mourra dans sa peau. As a man lives so will he die.

Avoir vu le loup. To have seen the world.

Wolf *in music.* Applied to a bad fifth, or to the interval from the false octave, obtained by the fifths, to the true one. The concords in such instruments as the organ and pianoforte cannot be made perfect, because the interval of a tone is not uniformly the same. For instance, the interval between the fourth and fifth of the major scale contains nine *commas* or parts, but that between the fifth and sixth only eight. Tuners generally distribute the defects, but some musicians prefer to throw the onus on some particular keys. A squeak made in reed instruments by unskilful players is termed a *Goose.*

Wolf, *duke of Gascony.* One of Charlemagne's knights, and the most treacherous of all, except Ganelon. He sold his guest and his family. He wore browned steel armour, damasked with silver; but his favourite weapon was the gallows. He was never in a rage, but cruel in cold blood.

It was Wolf, duke of Gascony, who was the originator of the plan of tying wetted ropes round the temples of his prisoners, to make their eyeballs start from their sockets. It was he who had them sewed up in freshly-stripped bulls' hides, and exposed to the sun till the hides in shrinking broke their bones. —"*Croquemitaine,*" iii.

Wolf's-bane. The Germans call all poisonous herbs "banes," and the Greeks, mistaking the word for "beans," translated it by *ku'amoi,* as they did "henbane" (*huos ku'amos*). Wolf's-bane is an aconite with a pale yellow flower, called therefore the *white*-bane to distinguish it from the *blue* aconite. White-bean would be in Greek *leukos kuamos,* which was corrupted into *lukos kuamos* (wolf-bean); but botanists, seeing the absurdity of calling aconite a "bean," restored the original German word "bane," but retained the corrupt word *lukos* (wolf), and hence the ridiculous term "wolf's bane." —*H. Fox Talbot.*

*** This cannot be correct: (1) *bane* is not German; (2) *Huos Kuamos* would be hog-bean, not hen-bane; (3) How could Greeks mistranslate German? The truth is, Wolf's-bane is so called, because meat saturated with its juice was supposed to be a wolf-poison.

Wolf's Head. A general enemy; some one or thing obnoxious to all.

Any one who dares to connect himself with a publication which sins in [personalities], finds himself a *caput lupi'num,* against whom every man of every class and party are (?) willing to raise their cudgel. —*The Times,* January 12, 1870.

Wolf Men. Giraldus Cambrensis tells us (*Opera,* vol. v. p. 119) that Irishmen can be "changed into wolves." Nennius asserts that the "descendants of wolves are still in Ossory," and they retransform themselves into wolves when they bite.—*Wonders of Eri,* xiv.

*** These Ossory men-wolves are of the race of Laighne Fxlaidh.

Wolf-month or *Wolf-monath.* The Saxon name for January, because "people are wont always in that month to be in more danger of being devoured by wolves than in any other."—*Verstegan.*

Woman. The Rabbins assert that man was originally formed with a tail, but that Deity cut off this appendage and made woman thereof. T. Moore says—

Every husband remembers th' original plan,
And knowing his wife is no more than his tail;
Why, he—leaves her behind him as much as he can.

The Silent Woman. A public-house sign, being a woman without a head. The original of this sign was a woman decapitated, and called the *Good Woman.*

Wonder. *A nine-days' wonder.* Something that causes a sensational astonishment for a few days, and is then placed in the limbo of "things forgot." Three days' amazement, three days' discussion of details, and three days of subsidence. (*See* NINE; *and* SEVEN, p. 817.)

¶ *The eighth wonder.* The palace of the Escurial in Toledo, built by Felipe II. to commemorate his victory over the French at St. Quentin. It was dedicated to San Lorenzo, and Juan Baptista de Toledo, the architect, took a gridiron for his model—the bars being represented by rows or files of buildings, and the handle by a church. It has 1,860 rooms, 6,200 windows and doors,

80 staircases, 73 fountains, 48 wine-cellars, 51 bells, and 8 organs. Its circumference is 4,800 feet (nearly a mile). Escurial is *scoria ferri*, iron dross, because its site is that of old iron works. (*See* TUILERIES.)

An eighth wonder. A work of extraordinary mechanical ingenuity, such as the Great Wall of China, the Dome of Chosroes in Madain, St. Peter's of Rome, the Menai Suspension Bridge, the Thames Tunnel, the bridge over the Niagara, Eddystone Lighthouse, the Suez Canal, the Railroad over Mount Cenis, the Atlantic Cable, &c.

¶ *The Three Wonders of Babylon.*

The Palace, eight miles in circumference.

The Hanging Gardens.

The Tower of Babel, said by some Jewish writers to be twelve miles in height! Jerome quotes contemporary authority for its being four miles high. Strabo states its height to have been 660 feet.

Wonder-worker. St. Gregory, of Neo-Cæsare'a, in Pontus; so called because he "recalled devils at his will, stayed a river, killed a Jew by the mere effort of his will, changed a lake into solid earth, and did many other wonderful things." (*See* THAUMATURGUS.)

Woo or *Woo'e.* Stop, addressed to a horse. The Latin word *ohë* has the same meaning. Thus Horace (Sat. I., v. 12): "Ohë, jam satis est."

Woo'ish, when addressed to horses, means "Bear to the left." In the West of England they say *Woag—i.e.*, wag off (Saxon, *wok*, a bend or turn). Woo'ish is "Move off a little."

Woo-tee Dynasty. The eighth Imperial dynasty of China, established in the south Liou-yu. A cobbler, having assassinated the two preceding monarchs, usurped the crown, and took the name of Woo-tee (*king Woo*), a name assumed by many of his followers.

Wood. *Knight of the Wood* or *Knight of the Mirrors.* So called because his coat was overspread with numerous small mirrors. It was Sampson Carrasco, a bachelor of letters, who adopted the disguise of a knight under the hope of overthrowing Don Quixote, when he would have imposed upon him the penalty of returning to his home for two years; but it so happened that Don Quixote was the victor, and Carrasco's scheme was abortive. As *Knight of the White Moon* Carrasco again challenged the Man'chegan lunatic, and overthrew him; whereupon the vanquished knight was obliged to return home, and quit the profession of knight-errantry for twelve months. Before the term expired he died.—*Cervantes, "Don Quixote,"* pt. II., bk. i. 11, &c.; bk. iv. 12.

Wood's Halfpence. A penny coined by William Wood, to whom George I. granted letters patent for the purpose. (*See* DRAPIER'S LETTERS.)

Sir Walter's [Scott] real belief in Scotch one-pound notes may be advantageously contrasted with Swift's forced frenzy about Wood's halfpence, more especially as Swift really did understand the defects of Wood's scheme, and Sir Walter was absolutely ignorant of the currency controversy in which he engaged.—*The Times.*

Wooden Horse—

At Troy. Virgil tells us that Ulysses had a monster wooden horse made after the death of Hector, and gave out that it was an offering to the gods to secure a prosperous voyage back to Greece. The Trojans dragged the horse within their city, but it was full of Grecian soldiers, who at night stole out of their place of concealment, slew the Trojan guards, opened the city gates, and set fire to Troy. It was made by Epeios.

Cambuscan's. The "Arabian Nights" tells us of Cambuscan's horse of brass, which had a pin in the neck, and on turning this pin the horse rose into the air, and transported the rider to the place he wanted to go to. (*See* CLAVILENO.)

Wooden Spoon. The last of the honour men, *i.e.* of the Junior Optimës, in the Cambridge University. Sometimes two or more "last" men are bracketed together, in which case the group is termed the spoon bracket. It is said that these men are so called because in days of yore they were presented with a wooden spoon, while the other honour men had a silver or golden one, a spoon being the usual *prix de mérite* instead of a medal. (*See* WOODEN WEDGE.)

Wooden Sword. *To wear the wooden sword.* To overstand the market, or keep back sales by asking too high a price. Fools used to wear wooden swords or "daggers of lath."

Wooden Wall. When the Greeks sent to Delphi to ask how they were to defend themselves against Xerxes, who had invaded their country, the evasive answer given was to this effect—

> Pallas hath urged, and Zeus, the sire of all,
> Hath safety promised in a wooden wall;
> Seed-time and harvest, weeping sires shall tell
> How thousands fought at Salamis and fell.

Wooden Walls of Old England. The ships of war. We must now say, "The Iron Walls of Old England."

Wooden Wedge. Last in the classical tripos. When in 1824 the classical tripos was instituted at Cambridge, it was debated by what name to call the last on the list. It so happened that the last on the list was Wedgewood, and the name was accepted and moulded into Wooden-wedge. (*See* WOODEN SPOON.)

Woodfall, brother of the Woodfall of Junius, and editor of the *Morning Chronicle*, would attend a debate, and, without notes, report it accurately next morning. He was called *Memory Woodfall.* (1745-1803.) So could W. Radcliffe.

Woodwar'dian Professor. The professor of geology in the University of Cambridge. This professorship was founded in 1727 by Dr. Woodward.

Wool-gathering. *Your wits are gone wool-gathering.* As children sent to gather wool from hedges are absent for a trivial purpose; so persons in a "brown study" are absent-minded to no good purpose.

Wool. *Dyed in the wool.* A hearty good fellow, like cloth which is wool-dyed [not piece-dyed], is true throughout "and will wash."—*Americanism.*

Woollen.

> "Odious! in woollen! 'twould a saint provoke!"
> (Were the last words that poor Narcissa spoke).
> "No! let a charming chintz and Brussels lace
> Wrap my cold limbs, and shade my lifeless face.
> One would not sure be frightful when one's dead.
> And—Betty—give the cheeks a little red."
> *Pope, "Moral Essays," Ep. 1.*

This was the ruling passion strong in death. At the time this was written it was compulsory to bury in woollen. Narcissa did not dread death half so much as being obliged to wear flannel instead of her fine mantles. Narcissa was Mrs. Oldfield, the actress, who died 1731.

Woollen Goods. (*See* LINEN GOODS.)

Woolsack. *To sit on the woolsack.* To be Lord Chancellor of England, whose seat in the House of Lords is called the woolsack. It is a large square bag of wool, without back or arms, and covered with red cloth. In the reign of queen Elizabeth an Act of Parliament was passed to prevent the exportation of wool; and that this source of our national wealth might be kept constantly in mind, woolsacks were placed in the House of Peers, whereon the judges sat. Hence the Lord Chancellor, who presides in the House of Lords, is said to "sit on the woolsack," or to be "appointed to the woolsack."

Worcester (*Woost'-er*). A contraction of *Wicii-ware-ceaster* (the camp-town of the Wicii people). *Ware* means people, and *Wicii* was a tribe name.

Worcester. Cartulary of the church, by Heming, published by Hearne in two volumes 8vo, in 1723. This was compiled in the reign of the Conqueror.

Worcester College (*Oxford*), founded by Sir Thomas Coke, of Bentley, Worcestershire, in 1714.

Words. *Many words will not fill a bushel.* Mere promises will not help the needy. If we say to a beggar, "Be thou filled," is he filled?

Good words butter no parsnips, is a proverb of the same scope. In Scotland an excellent dish is made of parsnips and potatoes beaten up with butter.

Worldly-Wiseman (*Mr.*). One who tries to persuade Christian that it is very bad policy to continue his journey.—*Bunyan, "Pilgrim's Progress."*

Worm. *To have a worm in one's tongue.* To be cantankerous; to snarl and bite like a mad dog.

> There is one easy artifice
> That seldom has been known to miss—
> To snarl at all things right or wrong,
> Like a mad dog that has a worm in's tongue.
> *Samuel Butler, "Upon Modern Critics."*

Worms, in Germany, according to tradition, is so called from the Lindwurm or dragon slain by Siegfried under the linden tree.

> Yet more I know of Siegfried that well your ear may hold.
> Beneath the linden tree he slew the dragon bold;
> Then in its blood he bathed him, which turned to horn his skin,
> So now no weapon harms him, as oft hath proved been.
> *"Nibelungen," st. 104.*

Worse than a Crime, it was a Blunder. Said by Talleyrand of the murder of the duc d'Enghien by Napoleon I.

Wor'ship means state or condition of worth, hence the term "his worship," meaning his *worthyship*. "Thou shalt have *worship* in the presence of them that sit at meat with thee" (Luke xiv. 10) means "Thou shalt have *worth-ship* (value or appreciation)." In the marriage service the man says to the woman, "With my body I thee worship, and with all my worldly goods I thee endow"—that is, I confer on you my rank and dignities, and endow you with my wealth; the worthship attached to my person I share with you, and the wealth which is mine is thine also.

Never worship the gods unshod. So taught Pythagoras, and he meant in a careless and slovenly manner. (*See* Iamblichus, "Protreptics, Symbol III."

Worsted. Yarn or thread made of wool; so called from Worsted in Norfolk, now a village, but once a large market-town with at least as many thousand inhabitants as it now contains hundreds.—*Camden.*

Worthies. *(The Nine.)* *See* p. 618.

¶ *The Nine Worthies of London.*

(1) *Sir William Walworth*, fishmonger, who stabbed Wat Tyler, the rebel. Sir William was twice lord mayor. (1374, 1380.)

(2) *Sir Henry Pritchard*, who (in 1356) feasted Edward III., with 5000 followers; Edward, the Black Prince; John, king of Austria; the king of Cyprus; and David, king of Scotland.

(3) *Sir William Sevenoke*, who fought with the Dauphin of France, built twenty almshouses and a free school. (1418.)

(4) *Sir Thomas White*, merchant tailor, son of a poor clothier. In 1553 he kept the citizens loyal to queen Mary, during Wyatt's rebellion. Sir John White founded St. John's College, Oxford, on the spot where "two elms grew from one root."

(5) *Sir John Bonham*, entrusted with a valuable cargo for the Danish market, and made commander of the army raised to stop the progress of the great Solyman.

(6) *Christopher Croker.* Famous at the siege of Bordeaux, and companion of the Black Prince when he helped don Pedro to the throne of Castile.

(7) *Sir John Hawkwood.* One of the Black Prince's knights, and immortalised in Italian history as "Giovanni Acuti Cavaliero."

(8) *Sir Hugh Caverley.* Famous for ridding Poland of a monstrous bear.

(9) *Sir Henry Maleverer*, generally called "Henry of Cornhill," who lived in the reign of Henry IV. He was a crusader, and became the guardian of "Jacob's Well."

The chronicle of these worthies is told in a mixture of prose and verse by Richard Johnson, author of "The Seven Champions of Christendom" (1592).

*** Among these nine worthies we miss the names of Whittington, Gresham, and Sir John Lawrence (lord mayor in 1664), second to none.

Wound. *Bind the wound, and grease the weapon.* This is a Rosicrucian maxim. These early physicians applied salve to the weapon, instead of to the wound, under the notion of a magical reflex action. Sir Kenelm Digby quotes several anecdotes to prove this sympathetic action.

Wra'ith. The spectral appearance of a person shortly about to die. It appears to persons at a distance, and forewarns them of the event.—*Highland superstition.*

Wrang'ler, in Cambridge phrase, is one who has obtained a place in the highest mathematical tripos. The first man of this class is termed the *senior* wrangler, the rest are arranged according to respective merit, and are called *second, third, fourth*, &c., wrangler, as it may be. In the middle ages, when letters were first elevated to respectability in modern Europe, college exercises were called *disputations*, and those who performed them *disputants*, because the main part consisted in pitting two men together, one to argue *pro* and the other *con*. In the law and theological "schools" this is still done for the bachelor's and doctor's degrees. The exercise of an opponent is called an *opponency*. Wrangling is a word-battle carried on by *twisting* words and trying to obfuscate an opponent—a most excellent term for the disputations of schoolmen. The opponency begins with a *thesis* or essay, which means "throwing down the gauntlet," from the Greek *tithe'mi* (setting together by the ears).

Wrax'en. Overstretched, strained, rank. *They go to school all the week, and get wraxen. The weeds are quite wraxen. The child fell and wraxed his ankle.* (Danish, *vrante*, peevish, cross; Saxon, *wræcan*, allied to *wreck* and *break*.)

Wrayburn *(Eugene).* A gentleman who pays attention to Lizzie Hexam.—*Charles Dickens, "Our Mutual Friend."*

Wright of Norwich. *Do you know Dr. Wright of Norwich?* A reproof given to a person who stops the decanter at dinner. Dr. Wright, of Norwich, was a great diner-out and excellent talker. When a person stops the bottle and is asked this question, it is as much as to say, Dr. Wright had the privilege of doing so because he entertained the table with his conversation, but you are no Dr. Wright except in stopping the circulation of the wine.

A similar reproof is given in the Universities in this way: The bottle-stopper is asked if he knows A or B (*any name*), and after several queries as to who A or B is, the questioner says "He was hanged," and being asked what for, replies "For stopping the bottle."

Wrong. *The king* or *queen can do no wrong.*

It seems incredible that we should have to remind lord Redesdale that the sovereign "can do no wrong," simply because the sovereign can do nothing except by and with the advice and consent of the ministers of the crown.—*The Times.*

Wronghead (*Sir Francis*), of Bumper Hall. A country squire who became member of Parliament for the borough of Guzzledown, under the hope of mending his fortune, "which was a little out of elbows," by obtaining a post under Government. He came to London with an extravagant wife and silly daughter, who ran him into frightful expenses, and would both have been ruined if a relative named Manly had not befriended them.—*Vanbrugh and Cibber, "The Provoked Husband."*

Wul-wulleh. The death-song of the Turkish women.

Wulstan (*St.*). A Saxon bishop of Worcester, who received his see from Edward the Confessor. Being accused of certain offences, and ordered to resign his see, he planted his crozier in the shrine of the Confessor, declaring if any of his accusers could draw it out he would submit to resign; as no one could do so but St. Wulstan himself, his innocence was universally admitted. This sort of "miracle" is one of the most common of legendary wonders.

Wunderberg or *Underbeg*, on the great moor near Salzberg, the chief haunt of the Wild-women. It is said to be quite hollow, and contains churches, gardens, and cities. Here is Charles V. with crown and sceptre, lords and knights. His grey beard has twice encompassed the table at which he sits, and when it has grown long enough to go a third time round it Antichrist will appear.—*German superstition.* (*See* BARBAROSSA.)

Wursum. Full of pus or matter. A corruption of the Saxon *wurmsig*, full of pus, suppurated.

Wyn-monath (*Wine-month*). The Anglo-Saxon name for October, the month for treading the wine-vats. In Domesday Book the vineyards are perpetually mentioned.

Wynd. *Every man for his own hand, as Henry Wynd fought.* Every man for himself; every man seeks his own advantage. When the feud between Clan Chattan and Clan Kay was decided by deadly combat on the North Inch of Perth, one of the men of Clan Chattan deserted, and Henry Wynd, a bandy-legged smith, volunteered for half-a-crown to supply his place. After killing one man he relaxed in his efforts, and on being asked why, replied, "I have done enough for half-a-crown." He was promised wages according to his deserts, and fought bravely. After the battle he was asked what he fought for, and gave for answer that he fought "for his own hand;" whence the proverb.—*Sir Walter Scott, "Tales of a Grandfather,"* xvii.

Wyo'ming (3 syl.). In 1778 a force of British provincials and Indians, led by Colonel Butler, drove the settlers out of the valley, and queen Esther tomahawked fourteen of the fugitives with her own hand, in revenge of her son's death. Campbell has founded his "Gertrude of Wyoming" on this disaster, but erroneously makes Brandt leader of the expedition, and calls the place Wy'oming.

X

X on beer-casks indicates beer which had to pay ten shillings duty, and hence it came to mean beer of a given quality. Two or three crosses are mere trade-marks, intended to convey the notion of twice or thrice as strong as that which pays ten shillings duty.

Xamabu'gis. Bonzes of Japan, who serve as guides to the pilgrims across the deserts.

Xan'adu. A city mentioned in the "Kubla Khan" of Coleridge. This poem is borrowed from Purchas's "Pilgrimage," where the city is called Xaindu.

Xan'gi. The supreme governor of heaven and earth.—*Chinese mythology.*

Xan'thos (*reddish yellow*). Achilles' wonderful horse. Being chid by his master for leaving Patroclos on the field of battle, the horse turned his head reproachfully, and told Achilles that he also would soon be numbered with the dead, not from any fault of his horse, but by the decree of inexorable destiny.—"*Iliad*," xix. (*Compare* Numbers xxii. 28-30.)

*** Xanthos and Balios (swift as the wind) were the offspring of Podargë the harpy and Zephuros.

Xanthos, the river of Troas. Elian and Pliny say that Homer called the Scamander "Xanthos" or the "Gold-red River," because it coloured with such a tinge the fleeces of sheep washed in its waters. Others maintain that it was so called because a hero named Xanthos defeated a body of Trojans on its banks, and pushed half of them into the stream, as in the battle of Blenheim the duke of Marlborough drove the French into the Danube.

Xanthus. A large shell like those ascribed to the Tritons. The volutes generally run from right to left; and if the Indians find a shell with the volutes running in the contrary direction, they persist that one of their gods has got into the shell for concealment.

Xantip'pe or *Xanthip'pe* (3 syl.). Wife of the philosopher Socrates. Her bad temper has rendered her name proverbial for a conjugal scold. (*See* p. 288.)

> Be she as foul as was Florentius' love,
> As old as Sybil, and as curst and shrewd
> As Socrates' Xantippe, or a worse,
> She moves me not.
> *Shakespeare*, "*Taming of the Shrew*," i. 2.

Xenoc'ratës. A disciple of Plato, noted for his continence and contempt of wealth. (B.C. 396-314.)

> Warmed by such youthful beauty, the severe
> Xenocratës would not have more been chaste.
> "*Orlando Furioso*," xi. 8.

Xerx'es (2 syl.). A Greek way of writing the Persian Ksathra or Kshatra, a royal title assumed by Isfundear, son of Gushtasp, *darawesh.* (*See* DARIUS.)

When Xerxes invaded Greece he constructed a pontoon bridge across the Dardanelles, which being swept away by the force of the waves, so enraged the Persian despot that he "inflicted three hundred lashes on the rebellious sea, and cast chains of iron across it." This story is probably a Greek myth, founded on the peculiar construction of Xerxes' second bridge, which consisted of three hundred boats, lashed by iron chains to two ships serving as supporters. As for the scourging, without doubt it was given to the engineers and not to the waves.

Xime'na. The Cid's bride.

Xin. The good genii of China.

Xit. Royal dwarf to Edward VI.

Xit'ragup'ten. The secretary of the infernal gods, whose office it is to register every action of man from birth to death. When any one dies this recording angel opens the register to ascertain the balance of merits and demerits, and the deceased is awarded his place in "after-life" accordingly.—*Indian mythology.*

Xoar'cam. The first of the five paradises of the Indians. It is the abode of thirty-three millions of the gods and forty-eight millions of penitents. The president of this celestial abode is Devandiren.

Xu'ry. A Moresco boy, servant to Robinson Crusoe.—*De Foe*, "*Robinson Crusoe.*"

Y

Y. A letter resembling "y" was the Anglo-Saxon character for th (soft); hence the expression ye, yt, ys, &c., for *the, that, this.*

Y. *See* SAMIAN (*letter*).

Ya'coub ebn La'ïth, surnamed *al Soffar* (the brazier), because his father followed that trade in Seistan, was cap-

tain of a bandit troop, raised himself to the sovereignty of Persia, and was the first independent monarch of that country of the Mahometan faith. (873-875.)

Yacu-mama (*mother of waters*). A fabulous sea-snake, fifty paces long and twelve yards in girth, said to lurk in the lagunes of South America, and in the river Amazon. This monster draws into its mouth whatever passes within a hundred yards of it, and for this reason an Indian will never venture to enter an unknown lagune till he has blown his horn, which the yacu-mama never fails to answer if it is within hearing. By this means the danger apprehended is avoided.—*Dr. Hartwig.*

Ya'hoo. A savage; a very ill-mannered person. In "Gulliver's Travels," the Yahoos are described as brutes with human forms and vicious propensities. They are subject to the Houyhnhnms, or horses with human reason.

Ya'ma. Judge of departed souls, the Minos of the Hindus. He is represented as of a green colour, and sits on a buffalo.

Yamuna. A sacred river of the Hindus, supposed by them to have the efficacy of removing sin.

Yankee. A corruption of "English." The word got into general use thus: In 1713 one Jonathan Hastings, a farmer at Cambridge in New York, used the word as a puffing epithet, meaning genuine, American-made, what cannot be surpassed, &c., as a "Yankee horse," "Yankee cider," and so on. The students of the college, catching up the term, called Hastings "Yankee Jonathan." It soon spread, and became the jocose pet name of the New Englander. Since then the term has been extended to any American of the Northern States. (Indian corruption of Anglais or English, thus: *Yengees, Yenghis, Yanghis, Yankees.*)

Yankee Doodle is Nankee Doodle (Oliver Cromwell), who went to Oxford "with a single feather fastened in a macaroni knot," whence the rhyme—

Nankee Doodle came to town upon his little pony,
Stuck a feather in his hat, and called it macaroni.

The brigade under lord Percy marched out of Boston playing this air "by way of contempt," but were told they should dance to it soon in another spirit. It is said that the Persians call the Americans *Yanki doon'iah.*

Yar'mouth Bloater. A red herring, for which Yarmouth is very famous. —"*Lex Balatronicum.*" (*See* CAPON.)

Yawn. Greek *chaino*, German *gähnen*, Saxon *gynian* (pron. *wyan*), our *yawn.*

Yea, Yes. *Yea* and *nay* are in answer to questions framed in the affirmative, as—"Art thou a prophet?" Yea or nay. *Yes* and *no* to questions framed in the negative, as—"Art thou not a prophet?" Yes or no.—*George P. Marsh, "Lectures on the English Language."* (*See* his note on the celebrated passage of Sir Thomas More, who rebukes Tyndale for using *no* instead of *nay*, p. 422.)

Year. *Annus Magnus.* The Chaldaic astronomers observed that the fixed stars shift their places at about the rate of a degree in seventy-two years, according to which calculation they will perform one revolution in 25,920 years, at the end of which time they will return to their "as you were." This revolution of the fixed stars is the "Annus Magnus." The Egyptians made it 30,000 years, and the Arabians 49,000. (*See* Abulhasan's "Meadows of Gold.")

¶ *For a year and a day.* In law many acts are determined by this period of time: *e.g.*, if a person wounded does not die within a year and a day, the offender is not guilty of murder; if an owner does not claim an estray within the same length of time, it belongs to the lord of the manor; a year and a day is given to prosecute appeals, &c.

Yellow and Gold. Saxon *geolo* (yellow), Italian *giallo*, Old German *gelo*, or *gel*, Danish *guul*, Icelandic *gull*, our *gold* (yellow metal).

Yellow indicates jealousy, inconstancy, and adultery. In France the doors of traitors used to be daubed with yellow. In some countries the law ordains that Jews be clothed in yellow, because they betrayed our Lord. Judas in mediæval pictures is arrayed in yellow. In Spain the vestments of the executioner are either red or yellow—the former to indicate blood-shedding, and the latter treason.

Yellow in blazonry is gold, the symbol of love, constancy, and wisdom.

Yellow in Christian symbolism, also gold, is emblematical of faith. St. Peter is represented in a robe of a golden yellow colour. In China yellow is also the symbol of faith.

Yellow Book of France. A report drawn up by government every year since 1861, designed to furnish historians with reliable information of the state, external and internal, of the French nation. It is called Yellow from the colour of its cover.

Yellow Caps. A notable insurrection in China, in the reign of Hân-ling-tee (168-189), headed by Tchang-keo, and so called from the caps worn by the rebels, which were all of the imperial colour.

Yellow Dwarf. A certain queen had a daughter named ALL-FAIR, of incomparable beauty. One day the queen went to consult the Desert-Fairy, but being weary lay down to rest, and fell asleep. On waking she saw two lions approaching, and was greatly terrified. At this juncture the Yellow Dwarf arrested her attention, and promised to save her from the lions, if she would consent to give him ALL-FAIR for his bride. The queen made the promise, and an orange tree opened, into which the queen entered and escaped the lions. The queen now sickened, and ALL-FAIR went to consult the Desert-Fairy, but like her mother was threatened by the lions, and promised to be the dwarf's bride if he would contrive her escape. Next morning she awoke in her own room, and found on her finger a ring made of a single red hair, which could not be got off. The princess now sickened, and the States resolved to give her in marriage to the powerful king of the Gold Mines. On the day of espousals the Yellow Dwarf came to claim his bride, carried her off on his Spanish cat, and confined her in Steel Castle. In the meantime the Desert Fairy made the king of the Gold Mines her captive. One day a mermaid appeared to the captive king, carried him to Steel Castle, and gave him a sword made of one entire diamond. Thus armed, the king went in and was first encountered by four sphinxes, then by six dragons, then by twenty-four nymphs. All these he slew with the syren sword, and then came to the princess. Here he dropped his sword, which the Yellow Dwarf took possession of. The Yellow Dwarf now made the king his captive, and asked if he would give up the princess. "No," said the king; whereupon the dwarf stabbed him to the heart; and the princess, seeing him fall, threw herself upon the dead body and died also.—*Countess D'Anois*, "*Fairy Tales.*"

Yellow Jack. The flag displayed from lazarettos, naval hospitals, and vessels in quarantine. (*See* UNION JACK.)

Yel'lowley (*Mr. Triptolemus*). The experimental agriculturist.—*Sir Walter Scott*, "*The Pirate.*"

Mistress Baby [Barbara] *Yellowley.* Sister of Mr. Triptolemus, and his housekeeper.

Old Jasper Yellowley. Father of the above.

Ye'men. Arabia Felix. Felix is a mistranslation by Ptolemy of Yemen, which means to the "right"—*i.e.*, of Mecca. (*See* STONY ARABIA.)

> Beautiful are the maids that glide
> On summer-eves through Yemen's dales.
> *Thomas Moore*, "*Fire-Worshippers.*"

Yeth-Hounds. Dogs without heads, said to be the spirits of unbaptised children, which ramble among the woods at night, making wailing noises. —*Devonshire.*

Yezd (1 syl.). Chief residence of the Fire-worshippers. Stephen says they have kept the sacred fire alight above 3,000 years, without suffering it to go out for a second. The sacred fire is on the mountain Ater Quedah (*Mansion of the Fire*), and he who dies away from the mountain is deemed unfortunate.—*Persia.*

> From Yezd's eternal "Mansion of the Fire,"
> Where aged saints in dreams of heaven expire.
> *Thomas Moore*, "*Lalla Rookh*," pt. i.

Ygg'drasil'. The ash-tree, whose roots run in three directions: one to the Asa-gods in heaven, one to the Frost-giants, and the third to the under-world. Under each root is a fountain of wonderful virtues. In the tree, which drops honey, sit an eagle, a squirrel, and four stags. At the root lies the serpent Nithhöggr gnawing it, while the squirrel Ratatöskr runs up and down to sow strife between the eagle at the top and the serpent.—*Scandinavian mythology.*

> The Nornas besprinkle
> The ash, Yggdrassil.
> *Lord Lytton*, "*Harold*," bk. viii.

Y'mir. The personification of Chaos, or the first created being, produced by the antagonism of heat and cold. He is called a giant, and was nourished by the four milky streams which flowed from the cow Aëdhum'la. While he slept, a man and woman grew out of his left arm, and sons from his feet. Thus was generated the race of the frost-giants (*Hrimthursar*).

Odin and his two brothers slew Ymir, and threw his carcase into the Ginnun'ga-gap (abyss of abysses), when his blood formed the water of the earth, his gore the ocean, his bones the mountains, his teeth the rocks, his skull the heavens, his brains the clouds, his hair plants of every kind, and his eyebrows the wall of defence against the giants.—*Scandinavian mythology.*

Yn'iol. An earl of decayed fortune, father of Enid, ousted from his earldom by his nephew Ed'yrn, son of Nudd, called the "Sparrow-hawk." When Edyrn was overthrown in single combat by prince Geraint', he was compelled to restore the earldom to Yn'iol.—*Tennyson, "Idylls of the King"* (*Enid*).

Yoke (1 syl.). Greek *zugon*, Latin *jugum*, French *joug*, Dutch *juk*, German *joch*, Saxon *geoc* (pron. *yoc*), our *yoke*, &c.

To pass under the yoke. To suffer the disgrace of a vanquished army. The Romans made a yoke of three spears—two upright and one resting on them. When an army was vanquished, the soldiers had to lay down their arms and pass under this archway of spears.

Yor'ick. The King of Denmark's jester, "a fellow of infinite jest and most excellent fancy" ("Hamlet," v. 1). In "Tristram Shandy," Sterne introduces a clergyman of that name, meant for himself.

York, when it was Saxon, was called Effroc, and the legend is that a duke of Effroc being drowned at the foot of the wall caused this name to be given to the city. Southwark Wall was also called the Effroc Wall or Stone.—*Victor Hugo, "L'Homme qui Rit,"* pt. II., bk. iii. 1.

York is *Eure-wic* (pron. *Yorric*), and means the town on the Eure, now called the Ouse. The Romans Latinised the word *Eure* or *Evre* into "Evora" or "Ebora," and *wic* into "vicum;" whence Ebora-vicum, contracted into *Ebor'acum*. The Saxons restored the older word.

York Stairs (*London*), by Inigo Jones. The only remains left of the splendid mansion of the Buckinghams. The site is part of the precincts of a palace belonging to the bishops of Norwich. It then passed to Charles Brandon, duke of Suffolk, then to the archbishops of York, then to the crown, then to the duke of Buckingham, who rebuilt it. The second duke of Buckingham pulled it down, and converted it into the five streets, &c., called respectively, "George," "Villiers," "Duke," "Of," "Buckingham." The gate leading to the Thames is the only part of this mansion which remains.

Yorkshire. *I'se Yorkshire too.* I am as deep as you are, and am not to be bamboozled. The north-countrymen are proverbially "long-headed and cannie." A tale is told of a Yorkshire rustic under cross-examination. The counsel tried to make fun of him, and said to him, "Well, farmer, how go calves at York?" "Well, sir," said the farmer, "on four legs, and not on two." "Silence in the court!" cried the baffled bigwig, and tried again. "Now, farmer—remember you are on your oath—are there as many fools as ever in the West Riding?" "Well, no, sir, no; we've got our share, no doubt; but there are not so many as when *you* were there."

Young Chevalier. Charles Edward Stuart, the second Pretender. (1720-1788.)

Young England. A set of young noblemen and aristocratic gentlemen who tried to revive the formality and court manners of the Chesterfield school. They wore white waistcoats, patronised the pet poor, looked down upon shopkeepers, and were altogether Red-Tape Knights. Disraeli has immortalised their ways and manners, but scarcely a *caput mortuum* of their folly now remains.

Young Germany. A literary school headed by Heinrich Heine, whose aim was to liberate politics, religion, and manners from the old conventional trammels.

Young Italy. A league of Italian refugees, who associated themselves with the French republican party, called the *Charbonnerie Democratique* (*q.v.*). It was

organised at Marseilles by Mazzini, and its chief object was to diffuse republican principles.

Ysolde or *Ysonde.* Daughter of the queen of Ireland. Sir Tristram, being wounded, was cured by Ysolde, and on his return to Cornwall gave his uncle such a glowing description of the young princess, that he sent to ask her hand in marriage. Ysolde married king Mark of Cornwall, but entertained a criminal passion for the nephew. This attachment being discovered by the king, he banished Tristram from Cornwall. Sir Tristram went to Wales, where he performed prodigies of valour, and his uncle invited him back again. The guilty intercourse being repeated, Sir Tristram was banished a second time, and went to Spain, Ermonie, and Brittany. In this last place he met with Ysolt *of the White Hand,* daughter of the duke of Brittany, whom he married. After many marvellous exploits he was severely wounded, and, being told that no one could cure him but Ysolde, he sent a messenger to Cornwall, and told him if the queen consented to accompany him he was to hoist a white flag. The queen hastened to succour her lover, but Ysolt told her husband that the vessel was coming with a *black* sail displayed. Sir Tristram, in an agony of despair, fell on his bed and instantly expired. Soon as Ysolde heard thereof, she flung herself on the corpse and died also. King Mark buried the two in one grave, and planted over it a rose-bush and vine, which so intermingled their branches as they grew up that no man could separate them.

Ysolt *of the White Hand.* Daughter of the duke of Brittany and wife of Sir Tristram. *(See above.) Also* ISOND.

Yue-Laou, in Chinese mythology, is the old man of the moon, who unites with a silken cord all predestined couples, after which nothing can prevent their union.

Yuga. A mundane period of years, four of which have already passed, making up an aggregate of four million solar years. In the first period men were innocent and free from disease, in the second their life was shortened by one-quarter. In the first period *devotion* was man's object, in the second *spiritual knowledge,* in the third *sacrifice.* Compare the Hindu legend with the account given in Genesis.

Yule (1 syl.). Christmas time. The word means "The festival of the Sun," kept at the winter solstice, when the new year or sun was ushered in. Odin, "the sun," was called "Jul-vatter"—*i.e.,* Yule father. (Saxon, *gehul,* "the Sun-feast;" Danish, *juul;* Swedish, *oel,* with the article "j;" Breton, *heol,* the sun; Welsh, *häul.*)

Yule-log. A great log of wood laid in ancient times across the hearth-fire on Christmas Eve. This was done with certain ceremonies and much merry-making.

Yum'boes (2 syl.). Fairies of African mythology, about two feet high, of a white colour, and dressed like the people of Jaloff. Their favourite haunt is the range of hills called The Paps.

> When evening's shades o'er Goree's isle extend,
> The nimble Yumboes from "The Paps" descend,
> Slily approach the natives' huts, and steal
> With secret hand the pounded coos-coos meal.
> *Keightley, "Fairy Mythology."*

Y'ves, *St.* (1 syl.). Patron saint of lawyers, being himself a lawyer. As he used his knowledge of the law in defending the oppressed, he is called in Brittany "The poor man's advocate."

Y'veto't (pron. *Eve-tô*). *The King of Yvetot.* Yvetot is a town in Normandy, and the king referred to is the lord of the town, called *roi d'Yvetot* in old chronicles. The tradition is that Clotaire, son of Clovis, having slain Gaulthier, lord of Yvetot, before the high altar of Soissons, made atonement by conferring the title of *king* on the heirs of the murdered man.

> Il était un roi d'Yvetot
> Peu connu dans l'histoire;
> Se levant tard, se couchant tôt,
> Dormant fort bien sans gloire,
> Et couronné par Jeanneton
> D'un simple bonnet de coton,
> Dit-on.
> Oh! oh! oh! oh! ah! ah! ah! ah!
> Quel bon petit roi c'était là! là! à!
> *Beranger, "Roi d'Yvetot" (1813.)*
>
> A king there was, a roi d'Yvetot clept,
> But little known in story;
> Went soon to bed, till daylight slept,
> And soundly without glory.
> His royal brow in cotton cap
> Would Jannet, when he took his nap,
> Enwrap.
> Oh! oh! oh! oh! ah! ah! ah! ah!
> A famous king he! la! la! la!
>
> E. C. B.

Z

Za'bian. *The Zabian world of fashion.* The world of fashion that worships the stars, or men and women of notoriety. A Zabian is a worshipper of the sun, moon, and stars. The Chaldees and ancient Persians were Zabians.

This is the new meteor, admired with so much devotion by the Zabian world of fashion.—*Belgravia*, No. 1.

Zacharí'a. One of the three Anabaptists who induced John of Leyden to join the revolt in Westphalia and Holland. John was proclaimed "the Prophet-King." On the arrival of the emperor with his army, the Anabaptists betray their dupe; but when they enter the banquet-hall to arrest him, perish in the burning palace.—*Meyerbeer, "Le Prophète* (*an opera*).

Zacoc'ia. King of Mozam'bec. Camoens, in his "Lusiad," says that he received Vasco da Gama and his men with great hospitality, believing them to be Mahometans, but the moment he discovered that they were Christians all his kindness turned to the most rancorous hate. He tried to allure them into ambush, but failing in this, sent to Gama a pilot to conduct the fleet to Momba'ze (2 syl.), where the whole party would have been killed or reduced to slavery. This treachery failed also because Venus drove the fleet in a contrary direction by a storm. The faithless pilot lastly attempted to run the ships upon hidden rocks, but the Nereids came to the rescue, and the pilot threw himself into the sea to escape the anger of the Portuguese adventurer.—*Camoens*, "*Lusiad*," bks. i., ii.

Zad'kiel (3 syl.). Angel of the planet Jupiter.—*Jewish mythology.*

Zadkiel. The nom de plume of lieutenant Morrison, author of the "Prophetic Almanac."

Za'doc, in Dryden's satire of "Absalom and Achitophel," is designed for Sancroft, archbishop of Canterbury.

Zakari'ja ibn Muhammed, surnamed *Kazwini*, from Kaswin, the place of his birth. De Sacy calls him "The Pliny of the East." (1200-1283.)

Zal. Son of Sàm Nerimân, exposed on Mount Elburz, because he was born with white hair, and therefore supposed to be the offspring of a deer. He was brought up by the wonderful bird Seemurgh (*q.v.*), and when claimed by his father, received from the foster-bird a feather to give him insight into futurity.—*Persian mythology.*

Za'nês. The statues dispersed about the grounds on which the public games of Greece were celebrated. They were the produce of fines imposed on those who infringed the regulations.

Zano'ni. Hero of a novel so called, by lord Lytton. Zanoni is supposed to possess the power of communicating with spirits, prolonging life, and producing gold, silver, and precious stones.

Zan'y, more correctly *Zanny.* It is the Latin *sanna* (a grimace), whence *Sannio*, the buffoon in the Roman mimes. (Italian, *Zanni.*)

Zapoletes. The Swiss, in More's *Utopia*, described as half-savages hired as mercenaries by the Utopians.

Zaramilla. Wife of Tinac'rio, king of Micomicon, a hundred days' journey from Lake Meo'tis. The king was told that his daughter would succeed him, but would be dethroned by the giant Pandafilando, and would flee to Spain, where she would meet a knight to redress her wrongs.—*Cervantes, "Don Quixote,"* bk. iv. 3.

Zayde. A novel by Madame La Fayette.

Zel. A Moorish instrument of music.

Where, some hours since, was heard the swell
Of trumpet, and the clash of zel.
Thomas Moore, "Fire-Worshippers."

Zel'ica was in love with Azim. Azim left his native Bokha'ra to join the Persian army, and was taken captive by the Greeks. Report said "he was dead;" Zel'ica lost her reason, joined the haram of the Veiled Prophet as "one of the elect of Paradise," and became "priestess of the Faith." When Azim joined the prophet's band, Zelica was appointed to lure him to his destruction both of body and soul. They meet—Azim tells her to fly with him, but she tells him she is the prophet's bride, and flees from his embrace. After the death of the prophet Zelica puts on his veil, and Azim, thinking he sees the prophet, rushes on her and kills her.—*Thomas Moore, "Veiled Prophet of Khorassan."* (*Lalla Rookh.*)

Zelo'tes (3 syl.) or *Sicarii* were pious assassins among the Jews, who imposed on themselves the task of killing all who broke the Mosaic law.—*Mishnah*, "*Sanhedrim*," ix. 6.

Simon Zelotes was probably a disciple of Judas the Gaulonite, leader of a party of the Kenaim 'Sicarii).—*Rénan*, "*Life of Jesus*," ix.

Zem, the sacred well of Mecca. According to Arab tradition, this is the very well that was shown to Hagar when Ishmael was perishing of thirst. Mecca is built round it.

Zen'chis Khan (*great chief*). A title assumed in 1206 by Temoudin, a Persian rebel, in the presence of 100 tribes. His progress was like that of a destroying angel, and by his sword Persia became part of the vast Mogul empire.

Zend-Aves'ta. The great work of Zoroaster or rather Zarathustra, the Mede, who reformed the Magian religion. It is the Avesta or "Living Word," written in the Zend language (B.C. 490). Some say Zend means "paraphrase," and that Zend-Avesta is equivalent to the Parsee Scripture and paraphrase or commentary.

Zenel'ophon, a corruption of *Penelophon*. The beggar-maid loved by king Cophe'tua.

The magnanimous and most illustrate king Cophetua set eye upon the pernicious and indubitable beggar Zenelophon.—*Shakespeare*, "*Love's Labour's Lost*," iv. 1.

Zephon (*searcher of secrets*). The cherub dispatched by Gabriel to find Satan, after his flight from hell. Ithu'riel goes with him.—*Milton*, "*Paradise Lost*."

Zeph'yr. The west wind, the son of Æ'olus and Auro'ra, and the lover of Flora.—*Roman mythology*.

Zerbi'no (in "Orlando Furioso"). Son of the king of Scotland, and intimate friend of Orlando.

Zerli'na. A rustic beauty about to be married to Masetto, when Don Giovanni practises on her credulity, and induces her to believe that he intended to make her a fine lady.—*Mozart*, "*Don Giovanni*" (*an opera*).

Zero. The 0 in arithmetic, &c. Probably *ezoro*, an Italian form of the Hebrew *ezor* (a girdle), being the heraldic girdle and buckle.

Zeus (1 syl.). The Grecian Jupiter. The word means the "living one." (Sanskrit *Djaus*, heaven; Latin *Jupiter*.)

Zeux'is (2 syl.), a Grecian painter, is said to have painted some grapes so well that the birds came and pecked at them.

E'en as poor birds, deceived with painted grapes,
Do surfeit by the eye, and pine the maw.
Shakespeare, "*Venus and Adonis*."

Zif. Hypothetical stock, entered in "salted accounts" to give a colourable balance "to the good." (Hebrew, *ziphr*, a book.)—*Vidocq*, "*Les Voleurs*," vol. ii., pp. 81, 87.

Ziz. A prodigious cock, which stands with its feet on the earth and touches heaven with its head. When its wings are spread it darkens the sun, and causes a total eclipse. This cock crows before the Lord, and delighteth him.—*Babylonish Talmud*.

Zim and **Jim**. His house was made a habitation for Zim and Jim, and every unclean thing ("Godly Man's Portion," 1663). The marginal reading of Isa. xiii. 21, 22, explains *Zim* to be wild beasts, and *Jim* jackals.

Zimri, in Dryden's "Absalom and Achitophel," is the second duke of Buckingham. Like the captain who conspired against Asa, king of Judah, he "formed parties and joined factions," but pending the issue "he was drinking himself drunk in the house of Arza, steward of his house" (1 Kings xvi. 9).

Some of the chiefs were princes in the land:
In the first rank of these did Zimri stand;
A man so various that he seemed to be
Not one, but all mankind's epitomé.
Stiff in opinions, always in the wrong,
Was everything by starts, and nothing long.
Pt. i.

Zinca'li. Gipsies; so called in Spain from *Sinte* or *Sind* (India) and *calo* (black), the supposition being that they came from Hindustan, which no doubt is true. The Persian *Zangi* means an Ethiopian or Egyptian.

Zin'dikites (3 syl.). An heretical Mahometan sect, who disbelieve in God, the resurrection, and a future life. They think that the world is the production of four eternal elements, and that man is a microcosm of the world.

Zineu'ra, in the "Decameron" of Boccaccio (*Day* ii., *Novel* 9), is the Imogen of Shakespeare's "Cymbeline." In

male attire Zineura assumed the name of Sicura'no da Finalë, and Imogen of Fide'lë. Zineura's husband was Bernard Lomellin, and the villain was Ambrose. Imogen's husband was Posthumus Leonatus, and the villain Iachimo. In Shakespeare, the British king Cymbeline takes the place assigned by Boccaccio to the sultan.

Zion. *Daughter of Zion.* Jerusalem or its inhabitants. The city of David stood on Mount Zion. Zion and Jerusalem were pretty much in the same relation to each other as Old and New Edinburgh.

Zist. *Se trouver entre le zist et le zest.* To be in a quandary, in a state of perfect bewilderment. Also, to shilly shally. "Zest" is anything of no value, as *Cela ne vaut pas un zest*, It is not worth a fig. "Zist" is the same word slightly varied.

Zobeide (2 syl.). A lady of Bagdad, whose history is related in the "Three Calenders." The kalif Haroun-al-Raschid married her.—*"Arabian Nights."*

Zo'diac. An imaginary belt or zone in the heavens, extending about 8 degrees each side of the ecliptic.

Signs of the Zodiac. The zodiac is divided into twelve equal parts, proceeding from west to east; each part is 30 degrees, and is distinguished by a sign. Beginning with "Ariës," we have first six *northern* and then six *southern* signs—*i.e.*, six on the north side and six on the south side of the equator; beginning with "Capricornus," we have six *ascending* and then six *descending* signs—*i.e.*, six which ascend higher and higher towards the north, and six which descend lower and lower towards the south. The six northern signs are *Aries* (the ram), *Taurus* (the bull), *Gemini* (the twins), spring signs; *Cancer* (the crab), *Leo* (the lion), *Virgo* (the virgin), summer signs. The six southern are *Libra* (the balance), *Scorpio* (the scorpion), *Sagitta'rius* (the archer), autumn signs; *Capricornus* (the goat), *Aqua'rius* (the waterbearer), and *Pisces* (the fishes), winter signs. (Greek, *zo-on*, living creatures.)

> Our vernal signs the RAM begins,
> Then comes the BULL. in MAY the TWINS;—
> The CRAB in JUNE, next LEO shines,
> And VIRGO ends the northern signs.
>
> The BALANCE brings autumnal fruits,
> The SCORPION stings, the ARCHER shoots;—
> December's GOAT brings Wintry blast,
> AQUARIUS rain, the FISH come last. E. C. B.

Zohar. The name of a Jewish book containing cabalistic expositions of the "books of Moses."

Zoïlism. Harsh, ill-tempered criticism; so called from Zoïlos (*q.v.*).

Zoïlos (Latin, *Zoïlus*). *The sword of Zoïlos.* The pen of a critic. Zoïlos was a literary Thersi'tës, shrewd, witty, and spiteful. He was nicknamed *Home'romastix* (Homer's-scourge), because he mercilessly assailed the epics of Homer, and called the companions of Ulysses in the island of Circë "weeping porkers" (*choirid'ia klaionta*). He also flew at Plato, Isoc'rates, and other high game.

Zollverein is *Zoll-Verein* (customs-union), a commercial union of German states, for the purpose of establishing a uniform tariff of duties. (Begun 1819.)

Zo'phiel (2 syl.). An angelic scout of "swiftest wing." The word means "God's spy."—*Milton, "Paradise Lost."*

Zoraida (3 syl.). Daughter of Agimora'to of Algiers, who becomes a Christian and elopes with Ruy Perez de Viedma, an officer of Leon. The story is told in an episode of "Don Quixote," called "The Captive's Life and Adventures" (bk. iv., ch. 9-11).

Zoraide (3 syl.) or *Zoraida.* The name of a yacht belonging to the squadron at Cowes. This name is taken from Rossini's "Zoraidi et Coradin."

Zorphee (2 syl.). A fairy in the romance of "Am'adis de Gaul."

Zulal. That stream of Paradise, clear as crystal and delicious as nectar, which the "spirits of the just made perfect" drink of.

Zulei'ka. Daughter of Giaffir, pacha of Aby'dos. She is all purity and loveliness. Her intelligence, joyousness, undeviating love, and strict regard to duty are beautifully portrayed. She promises to flee with Selim and become his bride; but her father, Giaffir, shoots her lover, and Zuleika dies of a broken heart.—*Byron, "Bride of Abydos."*

Zuleika. The wife of Joseph.

> It is less costly than the others, and it is remarkable that although his wife's name, Zuleika (according to tradition), is inserted in the certificates given to pilgrims, no grave having that name is shown.
>
> *The Times* (Report of the visit of the prince of Wales to the mosque of Hebron).

Zulfa'gar. Ali's sword.

BIBLIOGRAPHICAL APPENDIX.

Abbott, Rev. Edwin, D.D. (b. London, 1838). "Shakespearian Grammar" (1869), "Bible Lessons" (1872), "Cambridge Sermons" (1875), "Concordance to Pope" (1875), "Through Nature to Christ" (1877), "Bacon and Essex" (1877), "Philochristus" (1878), "Onesimus" (1882), "Flatland" (1884), "Francis Bacon" (1885), "The Kernel and the Husk" (1887). Edited "Bacon's Essays" (1876).

A'Beckett, Arthur W. (b. Hammersmith, October 25th, 1844). "Fallen among Thieves" (1870), "Our Holiday in the Highlands" (1876), "The Ghost of Greystone Grange" (1877), with Burnand, "The Doom of St. Querce" (1875), "The Shadow Witness" (1876). Plays: "L. S. D." (1872), "About Town" (1873), "On Strike" (1873). Edited *Glowworm* and *Tomahawk*, and has published an edition of Gilbert A'Beckett's "Comic Blackstone" (1887).

A'Beckett, Gilbert Abbot (b. 1811; d. Boulogne, Aug. 30th, 1856). More than thirty plays. "The Quiziology of the British Drama" (1846), "Comic Blackstone" (1846), "Comic History of England" (1847–48), "The Comic History of Rome" (1852). He edited *Figaro in London* and *The Squib*, and contributed much to various journals.

Abercrombie, John, M.D. (b. Aberdeen, Nov. 11th, 1781; d. Edinburgh, Nov. 14th, 1844). "Inquiries concerning the Intellectual Powers and the Investigation of Truth" (1830), the "Philosophy of the Moral Feelings" (1833), and several medical treatises.

Addison, Joseph (b. Milston, Wiltshire, May 1st, 1672; d. Holland House, June 17th, 1719). "The Campaign" (1704), "Remarks on Several Parts of Italy" (1705), "Present State of the War" (1707), "Poems" (1712), "Five Whig Examiners" (1712), "Cato" (1713), "Essay Concerning the Error in Distributing Modern Medals" (1715), "Poems to the Princess of Wales and Sir Godfrey Kneller" (1716), "Freeholder" (1722), "Dissertations on the most celebrated Roman Poets" (1718), "Notes upon the Twelve Books of Paradise Lost" (1719), "Dialogues upon the Usefulness of Ancient Medals" (1726), "Ode to Dr. Thomas Burnet" (1727), "Divine Poems" (1728), "On the Evidence of the Christian Religion" (1730), and "Discourses on Ancient and Modern Learning" (1739). Wrote for Steele's *Tatler* (1709), and 274 out of 635 numbers of *Spectator* (1711–12). His "Works" were published in 1765 with a "Life" by Tickell. The best edition, Greene's (New York and London, 1854). For Biography, *see* Johnson's "Lives of the Poets," the "Lives" by Steele (1724), Sprengel (1810), Lucy Aikin (1843), Elwin (1857), and the "Addisoniana" of Sir Richard Phillips. For Criticism, *see* Macaulay's "Essays," Jeffrey's "Essays," Hazlitt's "Comic Writers," Thackeray's "Humourists of the Eighteenth Century," and Leslie Stephen's "Hours in a Library."

Ælfric of Canterbury (d. 1006). "A Latin Grammar," a translation of Donatus and Priscian, "A Collection of Homilies," "A Treatise on the Old and New Testaments," in addition to which works he translated the Heptateuch. *See* Wright's "Biographia Britannica."

Aidé, Hamilton. "Carr of Carlyon" (1862), "Mr. and Mrs. Faulconbridge" (1864), "The Romance of the Scarlet Leaf and other Poems" (1865), "The Marstons" (1868), "In that State of Life" (1871), "Morals and Mysteries" (1872), "Penruddocke" (1873), "Poet and Peer" (1880), "Introduced to Society" (1884). He has also written the words to many songs.

Ailred of Rievaulx (b. 1109, d. 1166). "Life of Edward Confessor,"

"Battle of the Standard," "De Generositate et Moribus et Morte Regis David," "Life of St. Margaret of Scotland," "Story of a Nun," "Life of St. Ninian," "De Miraculis Hagustaldensis Ecclesiæ," "Homilies," "Speculum," "Compendium Charitatis," "De Spirituali Amicitia," "De Institutione Inclusarum," "Epistles," "De Natura Animæ," "Fasciculus Frondium."

Ainsworth, William Francis, M.D. (b. Exeter, Nov. 9th, 1807). "Researches in Assyria, Babylonia, &c." (1838), "Travels and Researches in Asia Minor, Mesopotamia, &c." (1842); "Travels in the Track of the Ten Thousand Greeks" (1844), &c.

Ainsworth, William Harrison (b. Feb. 4th, 1805; d. Jan. 3rd, 1882). "Sir John Chiverton" (1826), "Rookwood" (1834); "Crichton" (1837); "Jack Sheppard" (1839); "Guy Fawkes," "Old St. Paul's" (1841); "The Miser's Daughter," "Windsor Castle," "St. James's," "Lancashire Witches" (1848); "The Star Chamber" (1854); "The Flitch of Bacon," "Ballads, Romantic, Fantastical, and Humorous" (1855); the "Spendthrift" (1856); "Mervyn Clitheroe" (1857); the "Combat of the Thirty" (a poem), "Ovingdean Grange" (1860); "The Constable of the Tower" (1861); the "Lord Mayor of London" (1862); "Cardinal Pole" (1863); "John Law, the Projector" (1864); the "Constable de Bourbon" (1866); "Old Court," "The Spanish Match" (1867); "Myddleton Pomfret" (1868); "Hilary St. Ives" (1870); "Old St. Paul's" (1871); "The Good Old Times" (1873); "Merry England" (1874); "Preston Fight" (1875); "The Goldsmith's Wife" (1875); "Chetwynd Calverley" (1876); and "Beatrice Tyldesley" (1878). Edited *Bentley's* and *New Monthly*.

Aird, Thomas (b. Bowden, Roxburghshire, Aug. 28th, 1802; d. Dumfries, 1876). "Religious Characteristics" (1827), the "Old Bachelor in the Old Scottish Village" (1848), the "Devil's Dream," the "Captive of Fez" and other poems (1856 and 1878, with "Life"). Edited *Dumfries Herald*. *See* Gilfillan's "Literary Portraits."

Airy, Sir George B., K.C.B. (b. Alnwick, June 27th, 1801). "Astronomical Observations" (Cambridge, 9 vols., 1829—38), "Gravitation" (1834), "Ipswich Lectures on Astronomy" (1849), "Trigonometry" (1855), "Errors of Observation" (1861), "The Invasion of Britain by Julius Cæsar" (1865), "Sound" (1869), "Magnetism" (1870), &c. Has contributed important papers to the transactions of several scientific societies.

Akenside, Mark, M.D. (b. Newcastle, Nov. 9th, 1721; d. London, June 23rd, 1770). "An Epistle to Curio" (1744); "Pleasures of the Imagination" (1744); 2nd edition, with the Poems (1772); Poetical Works, including unpublished fragment (1804); "Ode to Lord Huntingdon" (1748); "Ode to Country Gentlemen of England" (1757); "Ode to the Late Thomas Edwards" (1763); "Notes on the Postscript of a Pamphlet entitled 'Observations, Anatomical, &c.'" (1758); "Oratio Harveiana" (1760); "De Dysentaria Commentarius" (1764); "De Ortu et Incremento Fœtus Humani" (1744). Lives by Johnson, Bucke, Dyce.

Alcock, Sir Rutherford (b. London, 1809). "Notes on the Medical History of the British Legion of Spain" (1838), "Elements of Japanese Grammar" (1861), "The Capital of the Tycoon" (1863), "Familiar Dialogues in Japanese" (1863), "Art in Japan" (1878).

Alcuin (b. York, 735; d. Tours, May 19th, 804). Works:— (1) The "Commentaries on the Scriptures," consisting of "Questions and Answers on the Book of Genesis;" "Comments on the Penitential Psalms," on the "Song of Solomon," and on the "Book of Ecclesiastes;" the "Interpretationes Nominum Hebraicum;" and the "Commentaries on the Gospel of St. John," and on the "Three Epistles of St. Paul." (2) The "Dogmatic Writings," including the treatises "De Fide Trinitatis et De Processione Spiritus Sancti," and the books "Against Felix" and "Elipandus." (3) The Liturgic Works: the "Liber Sacramentorum," the treatise "De Psalmorum Usu," the "Officia per Ferias," and the tracts "De Virtutibus et Vitiis" and "De Animæ Ratione." To these are added "Lives of St. Martin of Tours," of "St.

Richarius," of "Wilbrord," and of "St. Vedastus," the latter of which was merely corrected and edited by Alcuin from an older writer; and four treatises, "De Grammatica," "De Orthographia," "De Rhetorica et Virtutibus," and "De Dialectica." The complete "Works" were published by André Duchesne under the Latinised name of "Andreas Quercetanus" in 1617, and again, in 1777, by Frobenius, Prince-Abbot of St. Emmeram, at Ratisbon. A list of the editions of the separate works will be found in Wright's "Biographia Britannica Literaria." For Biography, *see* the "Life," written in 829 and printed in the editions of the "Works" in the "Acta SS. Ord. S. Bened." of Mabillon, in the collection of Surius, and in the "Acta Sanctorum" of the Bollandists; also the sketch by Mabillon; the "Life" by Frobenius, prefixed to his edition; and the "Life" by Professor Lorenz, of Halle (1829), translated into English by Jane Mary Slee (1837).

Aldhelm (b. 656, d. 709). "Ænigmata," "De Laude Virginitate." Biographies by William of Malmesbury and Faricius of Abingdon. *See* also Bede's "Ecclesiastical History" and Wright's "Biographia Britannica." Works, 1844.

Aldrich, Henry, D.D. (b. Westminster, 1647; d. Oxford, Dec. 14th, 1710). "Artis Logicæ Compendium" (1692), and "Elementa Architecturæ Civilis ad Vitruvii Veterumque Disciplinum et Recentiorum præsertim ad Paladii Exempta Probatiori Concinnata" (translated 1789).

Alexander of Hales [Halensis] (d. 1245). "Summa Theologiæ Quadripartitæ" (1481—82), "Super Tertium Sententiarum" (1475), "Commentaries" (1496). *See* Kerchinger's "Clavis Theologiæ seu Repertorium in Summam Alexandri de Hales" (1502). Best edition of "Summa," Cologne, 1622.

Alexander, William, first Earl of Stirling (b. 1580, d. 1640). "Aurora" (1604); "Monarchicke Tragedies": "Crœsus," "Darius," "The Alexandræans," "Julius Cæsar" (1607); "Recreations with the Muses" (1637). *See* Walpole's "Royal and Noble Authors."

Alford, Henry, D.D. (b. London, 1810; d. Jan. 12th, 1871). "Poems and Poetical Fragments" (1831); "The School of the Heart and other Poems" (1835); "The Abbot of Muchelnaye and other Poems" (1841); "Chapters on Poetry and Poets" (1841); "The Doctrines of Redemption" (1842—43); "Sermons" (1854—57); "Village Sermons" (1846); "Plea for Queen's English" (1864). Edition of the Greek Testament (1844—52). "Life" (1873).

Alfred, King of England (b. Wantage, Berkshire, 849; d. Oct. 27th, 901). Translated into English Bede's "Ecclesiastical History," Orosius's "Universal History," Bœthius's "De Consolatione Philosophiæ," and Gregory I.'s "Pastoral on the Care of the Soul." "Biographies" by Spelman (1678), Powell (1634), Bicknell (1777), and by Thomas Hughes, M.P., in the *Sunday Library*. *See* also Wright's "Biographia Britannica."

Alison, Archibald, Rev. (b. Edinburgh, 1757; d. Edinburgh, 1839). "Essay on the Nature and Principles of Taste" (1790), "Sermons" (1814—15), and a "Memoir of the Life and Writings of Lord Woodhouselee" (1818). *See* Lord Jeffrey's "Essays," and Sinclair's "Old Times and Distant Places."

Alison, Sir Archibald, Bart. (b. Kenley, Shropshire, 1792, d. May, 1867). "History of Europe, from the French Revolution of 1789 to the Accession of Napoleon III." (1839—42); "Principles of Population" (1840); "Free Trade and Fettered Currency" (1847); a "Life of the Duke of Marlborough" (1848); "Essays: Historical, Political, and Miscellaneous" (1850); and other works. *See* the *Quarterly Review*, vols. lxx., lxxii., lxxiii., lxxvi.; the *Edinburgh Review*, vol. lxxvi.; the *Westminster Review*, vol. xli.; and the *North American Review*, vols. viii., x., xi., xx.

Allen, Charles Grant (b. in Canada, 1848). "Physiological Æsthetics" (1877), "The Colour Sense" (1879), "The Evolutionist at Large" (1881), "Colin Clout's Calendar" (1883), "Philistia" (1884), "Flowers and their Pedigrees" (1885), "Charles Darwin" (1885), "Babylon" (1885), "For Maimie's Sake" (1886), "In All Shades" (1886), "The Beckoning Hand" (1887). Has

also contributed to the *Cornhill* and other magazines.

Allen, John, M.D. (b. Redford, near Edinburgh, 1770; d. Holland House, April 3rd, 1843). "Illustrations of Hume's Essay on Necessity" (1795), "Rise and Growth of the Royal Prerogative in England" (1830), "Vindication of the Independence of Scotland" (1833). Translated "Cuvier's Animal Economy" (1801). Biography in Brougham's "Hist. Sketches."

Allingham, William (b. Ballyshannon, 1828). "Poems" (1850); "Day and Night Songs" (1854); "The Music Master and other Poems" (1857); edited *Fraser's Magazine*; "Choicest British Ballads" (1864); "Fifty Modern Poems" (1865); "Laurence Bloomfield in Ireland" (1869); "In Fairy Land (1870); "Songs, Ballads, and Stories" (1877); "The Fairies" (1883); "Evil May-Day" (1883); "Ashby Manor" (1883); and "Rhymes for the Young" (1887).

Andrewes, Lancelot (b. London, 1555; d. Winchester, March 27th, 1625). Reply to Bellarmine's treatise against King James I.'s "Defence of the Right of Kings" (1609); "Manual of Devotion" in Greek and Latin, translated by Dean Stanhope. "Works" (1589—1610); selected "Sermons" (1868); "Manual for the Sick," edited by Canon Liddon (1869).

Arbuthnot, John, M.D. (b. Arbuthnot, near Montrose, 1675; d. Hampstead, Feb. 27th, 1735). "An Examination of Dr. Woodward's Account of the Deluge" (1697); "An Essay on the Usefulness of Mathematical Learning;" "A Treatise concerning the Altercation or Scolding of the Ancients;" "The Art of Political Lying;" "Law is a Bottomless Pit, or the History of John Bull" (1713); "Tables of Ancient Coins" (1727). "Works" (1650—51).

Argyll, Duke of, George Douglas Campbell (b. 1823). "Letter to the Peers from a Peer's Son" (1842); "Duty of Immediate Legislative Interposition in Behalf of the Church of Scotland" (1842); "Letter to Dr. Chalmers" (1842); "Presbytery Examined" (1848); "The Reign of Law" (1866); "Primeval Man" (1869); "The History and Antiquities of Iona" (1870); "Administration of Lord Dalhousie" (1865); "The Patronage Act" (1874); "On the Relation of Landlord and Tenant" (1877); "The Eastern Question, from the Treaty of Paris to the Treaty of Berlin, and to the Second Afghan War" (1879); "The Prophet of San Francisco" in the *Nineteenth Century* (1884); "The Unity of Nature" (1884); "Scotland As it Was and As it Is" (1887).

Arnold, Arthur (b. May 28th, 1833), has written two novels, "Hever Court" (1867) and "Ralph" (1863); "The History of the Cotton Famine" (1864); "Letters from the Levant" (1868); "Through Persia by Caravan" (1877); "Social Politics" (1878); "Free Land" (1880). Edited *Echo*.

Arnold, Edwin (b. June 10th, 1832). "Griselda, a Drama" (1856); "Poems, Narrative and Lyrical" (1853); "Education in India" (1860); "The Feast of Belshazzar" (Newdigate Prize, 1852); "The Hitopades'a," a translation (1861); "A History of the Administration of India under the late Marquis of Dalhousie" (1864); "The Poets of Greece" (1869); translation of "Hero and Leander" (1873); "The Indian Song of Songs" (1875); "The Light of Asia" (1879); "Pearls of Faith" (1883); "Indian Idylls" (1883); "The Secret of Death" (1885); "The Song Celestial" (1885). He has edited the *Daily Telegraph* and contributed to periodical literature.

Arnold, Matthew, D.C.L. (b. Laleham, 1822; d. 1888). "Cromwell" (Newdigate Prize, 1843); "The Strayed Reveller" (1848); "Empedocles on Etna and other Poems" (1852); "Poems" (1854); "Merope" (1858); "Lectures on Translating Homer" (1861—62); "A French Eton, or Education and the State" (1864); "Essays in Criticism" (1865); "The Study of Celtic Literature" (1867); "Schools and Universities on the Continent" (1868); "New Poems" (1868); "Culture and Anarchy" (1869); "St. Paul and Protestantism" (1870); "Friendship's Garland" (1871); "A Bible Reading for Schools" (1872); "Literature and Dogma" (1873); "Higher Schools of Germany" (1874); "God and the Bible" (1875); "Last Essays on Church and State" (1877); "Mixed Essays" (1879); "Irish Essays" (1882); and "Discourses in

America" (1886). An edition of his "Poems" was published in 1877. For Criticism, *see* "Essays," by W. C. Roscoe; "My Study Windows," by J. R. Lowell; A. C. Swinburne's "Essays and Studies;" Hutton's "Essays;" the Bishop of Derry in "Dublin Lectures on Literature, Science, and Art;" "The Life and Letters of A. H. Clough," vol. i.; the *Quarterly Review*, April, 1869, and Oct., 1868; the *Westminster Review*, July, 1863; the *Edinburgh Review*, April, 1869; the *Contemporary Review*, vol. xxiv.

Arnold, Thomas, D.D. (b. West Cowes, 1795; d. Fox How, Ambleside, July 12th, 1842). "History of Rome," "The Later Roman Commonwealth" (1845); "Sermons" (1845). Edited "Thucydides." Biographies: Stanley's (1844), Warboise's (1859). *See* Neander's "Arnold's Theology."

Ascham, Roger (b. Kirkby Wiske, 1515; d. Dec., 1568). "Toxophilus, the Schole of Shootinge" (1544); "A Report and Discourse of the Affaires and State of Germany, and the Emperor Charles his Court during certaine yeares (1550—52)" (1552); "The Scholemaster" (1570); "Apologia pro Cœna Dominica contra Missam et eius Prestigias" (1577); "Epistolarum Libri Tres" (1578). English "Works" were collected 1761, with "Life" by Dr. Johnson; again edited by Dr. Giles in 1865. *See* also Grant's "De Vita et Ob. Rogeri Aschami" and Hartley Coleridge's "Northern Worthies."

Ashmole, Elias (b. Lichfield, May 23rd, 1617; d. May 18th, 1692). "Theatrum Chemicum Britannicum" (1652); "Fasciculus Chemicus" (1654); "The Way to Bliss" (1658); "The Institution, Laws, and Ceremonies of the Most Noble Order of the Garter" (1672); and "Antiquities of Berkshire" (1719). "Memoirs" (1717).

Asser, John (d. 910). "Annales Rerum Gestarum Ælfredi Magni (1574), best ed. Oxford, 1722. Crit.: Pauli's "Alfred the Great" (Bohn, 1857).

Athelard of Bath (circa 1120). "De Eodem et Diverso," "De Sic et non Sic," "Quæstiones Naturales," "Regulæ Abaci," "A Treatise on the Astrolabe," "Problemata," "De Septem Artibus Liberalibus," "A Treatise on the Compotus," "Liber Magistri Adelardi Bathomensis qui dicitur Mappæ Clavicula."

Atherstone, Edwin (b. 1788, d. 1872). "Last Days of Herculaneum" (1821), "Midsummer Day's Dream" (1822), "The Fall of Nineveh" (1828, 1830, 1847), "Sea-kings of England" (1830), "The Handwriting on the Wall" (1858), "Israel in Egypt" (1861).

Atterbury, Francis, D.D., Bishop of Rochester (b. Milton Keynes, Bucks, March 6th, 1662; d. Paris, Feb. 15th, 1732). "Considerations on the Spirit of Martin Luther" (1687), "Sermons" (1740), "Absalom and Achitophel Latinised" (1682); "Works" (1789—98), "Private Correspondence" (1768), "Epistolary Correspondence" (1783), "Atterburyana" (1727). Biographies: Stackhouse's (1727). "Memoirs" (1723) and "Memoirs and Correspondence" (1869).

Aubrey, John (b. Easton Piers, Wiltshire, March 12th, 1626; d. Oxford, June 7th, 1697). "Natural History and Antiquities of Surrey" (1719), "Miscellanies" (1696), "Letters and Lives of Eminent Men" (1813), "History of Wiltshire" (1821), "Minutes of Lives in Athenæ Oxonienses," republished separately in 1813. Biography by Britton (1845).

Austen, Jane (b. Steventon, Hampshire, Dec. 16th, 1775; d. Winchester, July 24th, 1817). "Sense and Sensibility" (1811), "Pride and Prejudice" (1812), "Mansfield Park" (1814), "Emma" (1816), "Northanger Abbey" (1818), "Persuasion" (1818), "Lady Jane" (1872). Life prefixed to "Northanger Abbey" and Memoir by Austen-Leigh (1870). *See* also "Jane Austen's Letters," edited by Lord Brabourne.

Austin, Alfred (b. Devonshire, 1835). "Randolph" (1854), "The Season" (1861), "The Human Tragedy" (1862 and 1876), "An Artist's Proof" (1864), "Won by a Head" (1865), "A Vindication of Lord Byron" (1869), "The Poetry of the Period" (1870), "The Golden Age" (1871), "Interludes" (1872), "Rome or Death" (1873), "Madonna's Child" (1873), "The Tower of Babel" (1874), "Lezko the Bastard" (1877), "Savonarola" (1881), "Soliloquies in Song" (1882), "At the Gate of

the Convent" (1885). Edits the *National Review*.

Austin, Sarah (b. Norwich, 1793; d. Weybridge, Aug. 8th, 1867). "Characteristics of Goethe" (1833); "Fragments from the German Prose Writers" (1841); "National Education" (1839); "Sketches of Germany" (1854); "Selections from the Old Testament" (1833); "Letters on Girls' Schools" (1857); and translations of "The Story without an End" (1856), "Ranke's History of the Popes," and his "History of the Reformation in Germany." *See* Macaulay's Essay in the *Edinburgh Review* for 1840.

Aytoun, William Edmonstoune (b. Edinburgh, 1813; d. Edinburgh, 1865). "The Life and Times of Richard I., King of England" (1840); "Lays of the Scottish Cavaliers" (1849); "Bothwell" (1856); "Firmilian" (1854); "Norman Sinclair" (1861); "A Nuptial Ode on the Marriage of the Prince of Wales" (1863); "The Glenmutchkin Railway" and "How I became a Yeoman," tales from *Blackwood* (1858). Wrote half of "Bon Gaultier Ballads" (1854), and edited "Ballads of Scotland" (1858). Biography by Martin (1867).

B

Babbage, Charles (b. Teignmouth, Dec. 26th, 1792; d. Oct. 18th, 1871). "Letter to Sir H. Davy" (1822), "Differential Calculus" (1816), "Decline of Science" (1830), "Assurance of Life" (1826), "Economy of Manufactures" (1832), "Table of Logarithms" (1826), "Ninth Bridgewater Treatise" (1837), "Turning and Planing Tools" (1846), "Passages from the Life of a Philosopher" (1864), "The Great Exhibition" (1851).

Babington, Charles C. (b. Ludlow, 1808). "Ancient Cambridgeshire" (1851); "Flora of Channel Islands" (1839); "Manual of British Botany" (1843); "Flora in Cambridgeshire" (1860); "The British Rubi" (1869); "History of St. John's College Chapel, Cambridge" (1874).

Bacon, Roger (b. Ilchester, 1214; d. Oxford, June 11th, 1292). "Opus Majus" (1733); "Speculum Alchemiæ" (1541); "De Potestate Artis et Naturæ" (1542). "Opus Minus," "Opus Tertium," &c., in "Works" (Brewer, 1859). Biographies: Siebert's "Lehen" (1861); Charles's "Vie" (1861).

Bacon, Francis, Lord Verulam (b. London, Jan. 22nd, 1561; d. 1626). "Essays" (1597, 1612, 1624); "Advancement of Learning" (1605); "De Sapientia Veterum" (1609); "Novum Organum" (1620); "History of the Reign of Henry VII." (1623); "De Augmentis Scientiarum" (1623); "Apophthegms" (1625); "Sylva Sylvarum," "New Atlantis," "Historia Ventorum." Posthumously published: "Elements of the Law of England" (1636); "History of the Alienation Office." Biographies: Rawley's (1825); Mallet's (1740); Birch's (1763); Basil Montagu's (1825); Macaulay's "Essays;" Hepworth Dixon's (1862); Kuno Fischer's (translated 1857); Remusat's "Vie" (1857). Best edition, with Letters and Life, Spedding's (1870). "Novum Organum," with notes, edited by Fowler (1878). *See* Abbot's "Bacon and Essex," 1877.

Bage, Robert (b. Darley, near Derby, Feb. 29th, 1728; d. Sept. 1st, 1801). "Mount Heneth" (1781); "Barham Downs" (1784); "The Fair Syrian" (1787); "James Wallace" (1788); "Man as He is" (1792); "Hermstrong: or, Man as He is Not" (1796). Biography in Sir W. Scott's "Novelist's Library."

Bagehot, Walter (b. 1826, d. 1877). "The English Constitution" (1867); "Physics and Politics," "Lombard Street" (1873); and "Essays on Silver" (1877); "Literary Studies," edited by Hutton, with "Memoir" (1878); "Economic Studies" (1880). Edited *The Economist*.

Bailey, Philip James (b. Nottingham, April 22nd, 1816). "Festus" (1839), "The Angel World" (1850), "The Mystic" (1855), "The Age" (1858), "The International Policy of Great Powers" (1862), "The Universal Hymn" (1867).

Bailey, Samuel (b. Sheffield, 1791; d. there, Jan. 18th, 1870). "Essays on the Philosophy of the Human Mind" (1855, 1858, and 1863), "Value" (1825), &c.

Baillie, Joanna (b. Bothwell, 1762; d. Hampstead, Feb. 23rd, 1851). "Plays

on the Passions" (1798, 1802, 1812, and 1836); "Miscellaneous Plays" (1804); "The Family Legend" (1810); "Metrical Legends" (1821); "Fugitive Verses" (1823); "Metrical Legends of Exalted Characters," and "A View of the General Tenor of the New Testament regarding the Nature and Dignity of Jesus Christ." "Works," with a "Life" (1853).

Bain, Alex., LL.D. (b. Aberdeen, 1818). "The Senses and the Intellect" (1855); "The Emotions and the Will" (1859); "The Study of Character" (1861); "A Manual of English Composition and Rhetoric" (1866); "Mental and Moral Science" (1868); "Logic" (1870); "A Higher English Grammar" (1872); "Mind and Body" (1873); "Companion to the Higher English Grammar" (1874); "The Science of Education" (1879); "James Mill: a Biography" (1882); "John Stuart Mill: A Criticism" (1882); "Practical Essays" (1884). Edited James Mill's "Analysis of the Human Mind" (1869), Grote's "Minor Works" (1873), and Grote's "Plato" (1885).

Baker, Henry (b. 1703, d. 1774). "An Invocation to Health" (1722), "Original Poems" (1725—26), "Medulla Poetarum Romanorum" (1737), "The Microscope made Easy" (1743), "Natural History of the Polype" (1743), "Employment for the Microscope" (1753), "The Universe" (1727).

Baker, Sir Richard (b. Sittinghurst, Kent, about 1568; d. London, Feb. 18th, 1644). "Chronicles of the Kings of England" (1641), translated "Malvezzi's Discourses on Tacitus" (1642), "Theatrum Redivivum" (1661).

Baker, Sir Sam. White (b. 1821). "The Rifle and Hound in Ceylon" (1853), "Eight Years' Wanderings in Ceylon" (1855), "The Albert N'Yanza" (1866), "The Nile Tributaries of Abyssinia" (1871), "Ismailia" (1874), &c.

Baldwin, William (b. circa 1518). Part of "Mirrour for Magistrates" (1559); "Moral Philosophy" (1547); "The Canticles or Balades of Solomon, in metre" (1549); "Funeralles of Edward VI." (1560).

Ballantine, James (b. 1808, d. 1877). "The Gaberlunzie's Wallet" (1843), "The Miller of Deanhaugh" (1844), "Stained Glass" (1845), "Ornamental Art" (1847), "Poems" (1856), "Songs" (1865), "Whistle Binkie" (new edition, 1878), "Life of David Roberts" (1866), "Lilias Lee" (1872).

Bancroft, Richard, Archbishop of Canterbury (b. Farnworth, Lancashire, Sept., 1544; d. Lambeth, Nov. 2nd, 1610). "Survey of the Pretended Holy Discipline" (1593), "Dangerous Proceedings under Pretence of Reformation" (1593). *See* Hook's "Lives of the Archbishops."

Bancroft, Thomas (b. circa 1600). "The Glutton's Fever" (1633), "Epigrams and Epitaphs" (1639), "The Heroical Lover" (1658), part of "Lachrymæ Musarum" (1650).

Banks, Mrs. George Linnæus (b. 1821). "Ivy Leaves" (1844); "God's Providence House" (1865); "Daisies in the Grass" (1865); "Stung to the Quick" (1867); "The Manchester Man" (1876); "Glory" (1877); "Caleb Booth's Clerk" (1878); "Ripples and Breakers" (1878); "Wooers and Winners" (1880); "Forbidden to Marry" (1883); "In His Own Hand" (1885).

Banks, John. "The Rival Kings" (1677), "The Destruction of Troy" (1679), "Virtue Betrayed" (1682), "The Unhappy Favourite" (1682), "The Island Queens" (1684), "The Innocent Usurper" (1694), "Cyrus the Great" (1696).

Barbauld, Anna Letitia (b. Kibworth Harcourt, Leicestershire, June 20th, 1743; d. March 9th, 1825). "Miscellaneous Poems" (1773); "Miscellaneous Pieces in Prose" [with her brother, Dr. Aikin] (1773); "Early Lessons for Children" (1774); "Hymns in Prose" (1774); "Devotional Pieces, composed from the Psalms and the Book of Job" (1775); "A Poetical Epistle to Mr. Wilberforce on the Rejection of the Bill for the Abolition of the Slave Trade" (1790); "Remarks on Gilbert Wakefield's Inquiry into the Expediency and Propriety of Public and Social Worship" (1792); "Evenings at Home" [with Dr. Aikin] (1792—95); "Selections from the *Spectator*, *Tatler*, *Guardian*, and *Freeholder*" (1804); "A Life of Samuel Richardson" (1805); an edition of "The British Novelists" (1810); "The Female Spectator" (1811); and "Eighteen Hun-

dred and Eleven" (1812). Works with "Memoir" by Lucy Aikin in 1827. "Letters and Notices" by Breton appeared in 1874.

Barbour, John (b. 1316, d. March 13th, 1395). "The Book of the Gestes of King Robert Bruce," and also, according to Bradshaw, fragments of a "Troy-Book" and nearly 40,000 lines of "Lives of Saints." *See* Irving's "Lives of the Scottish Poets," Wright's "Biographia Poetica," Ellis's "Specimens," Warton's "English Poetry," and Campbell's "Essays on English Poetry." Best editions of the "Brus," that of 1820 and that of the Spalding Club (1856).

Barclay, Alexander (b. 1476, d. 1552). "Shyp of Folys" (1509), "The Castle of Labour" (1506), "The Mirror of Good Manners" (n. d., 2nd. ed., 1570), "Eclogues" (n.d.), "An Introductory to Wryte and Pronounce French" (1521), "Cronycle Compyled by Salust" (n. d.).

Barham, Richard Harris (b. Canterbury, 1788; d. London, June 17th, 1845). "My Cousin Nicholas," "Ingoldsby Legends" (1840), part of "Gorton's Biog. Dict." Biography by his son (1870).

Baring-Gould, Rev. Sabine (b. Exeter, 1834). "The Path of the Just" (1854); "Ireland: its Scenes and Sagas" (1861); "Post-Mediæval Preachers" (1865); "Curious Myths of the Middle Ages" (1866–67); "The Silver Store" (1868); "The Book of Were-Wolves" (1869); "Curiosities of the Olden Time" (1869); "In Exitu Israel," a novel (1870); "The Origin and Development of Religious Belief" (1870); "The Golden Gate" (1870); "The Lives of the Saints" (1872); "Difficulties of the Faith" (1874); "The Lost and Hostile Gospels" (1874); "Yorkshire Oddities" (1874); "Some Modern Difficulties" (1875); "Life of the Rev. R. S. Hawker" (1876); "The Mystery of Suffering" (1877); "Germany, Past and Present" (1879); "The Passion of Christ" (1885); "Our Parish Church" (1885); "The Birth of Jesus" (1885); "Nazareth and Capernaum" (1886); "Germany" (1886); "The Way of Sorrows" (1887). In addition to the above works he has written the following novels: "Mehalah" (1880); "John Herring" (1883); "Court Royal" (1886); "Red Spider" (1887).

Barker, Edmund H. (b. Hollym, Yorkshire, Dec. 22nd, 1788; d. London, March 21st, 1839). "Classical Recreations" (1812), "Parriana" (1828—29), "Aristarchus Anti-Blomfieldianus" (1820). Edited Stephen's "Thesaurus" (1816–28).

Barnes, Barnaby (b. 1569, d. 1607). "The Praise of Musike" (1586), "Parthenophil and Parthenophe" (1593), "Spiritual Sonnets" (1595), "Four Books of Offices" (1606), "The Devil's Charter" (1607). *See* "Athenæ Oxonienses," Brydges's "Restituta," Ellis's "Specimens," W. C. Hazlitt's "Early English Literature."

Barnes, Rev. William (b. Bagber, Dorsetshire, 1810; d. 1886). "Poems of Rural Life in Dorset Dialect" (1844); "Grammar and Glossary of the Dorset Dialect" (1864); "Philological Grammar" (1854); "Tiw, or a View of the Roots and Stems of English" (1862); "An Anglo-Saxon Delectus" (1849); "Notes on Ancient Britain" (1858); "Views of Labour and Gold" (1859); "Early England" (1859); "Rural Poems in common English" (1862).

Barnfield, Richard (b. 1574). "The Affectionate Shepherd, containing the Complaint of Daphnis for the Love of Ganymede" (1594); "Cynthia, with Certaine Sonnets," and the "Legend of Cassandra" (1595); "The Encomion of Lady Pecunia; or, the Praise of Money" (1598); and "Poems," reprinted by James Boswell, and including "Remarks by the late Edmund Malone" (1816). *See* Warton's "English Poetry."

Baron, Robert (b. 1631). "Erotopaignion, or the Cyprian Academy" (1648); "An Apologie for Paris" (1649); "Pocula Castalia, &c." (1650); "Mirza" (1647).

Barrington, Sir Jonah (b. 1767; d. Versailles, 1834). "Personal Sketches of His Own Time" (1830), "Historic Anecdotes relative to the Union" (1809—35), "Rise and Fall of the Irish Nation" (1833). Memoir in third edition of "Sketches" (1869).

Barrow, Isaac, D.D. (b. London, Oct., 1630; d. London, May 4th, 1677).

"Euclidis Elementa" (1655), "Euclidis Data" (1675), "Lectiones Opticæ" (1669), "Lectiones Geometricæ" (1670), "Archimedis Opera" (1675), "Theodosii Opera" (1675), "Lectio de Sphæra et Cylindro" (1678), "Lectiones Mathematicæ" (1783), "Opuscula Latina" (1687). Theological works first published by Tillotson (1683); best edition, 1818. Best edition of mathematical works, 1861. "Selected Writings" (1866). *See* Hill's "Life."

Barry, Alfred, D.D. (b. 1826). "Introduction to Old Testament" (1856), "Sermons for Boys" (1868), The Boyle Lectures for 1876, "What is Natural Theology?" (1877), "Sermons preached at Westminster Abbey" (1884), "Life of Sir C. Barry, R.A." (1867).

Barton, Bernard (b. London, Jan. 31st, 1784; d. Feb. 19th, 1849). "Metrical Effusions" (1812), "Poems by an Amateur" (1818), "Poems" (1820), "Napoleon and other Poems" (1822), "The Reliquary" (1836), "Household Verses" (1845), "Selected Poems" (1849). Gurney's "Memoir" (1847). "Poems and Letters, with his Daughter's Memoir" (1853).

Bastian, Henry Charlton, M.D. (b. Truro, April 26th, 1837). "Modes of Origin of Lowest Organisms" (1871), "The Beginnings of Life" (1872), "Evolution and the Origin of Life" (1874), "Clinical Lectures on Paralysis from Brain Disease" (1875).

Bastwick, John, M.D (b. 1593, d. 1648). "Flagellum Pontificis" (1641), "Apologeticus ad Præsules Anglicanos" (1636).

Baxter, Andrew (b. 1686, d. 1750). "Inquiry into the Nature of the Human Soul" (3rd ed. 1745), "Appendix to the Inquiry" (1750).

Baxter, Richard (b. Rowton, Shropshire, Nov. 12th, 1615; d. London, Dec. 8th, 1691). "Aphorisms of Justification" (1649); "The Saint's Everlasting Rest" (1649); "Call to the Converted" (1657); "Now or Never" (1663); "The Reformed Liturgy" (1661); "The Poor Man's Family Book" (1674); "Paraphrase of the New Testament" (1685); "Methodus Theologiæ Christianæ" (1681); "A Christian Directory" (1673); "Catholic Theology" (1675); "Episcopacy" (1681); "Life of Mrs. Baxter" (1681); "Universal Redemption" (1694); "Reasons for the Christian Religion" (1667); "Universal Concord" (1658); "Gildas Silvianus; or, the Reformed Pastor" (1656); "Confessions of Faith" (1655); "A Life of Faith" (1670); "Church History of Government of Bishops" (1680); "Poetical Fragments" (1681); "Certainty of the World of Spirits" (1691). Biographies: Sylvester's "Reliquiæ Baxterianæ" (1696), and Life prefixed to Orme's edition of Baxter's works (1830), "Abridgment of Baxter's History of his Life and Times" (1713), and Life (1865).

Bayly, Thomas Haynes (b. 1797, d. 1839). Thirty-six dramatic pieces, and "Kindness in Women" (1837), "Parliamentary Letters," "Weeds of Kitchery" (1837), &c. "Poetical Works" with Memoir (1844).

Bayne, Peter (b. Fodderty, 1830). "The Christian Life" (1855), "Essays in Biographical Criticism" (1857—58), "Life of Hugh Miller" (1870), "Days of Jezebel" (1872), "Testimony of Christ to Christianity" (1862), "The Church's Curse and Nation's Claim" (1868), "The Chief Actors in the Puritan Revolution" (1878), "Lessons from my Master" (1879), "Two Great Englishwomen" (1880), and "Martin Luther" (1887). Edited *Glasgow Commonwealth*, *Edinburgh Witness*, the *Dial*, the *Weekly Review*.

Baynes, Thomas Spencer, LL.D. (b. Wellington, Somersetshire, March 24th, 1823; d. 1887). "Port Royal Logic" (1851), "New Analytic of Logical Forms" (1850). Edited *Encyclopædia Britannica*.

Beaconsfield, Earl of. *See* Disraeli, Benjamin.

Beale, Lionel Smith, M.D. (b. London, 1828). "Life Theories" (1871), "The Mystery of Life" (1871). Edits *Archives of Medicine*.

Beattie, James (b. Laurencekirk, Kincardineshire, Oct. 25th, 1735; d. Aug. 18th, 1803). "Poems and Translations" (1760), "Judgment of Paris" (1765), "Essay on Truth" (1770), "The Minstrel" (1771 and 1774), "Essays"

(1776), "Dissertations" (1783), "Evidences of Christianity" (1786), "Elements of Moral Science" (1790—93). Works, with Forbes's Life (1806).

Beaumont and Fletcher (Beaumont, b. Grace Dieu, Leicestershire, 1586, d. 1616; Fletcher, b. 1576, d. 1625) together wrote "The Woman Hater" (1607), "Cupid's Revenge" (1615), "The Scornful Lady" (1616), "A King and No King" (1619), "The Maid's Tragedy" (1619), "Philaster" (1620), "Monsieur Thomas" (1639), "Wit without Money" (1639), "The Coronation" (1640). Works (1660); best edition, 1843. Beaumont himself wrote "Paraphrase of Ovid's Salmacis and Hermaphroditus" (1602), "A Masque" (1613), "Poems" (1640), and another set of Poems (1653). *See* Campbell's "Specimens," Hallam's "Literature," Collier's "Dramatic Poetry," Lamb's "Specimens," Hazlitt's "Age of Elizabeth," Leigh Hunt's "Imagination and Fancy" and "Selections," Macaulay's "Essays," Ward's "Dramatic Literature," Minto's "Characteristics of English Poets."

Beche, Sir Henry T. de la (b. London, Feb. 10th, 1796; d. April 13th, 1855). "Discovery of a New Fossil Animal" (1823); "Geology of Jamaica" (1826); "Classification of European Rocks" (1828); "Geological Manual" (1831); "Theoretical Geology" (1834); "Geology of Cornwall, Devon, and West Somerset" (1839); "Geological Observer" (1851).

Beckford, William (b. 1760; d. Bath, May 2nd, 1844). "Memoirs of Extraordinary Painters" (1780); "Dreams, Incidents, &c." (1783); "Vathek" (English 1784, French 1787); "Italy" (1834); "Recollections of an Excursion to the Monasteries of Alcobaca and Batalha" (1835). *See* Redding's "Fifty Years' Recollections."

Beddoes, Thomas, M.D. (b. Shifnall, Shropshire, 1760; d. 1808). "Translation of Spallanzani's 'Dissertation on Natural History'" (1784); "Translation of Bergman's 'Elective Attractions'" (1785); "Chemical Experiments" (1790); "Alexander's Expedition to the Indian Ocean" (1792); "History of Isaac Jenkins" (1793); "Observations on Demonstrative Evidence" (1792); "A Word in Defence of Bill of Rights against Gagging Bills" (1795); "Public Merits of Mr. Pitt" (1796); "Cure of Calculus, &c." (1792); "Contributions to Medical Knowledge from the West of England" (1799); "On Consumption" (1799); "Hygeia" (1801—1802); "On Fever" (1807); "Advice to Husbandmen in Harvest" (1808). Edited Cullen's "Translation of Bergman's Physical Essays."

Beddoes, Thomas Lovell (b. Clifton, July 20th, 1803; d. Basle, Jan. 26th, 1849). "The Improvisatore" (1821); "The Bride's Tragedy" (1822); "Death's Jest Book; or, the Fool's Tragedy" (1850); "Poems" (1851) with "Memoir."

Bede (b. 672, d. 735), "The Venerable." List of Works in Wright's "Biographia Literaria Britannica" and in Allibone's "Dictionary of English and American Authors." Complete edition in 1610. Dr. Giles, in 1843, published original Latin, with a new English translation of the Historical Works and a Life of the author. For Biography, *see* also his own "Ecclesiastical History" and the accounts by Simon of Durham, William of Malmesbury, Baronius, Mabillon, Stevenson, and Gehle (1838).

Beesly, Edward Spencer (b. Feckenham, Worcestershire, 1831). Translated Comte. "Catiline, Clodius, and Tiberius" (1878), &c.

Behn, Aphra (b. Canterbury, 1642; d. London, April 16th, 1689). "The Forced Marriage" (1671), "The Amorous Prince" (1671), "The Dutch Lover" (1673), "Adelazar" (1677), "The Town Fop" (1677), "The Rover" (1677), "The Debauchee" (1677), "Sir Patient Fancy" (1678), "The Feigned Courtesans" (1679), "The Rover" (part ii., 1681), "The City Heiress" (1682), "The False Count" (1682), "The Roundheads" (1682), "The Young King" (1683), "Poems" (1684), "Miscellany" (1685), "The Lover's Watch" (1686), "The Lucky Chance" (1687), "The Emperor of the Moon" (1687), "Lycidus" (1688), "The Widow Ranter" (1690), "The Younger Brother" (1696), Histories and Novels (1698, eighth edition with Life 1735). Works (1871). *See* Ward's "Dramatic Literature," Kavanagh's "Women of Letters," Jeaffreson's "Novelists," Forsyth's "Novelists."

Beke, Charles Tilstone (b. London, Oct. 10th, 1800; d. July 31st, 1874). "Origines Biblicæ" (1834), "Nile and its Tributaries" (1847), "Sources of the Nile" (1848), "Mémoire Justificatif des Pères Paez et Lobo" (Par. 1848), "The British Captives in Abyssinia" (1867).

Bellenden (Ballantyne), John (b. circa 1490; d. Rome, 1550). "Topography of Scotland" (1577), "Proheme of the Cosmographie." Translated Boece's "Scotorum Historiæ" (1536), and first five books of Livy, both reprinted 1821—22.

Bellenden, William (16th century). "Ciceronis Princeps" (1608); "Ciceronis Consul, Senator, Senatusque Romanus," "De Statu Prisci Orbis" (1615); "Epithalamium on the Marriage of Charles I." (1625); "De Tribus Luminibus Romanorum Libri Sexdecem" (1653); Bellendenus de Statu" (1787), the latter being a collection of the three first-mentioned tracts.

Bennett, W. Cox (b. Greenwich, 1820). "Poems" (1850), "Verdicts" (1852), "War Songs" (1855), "Collected Poems" (1862), "Songs for Sailors" (1873), &c.

Bentham, Jeremy (b. London, Feb. 15th, 1748; d. 1832). "Fragment on Government" (1776), "The Hard Labour Bill" (1778), "Principles of Morals and Legislation" (1780), "Usefulness of Chemistry" (1783), "Defence of Usury" (1787), "Panopticon" (1791), "Draft of a Code for Judicial Establishment in France" (1791), "Political Tactics" (1791), "Emancipate your Colonies" (1793), "Supply without Burden" (1796), "Pauper Management" (1797), "Traités de Législation Civile et Penale" (1802), "Two Letters to Lord Pelham" (1802), "Plea for the Constitution" (1803), "Scotch Reforms" (1808), "Chrestomathia" (1816—17), "Parliamentary Reform Catechism" (1817), "Codification and Public Instruction" (1817), "Swear Not at All" (1817), "Springs of Action" (1817), "Church of Englandism" (1818), "Radical Reform Bill" (1819), "The King against Sir C. Wolseley" (1820), "The King against Edmonds" (1820), "Restrictive and Prohibitory Commercial System" (1821), "Art of Packing Special Juries" (1821), "Tracts relative to Spanish and Portuguese Affairs" (1821), "Liberty of the Press" (1821), "Letter to Count Toreno" (1822), "Not Paul, but Jesus" (1823), "Truth *versus* Ashurst" (1823), "Book of Fallacies" (1824), "Mother Church relieved by Bleeding" (1825), "Rationale of Reward" (1825), "Peel's Magistrates' Salary Bill" (1824), "Indications respecting Lord Elgin" (1825, Postscript 1826), "Rationale of Judicial Evidence" (1827), "Codification Proposal" (1871). Biography in Bowring and Burton's edition of Works (1843). *See* Burton's "Benthamiana" (1838).

Bentley, Richard, D.D. (b. Oulton, Wakefield, Jan. 27th, 1662; d. July 14th, 1742). "Dissertation on the Epistles of Phalaris" (1699), "Discursus on Latin Metres" (1726), "Remarks on a Late Discourse on Freethinking" (1743), "Sermons" (1809). Edited numerous classics. Biography by Monk (1830) and by Jebb (1884). "Correspondence" (1842). Works (1856). *See* De Quincey's Essay.

Berkeley, George, Bishop of Cloyne (b. Kilcrin, Kilkenny, March 12th, 1684; d. Oxford, Jan. 14th, 1754). "An Attempt to demonstrate Arithmetic without Algebra and Geometry" (1707), "New Theory of Vision" (1709), "Principles of Human Knowledge" (1710), "Three Dialogues" (1713), "Principle of Motion" (1721), "Alciphron" (1732), "Siris" (1747). Biographies by Prior (1784), Wright (1843), and Fraser, with "Commonplace Book," in complete Works (1871).

Besant, Walter (b. Plymouth, 1838). "Studies in Early French Poetry" (1868); with Professor Palmer, "Jerusalem" (1871); "The French Humourists" (1873), "Ready-Money Mortiboy" (1872), "The Golden Butterfly" (1871), "The Monks of Thelema" (1878), "By Celia's Arbour" (1878), "'Twas in Trafalgar's Bay" (1879), "The Seamy Side" (1880), "The Ten Years' Tenant" (1881), "The Chaplain of the Fleet" (1881). The above novels were written in conjunction with J. Rice. Mr. Besant has written alone, "The Revolt of Man" (1882), "All Sorts and Conditions of Men" (1882), "The Captain's Room" (1883), "Life of E. H. Palmer" (1883), "All in a Garden Fair" (1883), "Read-

ings in Rabelais" (1883), "Dorothy Forster" (1884), "The Art of Fiction" (1884), "Uncle Jack" (1885), "Children of Gibeon" (1886), "The World went very well then" (1887).

Bickerstaff, Isaac (b. Ireland, 1735; d. circa 1800). "Love in a Village" (1762), "Maid of the Mill" (1765), "Lionel and Clarissa" (1768), and many other plays.

Black, William (b. Glasgow, 1841). "Love or Marriage" (1867), "In Silk Attire" (1869), "Kilmeny" (1870), "The Monarch of Mincing Lane" (1871), "A Daughter of Heth" (1871), "Strange Adventures of a Phaeton" (1872), "A Princess of Thule" (1873), "The Maid of Killeena" (1874), "Three Feathers" (1875), "Madcap Violet" (1876), "Lady Silverdale's Sweetheart" (1876), "Green Pastures and Piccadilly" (1877), "Macleod of Dare" (1878), "White Wings" and "Sunrise" (1880), "That Beautiful Wretch" (1881), "Shandon Bells" (1883), "Yolande" (1883), "Judith Shakespeare" (1884), "White Heather" (1885), "The Wise Woman of Inverness, &c." (1885), "Sabina Zembra" (1887).

Blackburn, Henry (b. 1830). "Travelling in Spain" (1886); "The Pyrenees" (1867); "Artists and Arabs" (1868); "Breton Folk" (1880); "Randolph Caldecott: a Personal Memoir of his Early Art Career" (1886). "Academy Notes," and "Grosvenor Notes" every year.

Blackie, John Stuart (b. Glasgow, 1809). "Pronunciation of Greek" (1852), "Lays and Legends of Ancient Greece" (1857), "Three Discourses on Beauty" (1858), "Lyrical Poems" (1860), "Homer and the Iliad" (1866), "Democracy" (1867), "Musa Burschicosa" (1869), "War Songs of the Germans" (1870), "Four Phases of Morals" (1871), "Lays of the Highlands and Islands" (1872), "Self-Culture" (1873), "Horæ Hellenicæ" (1874), "Songs" (1876), "The Wise Men of Greece" (1877), "The Natural History of Atheism" (1877), "Self-Culture" (1877), "Lay Sermons" (1881), "Altavona" (1882), "The Wisdom of Goethe" (1883). Translated "Faust" (1834), "Æschylus" (1850).

Blacklock, Thomas, D.D. (b. Annan, 1721; d. Edinburgh, July 7th, 1791). "Poems" (1754), &c. "Collected Poems," with "Life" (1793).

Blackmore, Sir Richard (b. Wiltshire, circa 1650; d. Oct. 8th, 1729). "Prince Arthur" (1695), "King Arthur" (1697), "Creation" (1712), &c. *See* Johnson's "Lives."

Blackmore, Richard Doddridge (b. Longworth, Berkshire, 1825). "The Fate of Franklin" (1860); "The Farm and Fruit of Old" (part of the Georgics, 1862); "Clara Vaughan" (1864); "Cradock Nowell" (1866); "Lorna Doone" (1869); "The Maid of Sker" (1872); "Alice Lorraine" (1875); "Cripps, the Carrier" (1876); "Erema" (1877); "Mary Anerley" (1880); "Christowel" (1881); "Tommy Upmore" (1882); "Springhaven" (1887). Translated the Georgics (1871).

Blackstone, Sir William, LL.D. (b. London, July 10th, 1723; d. Feb. 14th, 1780). "Great Charter" (1759), "Commentaries on the Laws of England" (1765), "Tracts" (1771), "Reports of Cases" (1781), "Life" (1782).

Blair, Hugh, D.D. (b. Edinburgh, April 7th, 1718; d. Dec. 27th, 1799). "Ossian" (1763), "Sermons" (1777), "Rhetoric" (1783).

Blake, William (b. London, 1757; d. August 12th, 1828). "Poetical Sketches" (1783), "Songs of Innocence" (1789), "Book of Thiel" (1789), "America" (1793), "Songs of Experience" (1793), "Gates of Paradise" (1793), "Vision of the Daughters of Albion" (1793), "Jerusalem" (1804), "Europe" (1794), "Book of Ahania" (1795), "Urizen" (1800), "Milton" (1804). Biographies: Gilchrist's (1863, enlarged 1881); Swinburne's "Essay" (1868); Rossetti's in "B.'s Poems" (1866).

Blakey, Robert (b. 1795, d. 1878). "History of Moral Science" (1833), "The History of the Philosophy of Mind" (1848), "History of Political Literature" (1855). Also wrote several works on Angling, among them "The Rivers of England and Wales."

Blessington, Countess of (b. near Clonmel, Sept. 1st, 1789; d. Paris, June 4th, 1849). "The Idler in Italy," "Country Quarters," "Conversations

with Byron" (1832), &c. "Life," by Madden (1855).

Blomfield, C. J. (b. 1786); d. 1857). "Posthumous Tracts of Porson," "Adversaria Porsoni," "A Dissertation upon the Traditional Knowledge of a Promised Redeemer" (1819), "Five Lectures on the Gospel of St. John" (1823), "A Letter on the Present Neglect of the Lord's Day" (1830). Edited Callimachus and Æschylus.

Bloomfield, Robert (b. Honiton, Suffolk, 1766; d. Shefford, Bedfordshire, August 19th, 1823). "The Farmer's Boy" (1800), "Rural Tales and Ballads" (1802), "Good Tidings" (1804), "Wild Flowers" (1806), "Miscellaneous Poems" (1806), "The Banks of the Wye" (1811), "Works" (1814), "May Day with the Muses" (1822), "Remains" (1824). Selected Correspondence (1870).

Boece, Hector (b. Dundee, circa 1465; d. 1536). "Vitæ Episcoporum Murthlasensium et Aberdonensium" (1522), "Scotorum Historiæ" (1526). *See* Irving's "Literary Scotchmen."

Bolingbroke, Henry St. John, Viscount (b. Battersea, Oct. 1st, 1678; d. Dec. 12th, 1751). "Dissertation on Parties" (1735), "Letters on Patriotism" (1749), "On the Study of History" (1752). Selected Correspondence (1788). Biography: Macknight's (1865).

Borrow, George (b. Norfolk, 1803; d. 1881). "The Zincali; or, An Account of the Gipsies of Spain" (1841); "The Bible in Spain" (1843); "Lavengro: the Scholar, the Gipsy, and the Priest" (1851); "The Romany Rye" (1857); "Wild Wales" (1862); "Romano Lavo Lil" (1874).

Boston, Thomas (b. Dunse, March 7th, 1676; d. May 20th, 1732). "Human Nature in its Fourfold State" (1720), "The Crook in the Lot" (1805), &c. "Works" (1853).

Boswell, James (b. Edinburgh, Oct. 29th, 1740; d. London, June 19th, 1795). "Account of Corsica" (1768), "Essays in Favour of the Corsicans" (1769), "Journal of a Tour to the Hebrides with Dr. Johnson" (1785), "Life of Johnson" (1791), "Letters to Rev. W. J. Temple" (1856), "Boswelliana" (1874).

Bowles, Rev. William Lisle (b. King's Sutton, Northamptonshire, Sept. 24th, 1762; d. Salisbury, April 7th, 1850). "Fourteen Sonnets" (1789), "Poems" (1798—1809), "The Spirit of Discovery" (1805), "The Missionary of the Andes" (1815). "Collected Poems" (1855).

Boyd, Rev. Andrew Kennedy Hutchinson (b. Auchinleck, Nov. 1825). "Recreations of a Country Parson" (1859), "Leisure Hours in Town," &c.

Boyle, Charles, Earl of Orrery (b. Chelsea, 1676; d. Aug. 28th, 1731). Edited "Epistles of Phalaris" (1695).

Boyle, Hon. Robert (b. Lismore, Jan. 25th, 1626; d. London, Dec. 30th, 1692). "Physiological Essays" (1661), "The Usefulness of Experimental Natural Philosophy" (1663), &c. Works, with Life and Correspondence (1744).

Braddon, Mary Elizabeth (b. London, 1837). "Lady Audley's Secret" (1862), "Aurora Floyd" (1863) "Fenton's Quest" (1871), "To the Bitter End" (1872), "Dead Men's Shoes" (1876), "Joshua Haggard's Daughter" (1876), "Weavers and Weft" (1877), "An Open Verdict" (1878), "Vixen" (1879), "The Cloven Foot" (1879), "The Story of Barbara" (1880), "Just as I am" (1880), "Asphodel" (1881), "Mount Royal" (1882), "Phantom Fortune" (1883), "The Golden Calf" (1883), "Ishmael" (1884), "Wyllard's Weird" (1885), "One Thing Needful" (1886), "Mohawks" (1886), "Like and Unlike" (1887). Edited *Belgravia*.

Bradley, Rev. Edward (b. Kidderminster, 1827). "Adventures of Verdant Green" (1853), "Glencreggan" (1861), "The Curate of Cranston" (1862), "A Tour in Tartan Land" (1863), "The White Wife" (1864), "The Rook's Garden" (1865), "Mattins and Muttons" (1866), &c.

Breton, Nicholas (b. 1555, d. 1624). A writer of songs, which were published in miscellanies such as "England's Helicon," "Davison's Rhapsody," and the "Passionate Pilgrim." His best-known lyric is "Phyllida and Corydon."

Brewer, The Rev. John Sherren (b. 1810, d. 1879). "Monumenta Franciscana" (1858), "Calendar

of Letters and Papers, Foreign and Domestic, of the Reign of Henry VIII." (1862, &c.), "The Reign of Henry VIII." Has also edited Fuller's "Church History of Britain" (1845), "Roger Bacon's "Opus Testirum" and "Opus Minus" (1859), and the Carte and Carew Papers relating to Ireland (1867).

Brewster, Sir David, LL.D. (b. Jedburgh, Dec. 11th, 1781; d. Feb. 10th, 1868). "Depolarisation of Light" (1813), "Polarisation of Light by Reflection" (1815), "On the Production of Polarising Structure by Pressure" (1816), "The Laws of Polarisation" (1818), "The Kaleidoscope" (1819), "Elliptical Polarisation" (1830), "Optics" (1831), &c. Life (1869).

Britton, John (b. Kingston-St.-Michael, Wiltshire, July 7th, 1771; d. Jan. 1st, 1857). "The Beauties of Wiltshire" (1801), "The Cathedral Antiquities of England" (1814—35), &c.

Brome, Alexander (b. 1620, d. 1666). "The Cunning Lovers" (1654), "Songs" (1660), "Covent Garden Drollery" (1672), &c.

Brontes, The, together, "Poems by Currer, Ellis, and Acton Bell" (1846).—**Charlotte** (b. Thornton, Yorkshire, April 21st, 1816; d. March 31st, 1855): "Jane Eyre" (1847), "Shirley" (1849), "Villette" (1852), "The Professor" (1856). Life by Gaskell (1857). *See* "Charlotte Brontë," by Reid (1877), Swinburne's "Notes on Charlotte Brontë" (1877), and "Charlotte Brontë," by Birrell (1887).—**Emily** (b. *ibid.*) 1818, d. 1848): "Wuthering Heights" (1847).—**Anne** (b. *ibid.* 1820, d. 1849). "The Tenant of Wildfell Hall," "Agnes Grey" (1847).

Brooke, Henry (b. 1706, d. 1783), "The Fool of Quality" (1760, 1770, and 1777; in 1804, with Kingsley's "Life").

Brooke, Rev. Augustus Stopford (b. Dublin, 1832). "Life of Frederick Robertson (1865), "Theology in the English Poets" (1874), "Primer of English Literature" (1878), "Milton" (1879), four vols. of "Sermons" (1868—77). Has also published an edition of Turner's "Liber Studiorum" (1882), and Meryon's "Etchings" (1887).

Brooks, Charles Shirley (b. Brill, Oxfordshire, 1816; d. Feb. 23rd, 1874). "Aspen Court" (1855), "The Silver Cord" (1841), "The Gordian Knot" (1858), "Sooner or Later" (1868), "Poems of Wit and Humour" (1875), &c. Was editor of *Punch*.

Brougham, Henry (Baron Brougham and Vaux, b. Edinburgh, Sept. 19th, 1778; d. Cannes, May 7th, 1868). "Colonial Policy of the European Powers," "Discourses of Natural Theology" (1835), "Speeches" (1838), "Dissertations on Subjects of Science" (1839), "Statesmen of the Time of George III." (1839—43), "Political Philosophy" (1840), "Albert Lunel" (1844), "Men of Letters and Science" (1845), "The Revolution in France" (1849), "Dialogue on Instinct" (1849), "Analytical View of Newton's Principia" [with Routh] (1855), "Contributions to the *Edinburgh Review*" (1857). *See* Bibliography of his writings (1873), Works (1868), Autobiography (1871).

Broughton, Rhoda (b. 1837). "Not Wisely, but Too Well" (1866); "Cometh up as a Flower" (1867); "Red as a Rose is She" (1870); "Good-bye, Sweetheart" (1872); "Nancy" (1873); "Joan" (1876); "Twilight Stories" (1879); "Belinda" (1883); "Doctor Cupid" (1886).

Brown, John, M.D. (b. Sept., 1810; d. May 11th, 1882). "Rab and His Friends" (in *Horæ Subsecivæ*, 1858—60).

Brown, Thomas (b. Kirkmabreck, Kirkcudbrightshire, Jan. 9th, 1778; d. London, April 2nd, 1820). "Observations on the Zoonomia of Dr. Darwin" (1798), "Inquiry into Cause and Effect" (1818), "Lectures on Philosophy" (1820). Life by Welsh (1825).

Brown, Thomas (d. 1704). Works (1707–8). "Beauties of Thomas Brown" (1808).

Browne, Sir Thomas (b. London, Oct. 19th, 1605; d. Oct. 19th, 1682). "Religio Medici" (1642), "Pseudodoxia Epidemica; or, Inquiry into Vulgar Errors" (1646), "Hydriotaphia" (1658), "The Garden of Cyrus" (1658), "Treatise on Christian Morals" (1756, with Life by Johnson). Works (1686, new edition, 1836).

Browne, William (b. Tavistock, Devonshire, 1590; d. Ottery St. Mary,

Devonshire, 1645). "Britannia's Pastorals" (1613, 1616), "The Shepherd's Pipe" (1614), "The Inner Temple Masque" (1620). Works (1772, new edition, 1868).

Browning, Elizabeth Barrett (b. London, 1809; d. Florence, June 29th, 1861). "The Battle of Marathon," "Essay on Mind, and other Poems" (1826), "Prometheus Bound, translated, with Poems" (1833), "The Seraphim" (1838), "The Romaunt of the Page" (1839), "Poems" (1844), "Sonnets from the Portuguese," printed in the 2nd edition of her "Poems" (1850), "Casa Guidi Windows" (1851), "Aurora Leigh" (1856), "Poems before Congress" (1860), "A Curse for a Nation" (1861), "Last Poems" (1862), "The Greek Christian Poets" (1863). Works (1864—66). *See* her "Letters" (1877), Memoir by Stedman, Selden's "Portraits de Femmes" (1877).

Browning, Robert (b. Camberwell, 1812). "Pippa Passes" (1842), "Paracelsus" (1835), "Strafford" (1837), "Sordello" (1839), "The Blot in the 'Scutcheon" (1843), "King Victor and King Charles," "Dramatic Lyrics," "Return of the Druses," "Colombe's Birthday," "Dramatic Romances," "The Soul's Errand," "Christmas Eve" (1850), "Men and Women" (1855), "Romances and Lyrics" (1845), "A Soul's Tragedy" (1846), "Dramatis Personæ" (1864), "The Ring and the Book" (1868), "Balaustion's Adventure" (1871), "Prince Hohenstiel-Schwangau" (1871), "Fifine at the Fair" (1872), "Red Cotton Nightcap Country" (1873), "Aristophanes' Apology" (1875), "The Inn Album" (1875), "Pacchiarotto" (1876), "Agamemnon of Æschylus" (1877), "La Saisiaz," "The Two Poets of Croisie" (1878), "Dramatic Idyls" (1879—80), "Jocoseria" (1883), "Ferishtah's Fancies" (1884), "Parleyings with Certain People" (1887). *See* "Essays on Browning" by Nettleship (1868), and McCrie's "Religion of our Literature;" F. J. Furnivall's "A Browning Bibliography," "The Browning Society Papers;" Mrs. Orr's "Handbook to Browning;" Mr. Symons' "An Introduction to the Study of Browning" (1886).

Bruce, Michael (b. Kinnesswood, Kinross-shire, March 27th, 1746; d. July 6th, 1767). Poetical Works (1770). *See* Grosart's edition, with Memoir (1865).

Buchanan, George (b. Killearn, Stirlingshire, Feb., 1506; d. Sept. 28th, 1582). "Rudimenta Grammatica" (1550), "Franciscanus" (1564), "Admonition to the Lordis Maintenaris of the King's Authoritie" (1571), "De Maria Scotorum Regina" (1572), "Baptistes" (1578), "Jepthes" (1554), "Dialogus de Jure Regni" (1579), "Rerum Scoticorum Historia" (1582), "Paraphrasis Psalmorum Poetica" (1569), "De Prosodia" (1600). Life by Irving (1807). Works (1725).

Buchanan, Robert (b. Aug. 18th, 1841). "Undertones" (1860), "Idyls of Inverburn" (1865), "London Poems" (1866), "Napoleon Fallen" (1871), "The Land of Lorne" (1871), "The Drama of Kings" (1871), "The Fleshly School of Poetry" (1872), "Master Spirits" (1873), "Balder the Beautiful" (1877), "God and the Man" (1881), "A Child of Nature" (1881), "The Martyrdom of Madeleine" (1882), "Ballads of Life, Love, and Humour" (1882), "Love me for Ever" (1883), "Annan Water" (1883), "The New Abelard" (1884), "Foxglove Manor" (1884), "Matt" (1885), "Stormy Waters" (1885), "The Master of the Mine" (1885), "A Look round Literature" (1887). With C. Gibbon, "Storm-Beaten." Plays: "The Witchfinder," "A Madcap Prince," "Sophia," &c. Works (1874).

Buckingham, George Villiers, Duke of (b. Wallingford, Jan. 3th, 1627; d. Kirkby Moorside, April 16th, 1688). "The Rehearsal" (1671), &c.

Buckle, Henry Thomas (b. 1821, d. 1862). "History of Civilisation in Europe," vol. i. (1857), vol. ii. (1861); "Miscellaneous and Posthumous Works" (1872). *See* J. H. Stirling's "Buckle, his Problem and his Metaphysics" in *North American Review* (1872).

Bunyan, John (b. Elstow, Bedford, 1628; d. London, Aug. 31st, 1688). "Sighs from Hell" (1650), "Gospel Truths Opened" (1656), "The Holy City" (1665), "Grace Abounding" (1666), "Justification by Christ" (1671), "Defence of Justification" (1672), "Water Baptism" (1673), "The Pilgrim's Progress" (1678, 1684), "Life

and Death of Mr. Badman" (1680), "The Holy War" (1684), "The Barren Fig-Tree" (1683), "The Pharisee and Publican" (1685), "The Jerusalem Sinner Saved" (1688). Works (1853). Biographies by Southey, Macaulay, Ivimey (1809); Philip (1839); Froude (1880).

Burgon, Very Rev. John Wm. (b. 1819; d. 1888). "Life and Times of Sir Thomas Gresham (1839); "Petra" (1846); "Oxford Reformers" (1854); "Historical Notice of the Colleges of Oxford' (1857); "Inspiration and Interpretation" (1861); "Treatises on the Pastoral Office" (1864); "Ninety-one Short Sermons" (1867); "Disestablishment the Nation's Formal Rejection of God and Denial of the Faith" (1868); "The Protests of the Bishops against Dr. Temple's Consecration" (1870); "The Athanasian Creed to be retained in its Entirety, and Why?" (1872); "A Plea for the Study of Divinity at Oxford" (1875); "The Prayer Book, a Devotional Guide and Manual" (1876); "Divergent Ritual" (1881); "The Revision Revised" (1883).

Burke, Edmund (b. Dublin, Jan. 12th, 1728 or 1729; d. Beaconsfield, July 9th, 1797). "Vindication of Natural Society" (1756), "The Sublime and Beautiful" (1757), "Present State of the Nation" (1769), "Thoughts on the Present Discontents" (1770), "Reflections on the French Revolution" (1790), "Appeal from the New to the Old Whigs" (1791), "Letter to a Noble Lord" (1795), "Letters on a Regicide Peace" (1796), "Observations on the Conduct of the Minority" (1797), &c. Works (1801); Select Works (1874). Correspondence (1817). Best Biographies: Macknight's (1858—60), Morley's (1867, Sketch 1879).

Burnaby, Colonel F. G. (b. 1842, d. 1885). "A Ride to Khiva" (1876), "On Horseback through Asia Minor" (1877), "A Ride across the Channel" (1882), "Our Radicals" (1886). Life by R. K. Mann.

Burnand, Francis Cowley (b. 1837). "Happy Thoughts," "Sensation Novels," "The New Sandford and Merton," "Reminiscences of the Cambridge A.D.C. Has contributed both to *Fun* and *Punch*, the latter of which he edits, and has written several burlesques and some successful comedies.

Burnet, Gilbert, Bishop of Salisbury (b. Edinburgh, Sept. 18th, 1643; d. March 17th, 1715). "History of the Reformation" (1679, 1681, 1715), "History of My Own Time" (1724), &c. Life by Le Clerc (1715) and Flaxman.

Burnett, Mrs. Frances Hodgson (b. 1849). "Surly Tim" (1872), "That Lass o' Lowrie's" (1877), "Theo" (1877), "Lindsay's Luck" (1878), "Kathleen" (1878), "Jael's Daughter" (1879), "Haworth's" (1879), "The Tide of Moany Bar" (1879), "Louisiana" (1880), "A Fair Barbarian" (1881), "Through One Administration" (1883), "Vagabondia" (1884), "Little Lord Fauntleroy" (1886).

Burns, Robert (b. Ayr, Jan. 25th, 1759; d. Dumfries, July 21st, 1796). "Poems" (1786). Complete Works, Currie (1800). Best edition of Poems, Douglass (1877—79). Bibliography by McKie (1875). *See* Nichol's monograph (1879).

Burton, John Hill, LL.D. (b. Aberdeen, Aug. 22nd, 1809; d. 1882). "Political and Social Economy" (1849), "Benthamiana" (1838), "The Scot Abroad" (1864), "The Book-Hunter" (1862), "The Cairngorm Mountain" (1864), "Life and Correspondence of Hume" (1846), "Lives of Lovat and Forbes" (1847), "History of Scotland from the Earliest Period" (1867), "History of Scotland from the Revolution" (1853), "Reign of Queen Anne" (1880), &c.

Burton, Robert (b. Lindley, Leicestershire, Feb. 8th, 1576; d. Jan. 25th, 1639). "Anatomy of Melancholy" (1621), "Philosophastor" [with Poemata] (1662).

Burton, Sir Richard Francis (b. 1821). "Sindh" (1851), "A Pilgrimage to El Medinah and Meccah" (1856), "First Footsteps in E. Africa" (1856), "The Lake Regions of Central Africa" (1860), "The City of the Saints" (1861), "The Nile Basin" (1864), "Wit and Wisdom from West Africa" (1865), "Explorations of the Highlands of Brazil" (1869), "Zanzibar" (1872), "Etruscan Bologna" (1876), "Sindh Revisited" (1877), "Camoens, his Life and his Lusiads" (1881), "The Book of

the Sword" (1884). Has translated and published privately "The Thousand Nights and a Night" (1885).

Butler, Joseph, Bishop of Durham (b. Wantage, Berkshire, May 18th, 1692; d. Bath, June 16th, 1752). "Sermons" (1726), "Analogy of Religion" (1736).

Butler, Samuel (b. Strensham, Worcester, 1612; d. 1680). "Hudibras" (1663, 1664, 1678); "Posthumous Works" (many spurious, 1715); "Remains" (1759); "Works" (1861). Life (1849).

Butler, Sir William Francis (b. 1838). "A Narrative of the Historical Events connected with the Sixty-ninth Regiment" (1870), "The Great Lone Land" (1872), "The Wild North Land" (1873), "In Akinfoo" (1874), "Far Out" (1881), "Red Cloud, the Solitary Sioux" (1882).

Byron, George Gordon Noel, Lord (b. London, Jan. 22nd, 1788; d. Missolonghi, April 19th, 1824). "Hours of Idleness" (1807); "Poems" (1808); "English Bards and Scotch Reviewers" (1809); "The Curse of Minerva" (1812); "Childe Harold's Pilgrimage" (cantos i. and ii. in 1812, canto iii. in 1816, and canto iv. in 1818); "The Waltz" (1813); "The Giaour" (1813); "The Bride of Abydos" (1813); "Ode to Napoleon Buonaparte" (1814); "The Corsair" (1814); "Lara" (1814); "Hebrew Melodies" (1815); "The Siege of Corinth" and "Parisina" (1816); "The Prisoner of Chillon" (1816); "Manfred" (1817); "The Lament of Tasso" (1817); "Monody on the Death of the Right Hon. R. B. Sheridan" (1817); "Beppo" (1818); "Mazeppa" (1819); "Don Juan" (cantos i. and ii. in 1819, iii., iv., and v. in 1821, cantos vi., vii., and viii. in 1823, cantos ix., x., xi., xii., xiii, and xiv. in 1823, cantos xv. and xvi. in 1824); "A Letter to John Murray on the Rev. W. L. Bowles's Strictures on the Life and Writings of Pope" (1821); "Marino Faliero" and "The Prophecy of Dante" (1821); "Sardanapalus," "The Two Foscari," and "Cain" (1821); "Werner" (1822); "The Vision of Judgment" (1822); "Heaven and Earth" (1822); "The Island" (1823); "The Age of Bronze" (1823); canto i. of the "Morgante Maggiore di Messer Luigi Pulci," translated; "The Deformed Transformed" (1824); "Parliamentary Speeches in 1812 and 1813" (1824). The following is a list of the principal publications which have appeared in connection with the life of the poet:—"Remarks, Critical and Moral, on the Talents of Lord Byron, and the Tendencies of Don Juan, by the Author of 'Hypocrisy, a Satire'" [C. Colton] (1819); "Memoirs, Historical and Critical, of the Life and Writings of Lord Byron, with Anecdotes of some of his Contemporaries" (1822); "Lord Byron's Private Correspondence, including his Letters to his Mother, written from Portugal, Spain, Greece, and other parts of the Mediterranean; published from the originals, with Notes and Observations," by A. R. C. Dallas (1824); "Recollections," by A. R. C. Dallas (1824); "Conversations with Lord Byron, noted during a Residence with his Lordship at Pisa in the Years 1821 and 1822," by Thomas Medwin (1824); "Letters on the Character and Poetical Genius of Lord Byron," by Sir Egerton Brydges (1824); "Lord Byron," by Madame Louise—Sw. Belloc (1824); "Anecdotes of Lord Byron, from Authentic Sources, with Remarks illustrative of his Connection with the Principal Literary Characters of the Present Day" (1825); "The Last Days of Lord Byron, with his Lordship's Opinions on various Subjects, particularly on the State and Prospect of Greece," by William Parry (1825); "Lord Byron en Italie et en Grèce; ou, Aperçu de sa Vie et de ses Ouvrages, d'après des Sources authentiques," by the Marquis de Salvo (1825); "Narrative of Lord Byron's Voyage to Corsica and Sardinia, 1821" (1825); "A Short Narrative of Lord Byron's last Journey to Greece, extracted from the Journal of Count Peter Gamba" (1825); "Correspondence of Lord Byron with his Friends, including his Letters to his Mother, written in 1809, 1810, and 1811," edited by A. R. C. Dallas (1825); "Life," by J. Galt (1825); "An Inquiry into the Moral Character of Lord Byron," by J. W. Simmonds (1826); "Memoir," by Sir H. Bulwer (1826); "Life," by W. Lake (1826); "Lord Byron and some of his Contemporaries" (1828); "Life," by Sir Egerton Brydges (1828); "Memoirs of Lord Byron," by G. Clinton (1828); "Life, Letters, and Journals," edited by Moore (1830); "Conversations with Lord Byron," by Lady Blessington (1831); "Life," by Armstrong (1846); "The

True Story of Lady Byron's Life," by Mrs. Beecher-Stowe (1867); "Medora Leigh," by Dr. Mackay (1869); "Recollections of Lord Byron," by the Countess Guiccioli (1870); "Life," by Karl Elze (1871); "Trelawney's Recollections" (new ed. 1879); "Life," by Nicholl (1881); "The Real Lord Byron," by J. Cordy Jeaffreson (1882). *See* Jeffrey's "Essays;" Hazlitt's "Spirit of the Age" and "English Poets;" Macaulay's "Essays;" Swinburne's preface to a "Selection from the Poems;" Sir Henry Taylor's preface to his own "Poems;" Brimley's "Essays;" W. M. Rossetti's preface to an edition of the "Poems;" Kingsley's "Miscellanies;" *Quarterly Review* for July, 1868.

C

Cædmon (d. circa 680). "Paraphrase" (1655); best editions—Thorpe's (1832), Grein's (1857—63), Bouterwek's (1849—54). *See* Watson's "Cædmon, the First English Poet" (1875).

Calverley, Charles Stuart (b. 1833, d. 1884). "Verses and Translations" (1862), "A Verse Translation of Theocritus" (1869), "Fly Leaves" (1872). *See* W. J. Sendall's "The Literary Remains of C. S. C."

Camden, William (b. London, May 2nd, 1551; d. Chislehurst, Nov. 9th, 1623). "Britannia" (1586—1607); "Institutio Græcæ Grammatices Compendiaria" (1597); "Anglica, Hibernica, Normanica, Cambrica, a Veteris Scripta" (1604); "Remains concerning Britain" (1605); "Reges, Reginæ, Nobiles, et alii in Ecclesia Collegiata B. Petri Westmonasterii Sepulti, usque ad annum 1606" (1606); "Annales Rerum Anglicarum et Hibernicarum regnante Elizabetha" (1615); "A Description of Scotland" (1695); and some minor works. For Biography, *see* "Guillelmi Camdeni et Illustrium Virorum ad G. Camdenum Epistolæ," published by T. Smith in 1691; Wood's "Athenæ Oxonienses," the "Biographia Britannica," and Gough's edition of the "Britannia."

Campbell, John, Baron (b. 1781, d. 1861). "Reports of Cases Determined at Nisi Prius" (1807—16), "Letter to Lord Stanley" (1837), "Speeches at the Bar and House of Commons" (1842), "Lives of the Chancellors and Keepers of the Great Seal of England" (1845—48), "Lives of the Chief-Justices of England" (1849—57), "Shakespeare's Legal Acquirements." *See* "Life of John Campbell," by Hon. Mrs. Hardcastle.

Campbell, Thomas (b. Glasgow, July 27th, 1777; d. Boulogne, June 15th, 1844). "Pleasures of Hope" (1799), "Poems" (1803), "Annals of Great Britain" (1806), "Gertrude of Wyoming" (1809), "Specimens of the British Poets" (1819—48), "Theodoric" (1824), "Life of Mrs. Siddons" (1834), "Letters from the South" (1837), "Life of Petrarch" (1841), "The Pilgrim of Glencoe" (1842), "Frederick the Great" (1843), "History of Our Own Times" (1843), "A Poet's Residence in Algiers" (1845). "Life and Letters," by Beattie (1849); "Literary Reminiscences of Thomas Campbell," by Cyrus Redding (1859).

Carew, Thomas (b. Gloucestershire, circa 1589; d. 1639). "Cœlum Britannicum" (1634), &c. "Works" (1824).

Carlyle, Thomas (b. Ecclefechan, Dumfriesshire, Dec. 4th, 1795; d. London, Feb. 5th, 1881). Brewster's "Edinburgh Encyclopædia" (1820—23), articles on Lady Mary Wortley Montagu, Montaigne, Montesquieu, Montfaucon, Dr. Moore, Sir John Moore, Necker, Nelson, Netherlands, Newfoundland, Norfolk, Northamptonshire, Northumberland, Mungo Park, Lord Chatham, William Pitt; in *The New Edinburgh Review* (1821—22) papers on Joanna Baillie's "Metrical Legends" and Goethe's "Faust;" translation of "Legendre's Geometry," with essay on "Proportion" (1824); "Schiller's Life and Writings" (1823—25); a translation of Goethe's "Wilhelm Meister" (1824); "German Romances: Specimens of the Chief Authors, with Biographical and Critical Notices" (1827); essays in various reviews and magazines, republished in the *Miscellanies* (1827—37); "Sartor Resartus" (1833—34); "The French Revolution" (1837); "Chartism" (1839); "Heroes and Hero-Worship" (1840); "Past and Present" (1843); "Oliver Cromwell's Letters and Speeches, with Elucidations and a Connecting Narrative" (1845); "Latter-Day Pamphlets"

(1850); articles in *The Examiner* (1848) on Louis Philippe (March 4th), Repeal of the Union (April 29th), Legislation for Ireland (May 13th); articles in *The Spectator* (1848) on Ireland and the British Chief Governor, and Irish Regiments (of the New Era) (May 13th); The Death of Charles Buller, in *The Examiner* (December 2nd, 1848); "Life of John Sterling" (1851); "Life of Friedrich II." (1865); "Shooting Niagara —— and after?" in *Macmillan's Magazine* for 1867; and "On the Choice of Books" (1866). In 1875 Mr. Carlyle published a small volume on the "Early Kings of Norway, and the Portraits of John Knox." For Biography, *see* Horne's "Spirit of the Age;" the preface to "The Choice of Books;" "Reminiscences" (1881); Wylie's "Life" (1881); Froude's "Life of Carlyle" (1882—84); "Letters and Memorials of Jane Welsh Carlyle" (1883); "The Correspondence of Thomas Carlyle and R. W. Emerson," edited by C. E. Norton (1883); Norton's "Letters of Carlyle" (1887). *See* also "Lives," by Moncure D. Conway, H. J. Nicholl, and Richard Garnett, and D. Masson's; "Carlyle, Personally and in his Writings" (1885); "Essays," by George Brimley; Greg's "Literary and Social Judgments;" Morley's "Critical Miscellanies;" *Quarterly Review* for July, 1865; *Westminster Review* for January, 1865; *British and Foreign Review* for October, 1843, by Giuseppe Mazzini; J. Russell Lowell's "My Study Windows;" and Mozley's "Essays" (1878).

Carpenter, William Benjamin, M.D., LL.D. (b. Bristol, 1813; d. 1885). "Principles of Human Physiology" (1846), "Animal Physiology" (1847), "Mechanical Physiology" (1847), "The Microscope and its Revelations" (1856), "The Physiology of Temperance" (1853), "The Principles of Comparative Physiology" (1854), "Principles of Mental Physiology" (1874), &c.

Carroll, Lewis, pseudonym of Rev. C. L. Dodgson (b. 1833). "Alice's Adventures in Wonderland" (1868), "Phantasmagoria" (1869), "Alice Through the Looking-Glass" (1872), "The Hunting of the Snark" (1876), "Doublets" (1879), "Euclid and his Modern Rivals" (1879), "Rhyme? and Reason?" (1883), "A Tangled Tale" (1886), "The Game of Logic" (1887).

Cartwright, William (b. 1611; d. Oxford, 1643). "The Royal Slave" (1639); "The Ordinary" (1651), &c. "Comedies and Poems" (1651).

Cary, Henry Francis (b. 1772, d. 1844). "Inferno of Dante, with an English Translation in Blank Verse" (1806); "Translation of the Inferno, Purgatorio, and Paradiso" (1813); "Lives of the English Poets, from Johnson to Kirke White" (1846); "The Early French Poets" (1847). Mr. Cary also translated the "Birds" of Aristophanes and the "Odes" of Pindar. *See* "Memoirs of the Rev. H. F. Cary," by his son.

Cary, Lucius, second Viscount Falkland (b. 1610; d. at battle of Newbury, 1643). "Speeches" (1640), "Draft of a Speech of Episcopacy" (1644), "Discourse upon the Infallibility of the Church of Rome" (1645), &c.

Chalmers, George (b. Fochabers, Morayshire, 1742; d. May 31st, 1825). "Caledonia" (1807—24), "Lives" of Defoe (1786), Ruddiman (1794), Allan Ramsay (1800), &c.

Chalmers, Rev. Thomas, D.D. (b. Anstruther, March 17th, 1780; d. Edinburgh, May 30th, 1847). "Extent and Stability of the National Resources" (1808), "Astronomical Discourses" (1816), "Political Economy" (1832), "Adaptation of Nature to the Constitution of Man" (1833), &c. "Life" by Hanna prefixed to Works (1849).

Chapman, George (b. near Hitchin, Hertfordshire, 1557 or 1559; d. 1634), wrote "Skianuktos, the Shadow of Night" (1595); "Ovid's Banquet of Sense" (1595); "The Shield of Achilles" (1596); "The Blinde Beggar of Alexandria" (1598); "An Humerous Dayes Myrth" (1599); "All Fooles" (1605); "Eastward Hoe" (1605); "Monsieur d'Olive" (1606); "The Gentleman Usher" (1606); "Bussy d'Ambois" (1607); "The Conspiracie and Tragedie of Charles, Duke of Byron" (1608); "Euthymiæ Raptus; or, the Teares of Peace" (1609); "May Day" (1611); "An Epicede, or Funerall Song, on the most Disastrous Death of Henry, Prince of Wales" (1612); "The Widowes Teares" (1612); "The Revenge of Bussy d'Ambois" (1613); "The

Memorable Maske of the Two Honorable Houses or Inns of Court" (1614); "Andromeda Liberata; or, the Nuptials of Perseus and Andromeda" (1614); "Eugenia; or, True Nobilities Trance" (1614); "Two Wise Men and all the rest Fooles" (1619); "Pro Vere Autumni Lachrymæ, to the Memory of Sir Horatio Vere" (1622); "A Justification of the Strange Action of Nero, being the Fifth Satire of Juvenal, translated" (1629); "Cæsar and Pompey" (1631); "The Ball," "The Tragedie of Chabot, Admirall of France" (1639); "Revenge for Honour" (1654); "The Tragedie of Alphonsus, Emperor of Germany" (1654); and "The Second Maiden's Tragedy." He also published translations of Homer (1596), Musæus (1616), and Hesiod (1612). Chapman's Works were edited, in 1874, by R. H. Shepherd. For Biography and Criticism, *see* Wood's "Athenæ Oxonienses," Langbaine's "Dramatick Poets," Warton's "English Poetry," Campbell's "English Poets," Hazlitt's "Age of Elizabeth," Hallam's "Literature of Europe," and Swinburne's introduction to the Works (1875). He has been panegyrised by Waller, Pope, Dr. Johnson, Godwin, Lamb, and Coleridge.

Chatterton, Thomas (b. Bristol, Nov. 20th, 1752; d. London, Aug. 25th, 1770), wrote various pieces—ascribed by him to one Thomas Rowley—which were first published in a collective form by Thomas Tyrwhitt, in 1777, under the title of "The Poems supposed to have been written at Bristol by Thomas Rowley and others in the Fifteenth Century, with an Introductory Account of the several Pieces, and a Glossary." This was followed, in 1778, by "Chatterton's Miscellanies in Prose and Verse," and, in 1784, by a "Supplement to the Miscellanies of Thomas Chatterton." Of the bitter and protracted controversy that arose upon the question of the authenticity of the Poems, an account is given in Kippis's "Biographia Britannica;" a list of the principal pamphlets published in the course of the dispute being contained in Lowndes's "Bibliographer's Manual" under the heading of "Rowley." Editions of the Poems were issued in 1803, 1842, 1865, and 1871; but *see* "Poetical Works by Thomas Chatterton, with Essay on the Rowley Poems," by Rev. Walter Skeat, and "Memoir" by Edward Bell (1875). For Biography, *see* the "Lives" by Gregory (1789), Dix (1837), Davis (1809), Martin (1865), Wilson (1869), and Masson (1875). For Criticism, *see* the Essays by Tyrwhitt, Southey, Warton, Campbell, Scott, Masson, and Wilson.

Chaucer, Geoffrey (b. about 1340; d. Westminster, 1400), was author of the following works:—"The Canterbury Tales;" "The Court of Love;" "The Parlement of Briddes; or, the Assembly of Foules;" "The Boke of Cupid, God of Love; or, the Cuckow and the Nightingale;" "The Flower and the Leaf;" "Troylus and Cresseyde;" "Chaucer's A, B, C;" "Chaucer's Dream;" "The Boke of the Duchesse;" "Of Quene Anelyda and the False Arcite;" "The House of Fame;" "The Legende of Goode Women;" "The Romaunt of the Rose;" "The Complaynt of a Loveres Lyfe;" "The Complaynt of Mars and Venus;" "A Goodly Ballade of Chaucer;" and "A Praise of Women." His minor poems are:—"The Compleynte of the Dethe of Pite," "Ballade de Vilage Sauns Peynture," "Ballade sent to King Richard," "The Compleynte of Chaucer to his Purse," "Good Counseil of Chaucer," "Prosperity," "A Ballade," "L'Envoy de Chaucer a Scogan," "L'Envoy de Chaucer a Bulcton," "Ætas Prima," "Leaulté Vault Richesse," "Proverbes de Chaucer," "Roundel," "Virelai," "Chaucer's Prophecy," "Chaucer's Words unto his own Scrivener," and "Oratio Galfridi Chaucer." These two lists, at any rate, represent the poems attributed to Chaucer by the earlier editors. Later critics deny his claim to such poems as "The Court of Love," "The Flower and the Leaf," and "Chaucer's Dream." Works of Chaucer were first printed in 1532; followed by editions in 1542, 1561 (Stowe), 1598 (Speght), 1721 (Urry), 1775 (Tyrwhitt), 1822 (Singer), 1845 (Sir H. Nicolas), and 1855 (Bell). Editions have been published by Professor Childs in America, and by D. Morris in the "Aldine Poets." A Biography of the poet is given by all his editors, and a "Life" has been written by Godwin. *See* also "Illustrations," by Todd (1810); "Poems of Chaucer Modernised," by Wordsworth, Leigh Hunt, Horne, Bell,

and others, with "Life" by Schmitz (1841); "The Riches of Chaucer," with a Memoir by Charles Cowden Clarke (1835); "Tales from Chaucer in Prose," "Chaucer's England," by Matthew Browne; the Memoir by Skeat, prefixed to Bell's edition (1878); the publications of the Chaucer Society, *passim;* Warton's "English Poetry;" Hazlitt's "English Poets;" Campbell's "English Poets;" Coleridge's "Table Talk;" J. R. Lowell's "My Study Windows;" Minto's "English Poets;" Kissner's "Essays on Chaucer;" Lindner's "Essay on Chaucer's Alliterations."

Chesterfield, Earl of, Philip Dormer Stanhope (b. London, Sept. 22nd, 1694; d. March 24th, 1773). "Letters to his Son, Philip Stanhope," which, together with several other "Pieces on Various Subjects," were first published in 1774. In addition to his "Miscellaneous Works," published with "Memoirs of his Life" by Dr. Maty in 1777, are included "Miscellaneous Pieces and Characters;" "Letters to his Friends;" "The Art of Pleasing;" "Free Thoughts and Bold Truths;" "The Case of the Hanover Forces, with Vindication and Further Vindication;" "The Lords' Protest;" "Letter to the Abbé de Ville;" and "Poems." Selections from the Works were published in 1874. His Letters were edited by Earl Stanhope in 1845. *See* Mrs. Oliphant's "Historical Sketches of the Reign of George II.," Hayward's "Biographical Essays," *Quarterly Review* for 1845, and M. Sainte-Beuve's "Causeries de Lundi."

Chillingworth, William (b. Oxford, Oct., 1602; d. Jan. 30th, 1644). "Religion of Protestants a Way to Salvation" (1638). Works, with "Life" by Birch, 1742; best edition, 1838. *See* Principal Tulloch's "Rational Theology in England," Hunt's "History of Religious Thought," Wood's "Athenæ Oxonienses," Fuller's "Worthies," Mazeaux' "Historical and Critical Account of the Life and Writings of William Chillingworth," and Cheynell's "Chillingworthii Novissima."

Churchill, Charles (b. Westminster, Feb. 1731; d. Boulogne, Nov. 4th, 1764). "The Rosciad" (1761); "An Apology to the Critical Reviewers" (1761); "Night, an Epistle" (1761); "The Ghost" (1762); "The Prophecy of Famine" (1763); "An Epistle to William Hogarth" (1763); "The Conference" (1763); "The Duellist" (1763); "The Author" (1764); "Gotham" (1764); "The Candidate" (1764); "The Farewell" (1764); "The Times" (1764); "Independence" (1764); "The Journey;" and the "Dedication to Churchill's Sermons." Works in 1770. *See* the edition of 1804, with "An Authentic Account of his Life," by W. Tooke. *See* Campbell's "English Poets," Cowper's "Letters," Forster's "Essays," and the introductory essay, by Hannay, prefixed to the "Aldine Edition" of the poems (1867).

Cibber, Colley (b. London, 1671; d. Dec. 12th, 1757). "Love's Last Shift; or, the Fool in Fashion" (1695); "Woman's Wit" (1697); "Xerxes" (1699); "The Careless Husband" (1704); "The Nonjuror" (1717). "Works" (1721). *See* his "Apology for His Own Life" (1740).

Clarendon, Earl of, Edward Hyde (b. Dinton, Wilts, Feb. 18th, 1608; d. Rouen, Dec. 9th, 1674). "The History of the Rebellion and Civil Wars in England, to which is added an Historical View of the Affairs of Ireland" (1702); "The History of the Rebellion and Civil War in Ireland" (1720); "The Life of Edward, Earl of Clarendon, Lord High Chancellor of England, and Chancellor of the University of Oxford, being a Continuation of the History of the Grand Rebellion, from the Restoration to his Banishment in 1667, written by Himself" (1759); "Brief View and Survey of the Dangerous and Pernicious Errors to Church and State in Hobbes' 'Leviathan'" (1676); "Essay on an Active and Contemplative Life, and Dialogue on Education and the Respect due to Age" (1764—95); "Religion and Policy, and the Countenance and Assistance each should give to the other" (1811); "Essays, Moral and Entertaining, on the various Faculties and Passions of the Human Mind" (1815); "The Natural History of the Passions." For Biography, *see* Wood's "Athenæ Oxonienses;" "An Historical Inquiry respecting the Character of Edward Hyde, Earl of Clarendon," by the Hon. Agar Ellis (1827); and the "Life of Clarendon," by T. H. Lister; Hallam's "Literary History;" Macaulay's "History;" and Campbell's

"Lord Chancellors." The Clarendon Press edition of "The Rebellion in England," with Warburton's Notes (1849); "State Papers" (1767, 1773, 1786).

Clarke, Charles Cowden (b. Enfield, Dec. 15th, 1787; d. March 13th, 1877). "Shakespeare Characters, chiefly Subordinate" (1863); "Tales from Chaucer" (1833); "Molière Characters" (1865), &c. *See* "Recollections of Charles and Mary Cowden Clarke" (1878).

Clarke, Mary Cowden (b. June, 1809). "A Complete Concordance to the Works of Shakespeare" (1845); "The Adventures of Kit Bam, Mariner" (1848); "The Girlhood of Shakespeare's Heroines" (1850); "The Iron Cousin" (1854); "World-Noted Women" (1857); "Many Happy Returns of the Day: a Birthday Book" (1860); "Trust and Remittance" (1873); "A Rambling Story" (1874). Edited (with her husband) "Cassell's Illustrated Shakespeare" (1865—69; new form, 1874).

Clarke, Samuel, D.D. (b. Norwich, Oct. 11th, 1675; d. May 17th, 1729). "Sermons" (including those on "The Being and Attributes of God" and "The Evidences of Natural and Revealed Religion"); "A Paraphrase of the Four Evangelists;" "Three Practical Essays on Baptism, Confirmation, and Repentance;" "An Exposition on the Church Catechism;" "A Letter on the Immortality of the Soul;" "Reflections on Toland's 'Amyntor;'" "The Scripture Doctrine of the Trinity;" "Several Tracts relating to the Subject of the Trinity;" "Papers on the Principles of Natural Philosophy and Religion;" "A Letter on Velocity and Force in Bodies in Motion;" all included in the collected edition of Clarke's "Works," published in 1738 under the editorship of Benjamin Hoadley, Bishop of Winchester. *See* the "Lives" by Hoadley and by Whiston (1748).

Clarkson, Thomas (b. Wisbech, Cambridgeshire, March 28th, 1760; d. Sept. 26th, 1846). "History of the Rise, Progress, and Accomplishment of the Abolition of the African Slave Trade," published in 1808, besides numerous essays on the same subject.

Cleveland, John (b. 1613, d. 1659). "Character of a London Diurnal" (1644); "Monumentum Regale" (1649); "Poems" (1659), &c. Works, with "Life" (1687).

Clifford, W. K. (b. 1845, d. 1879). "Elements of Dynamics" (1878); "Seeing and Thinking" (1879); "Lectures and Essays," edited by Leslie Stephen and W. H. Pollock, with a Memoir (1879); "The Common Sense of the Exact Sciences" (1885).

Clough, Arthur Hugh (b. Liverpool, Jan. 1st, 1819; d. Florence, Nov. 13th, 1861). "The Bothie of Tober-na-Vuolich, a Long Vacation Pastoral" (1848); "Dipsychus;" "Amours de Voyage;" "Mari Magno;" "Ambarvalia" (1849); a translation of the "Lives" of Plutarch. "Poems and Prose Remains," edited by Mrs. Clough (1869); "Poems and Essays," with "Life" by J. A. Symonds (1871); S. Waddington's "Arthur Clough: a Monograph" (1883). *See* "Memoir," by F. T. Palgrave, prefixed to the "Poems" (1863); "Essays," by R. H. Hutton; *Quarterly Review* for 1869; *Contemporary Review* for 1869; *Macmillan's Magazine*, vols. vi. and xv., and *Cornhill* for 1866.

Cobbe, Frances Power (b. Dec. 4th, 1822). "Essays on the Pursuits of Women" (1863); "Broken Lights: Prospects of Religious Faith" (1864); "Cities of the Past" (1864); "Religious Duty" (1864); "Studies of Ethical and Social Subjects" (1865); "Darwinism in Morals" (1872); "Moral Aspects of Vivisection" (1877), &c.

Cobbett, William (b. Farnham, Surrey, March 9th, 1762; d. Ash, near Farnham, June 18th, 1835). "The Works of Peter Porcupine" (1801); "The Political Register" (1802—35); "A History of the Reformation" (1810); "A Year's Residence in the United States" (1818—19); "An English Grammar, in a Series of Letters to his Son" (1819); "Cottage Economy;" "Rural Rides in England;" "Curse of Paper Money;" "Advice to Young Men;" "A Legacy to Parsons;" and other works. A selection from his political writings was published, with a "Life," by his son, in 1837. *See* the "Life" by Huish (1835), by Smith (1878).

Cockburn, Henry Thomas, Lord (b. Edinburgh, Oct. 26th, 1779; d. Bonaly, near Edinburgh, April 26th, 1854).

"The Life and Correspondence of Lord Jeffrey" (1852); "Memorials of his Times" (1856), of which additional volumes appeared in 1874; "Correspondence" (1874).

Coke, Sir Edward (b. Mileham, Norfolk, 1551; d. Sept. 3rd, 1633). "The Institutes," the first part of which, originally published in 1628, was reprinted in 1823 and 1832 as "The Institutes of the Laws of England: or, a Commentary upon Littleton by Lord Coke, revised and corrected, with additions of Notes, References, and proper Tables, by Francis Hargrave and Charles Butler, including also the Notes of Lord Hale and Lord Chancellor Nottingham, with additional Notes by Charles Butler, of Lincoln's Inn." The second part of "The Institutes," containing a commentary on Magna Charta and an exposition of many ancient and other statutes, appeared in 1642; the third part, concerning high treason and other pleas of the crown and criminal causes, in 1644; and the fourth part, concerning the jurisdiction of courts, in the same year. "The Book of Entries" (1614); "Reports from 14 Elizabeth to 13 James I." (1600—16); "The Compleat Copyholder;" "Reading on 27 Edward the First, called the Statute da Finibus levatis;" and "A Treatise on Bail and Mainprize," the last three being published in 1764.

Colenso, John William, D.D. (b. Jan. 24th, 1814; d. June 20th, 1883). Several works on arithmetic and algebra; "Village Sermons" (1853); "Ten Weeks in Natal" (1855); a translation of "The Epistle to the Romans" (1861); "The Pentateuch and Book of Joshua critically examined" (1862—72); "Natal Sermons" (1866); and a criticism on "The Speaker's Commentary" (1871); "Lectures on the Pentateuch" (1873). He also wrote a Zulu grammar and dictionary.

Coleridge, Hartley (b. Clevedon, 1796; d. Ambleside, 1849). "Worthies of Yorkshire and Lancashire." His "Poetical Remains" and "Essays and Marginalia" appeared in 1851, with a "Memoir" by his brother, the Rev. Derwent Coleridge. *See Macmillan's Magazine*, vol. v.

Coleridge, Samuel Taylor (b. Ottery St. Mary, Devonshire, Oct. 21st, 1772; d. Highgate, July 25th, 1834). "The Fall of Robespierre" (1794); "Poems" (1794); "Conciones ad Populum" (1795); "The Friend" (1812); "Remorse" (1813); "Christabel" (1816); "The Ancient Mariner" (1798); "Biographia Literaria" (1817); "Lay Sermons" (1816—17); "Zapolya" (1818); "Aids to Reflection" (1825); "Table Talk" (1835); and "Remains" (1836). *See* the "Life" by Gilman (1838); the "Reminiscences" by Cottle (1847); and edition of "Poems and Dramas" (1878); H. D. Traill's Biography in the *English Men of Letters Series*; "Samuel Taylor Coleridge and the Romantic School," by Alois Brandl, translated by Lady Eastlake (1887). For Criticism, *see* Shairp's "Studies in Poetry," Swinburne's "Essays and Studies," Hazlitt's "English Poets," Hunt's "Imagination and Fancy," *Quarterly Review* for 1868, and *Westminster Review* for 1868. *See* also Carlyle's "Life of Sterling," Coleridge's own "Biographia Literaria," "Specimens of Coleridge's Table Talk," Lamb's "Letters," Chorley's "Authors of England."

Colet, John (b. 1466; d. Sept. 16th, 1519). "Rudimenta Grammatices, Epistolæ ad Erasmum," &c. *See* Biographies by Knight (1724), and by Erasmus in the "Phœnix," ii.

Collier, Jeremy (b. Sept. 23rd, 1650; d. April 26th, 1726). "A Short View of the Immorality and Profaneness of the English Stage" (1698); "An Ecclesiastical History of Great Britain, chiefly of England, from the first planting of Christianity to the End of the Reign of King Charles the Second, with a brief Account of the Affairs of Religion in Ireland, collected from the best ancient Historians" (1708); "The Great Historical, Geographical, Genealogical Dictionary" (1701); "Essays upon Several Moral Subjects" (1697 — 1705); and "Discourses on Practical Subjects."

Collier, John Payne (b. Jan. 11th, 1789; d. Sept. 17th, 1883). "The Poetical Decameron" (1820), "The Poet's Pilgrimage" (1822), an edition of Dodsley's "Old Plays" (1825), "History of Dramatic Poetry" (1831), "New Facts regarding the Life of Shakespeare" (1835), editions of Shakespeare's Works (1842 and 1853), "Memoirs of Actors in the Plays of Shakespeare" (1846), an edition of the "Works of Spenser" (1862), and a

"Bibliographical Account of Rare Books" (1865). Reproductions of some of our curious old classic works, begun in 1866.

Collins, Mortimer (b. Plymouth, 1827; d. 1876). "Summer Songs" (1860), "The Inn of Strange Meetings, and other Poems" (1871), and "The Secret of Long Life" (1871), "Mr. Carrington," "Marquis and Merchant," "The Ivory Gate" (1869), "The Vivian Romance," "Who is the Heir?" (1865), "Miranda" (1873), "Sweet Anne Page," "Two Plunges for a Pearl" (1872), "Squire Silchester," "Transmigration," "Frances," "Princess Clarice," "Sweet and Twenty" (1874), "From Midnight to Midnight," "A Fight with Fortune," and "Blacksmith and Scholar." *See* his "Life" (1877).

Collins, William (b. Chichester, Dec. 25th, 1721; d. June 12th, 1756). "Persian Eclogues and Odes" (1742), "Verses to Sir Thomas Hanmer on his Edition of Shakespeare's Works" (1743), "Odes on several Descriptive and Allegoric Subjects" (1747), and "An Ode occasioned by the Death of Mr. Thomson" (1749). Poetical Works, with Memoir by Langhorne, in 1765; with a prefatory essay by Mrs. Barbauld, in 1797; with "Life" by Dr. Johnson, in 1798; with biographical and critical notes by Dyce, in 1827; with a Memoir by Sir Harris Nicolas, in 1830; with a Memoir by Moy Thomas, in 1858.

Collins, William Wilkie (b. London, Jan., 1824). "Antonina; or, the Fall of Rome" (1850); "Basil" (1852); "Mr. Wray's Cash-box" (1852); "Hide and Seek" (1854); "After Dark, and other Stories" (1856); "The Dead Secret" (1857); "The Queen of Hearts" (1859); "The Woman in White" (1860); "No Name" (1862); "My Miscellanies" (1863); "Armadale" (1866); "The Moonstone" (1868); "Man and Wife" (1870); "Poor Miss Finch" (1872); "Miss or Mrs.? and other Stories" (1873); "The New Magdalen" (1873); "The Law and the Lady" (1875); "Two Destinies" (1876); "Haunted Hotel" (1879); "Little Novels" (1887); two plays, "The Lighthouse" and "The Frozen Deep," with a dramatic version of "The Moonstone;" and "Rambles beyond Railways; or, Notes on Cornwall" (1851).

Colman, George, the Elder (b. Florence, 1733; d. 1794). "Polly Honeycomb" (1760), "The Jealous Wife" (1761), "The Clandestine Marriage" (in conjunction with Garrick, 1766); a translation of Horace's "De Arte Poetica" (1783), &c. *See* "Random Records" (1830), by his son George (b. Oct. 21st, 1762; d. Oct. 26th, 1836).

Colquhoun, Archibald Ross (b. 1848). "Across Chryse" (1883), "The Truth about Tonquin" (1884), "Amongst the Shâns" (1885), "Burmah and the Burmese" (1885).

Combe, George (b. Edinburgh, Oct. 21st, 1788; d. Aug. 14th, 1858). "Essays on Phrenology" (1819); "The Constitution of Man" (1828); "A System of Phrenology" (1836); "Notes on the United States" (1841); "Phrenology applied to Painting and Sculpture;" "The Relation of Science to Religion;" "Capital Punishment;" "National Education;" "The Currency Question." *See* "Life" by C. Gibbon (1878).

Combe, William (b. 1741, d. 1822). "The Diaboliad" (1777), "The Life of Napoleon: a Hudibrastic Poem" (1805); "The Tour of Dr. Syntax" (1813), "The English Dance of Death" (1815), "The Dance of Life" (1817).

Congreve, William (b. Stafford, Feb., 1670; d. Jan. 19th, 1729). "The Old Bachelor" (1693), "The Double Dealer" (1694), "Love for Love" (1695), "The Mourning Bride" (1697), "The Way of the World" (1700), and "Poems" (1710). Editions of his Works appeared in 1710 and in 1840, an introduction being written to the latter by Leigh Hunt. "Memoirs of the Life, Writings, and Amours of William Congreve" were published by Charles Wilson in 1730. *See* Thackeray's "English Humorists," Johnson's "Lives of the Poets," and Macaulay's "Essays."

Constable, Henry (b. 1556, d. ?). "The Forest of Fancy" (1579); "Diana" (1592). Wrote four sonnets in Sidney's "Apology for Poesy" and several in "England's Helicon."

Conway, Hugh, pseudonym of F. Fargus (b. 1840, d. 1885). "Called Back" (1883), "Dark Days" (1884), "A Family Affair" (1885), and several posthumous novels.

Cook, Dutton (b. 1832, d. 1883). "Paul Foster's Daughter" (1861), "Hobson's Choice" (1866), "Over Head and Ears" (1868), "Doubleday's Children" (1875). He was for many years a dramatic critic, and published some volumes of collected essays on theatrical subjects.

Cooper, Thomas (b. Leicester, March 28th, 1805). "The Purgatory of Suicides" (1845), "Wise Saws and Modern Instances" (1845), "The Baron's Yule Feast" (1846), "The Condition of the People" (1846), "The Triumphs of Perseverance" (1847), "The Triumphs of Enterprise" (1847), "Alderman Ralph" (1853), "The Family Feud" (1854), "The Bridge of History over the Gulf of Time" (1871), "The Verity of Christ's Resurrection" (1875), &c. Edited in 1849 *The Plain Speaker*; and in 1850 *Cooper's Journal*. *See* his Autobiography (1872). Poetical Works (1878).

Cornwall, Barry. *See* Procter, Bryan Waller.

Coverdale, Miles (b. Coverham, Yorkshire, 1488; d. May 20th, 1567). "Translation of Bible" (1535). Works (1844). *See* Eadie's "English Bible."

Cowley, Abraham (b. London, 1618; d. July 28th, 1667). "Poetical Blossomes" (1633); "Naufragium Joculare, Comœdia" (1638); "Love's Riddle, a Pastoral Comedy" (1638); "A Satyr against Separativity" (1642); "A Satyr: the Puritan and the Papist" (1643); "The Mistresse: or, Severall Copies of Love Verses" (1647); "Four Ages of England" (1648); "The Guardian, a Comedie" (1650); "Ode upon the Blessed Restoration and Returne of Charles the Second" (1660); "A Proposition for the Advancement of Experimental Philosophy" (1661); "A Vision concerning his late Pretended Highness, Cromwell the Wicked" (1661); "Plantarum Libri duo" (1662); "Verses upon Several Occasions" (1663); "Cutter of Coleman Street, a Comedy" (1663); "Poemata Latina" (1668); and "A Poem on the late Civil War" (1679). His "Prose Works, including his Essays in Prose and Verse," appeared in 1826. His select Works were edited by Bishop Hurd in 1772—77. His complete Works, with "Life" by Bishop Sprat, 1688. *See* Johnson's "Lives of the Poets."

Cowper, William (b. Great Berkhampstead, Hertford, Nov. 26th, 1731; d. Dereham, Norfolk, April 25th, 1800). "Anti-Thelypthora" (1781); "Table Talk," "Truth," "Expostulation," and "The Progress of Error" (1782); "John Gilpin," a ballad (1782); "The Task" (1784); "Tirocinium" (1784); a translation of Homer (1791); Gay's "Fables" in Latin and "The Castaway" (1799). An edition of his Works was edited by Southey, and includes his "Life," Poems, Correspondence, and Translations complete. *See* also Poems, edited by Dr. John Johnson (1808); "The Works and Correspondence, with Life," by Grimshawe (1836); "Poems and Translations," with "Life," by the Rev. H. F. Cary (1839); "Poems," with "Life," by Sir Harris Nicolas; and the editions of the Poems by Bell, Willmott, Benham (the "Globe" edition), and C. C. Clarke (1872). For additional Biography, *see* the "Life" by John Corry (1803); the "Life and Posthumous Writings," by William Hayley (1803); "Memoirs of the Early Life of William Cowper, written by Himself" (1816); and the "Life" by Thomas Taylor (1835); also Cheever's "Lectures on Cowper" (1856).

Cox, Rev. Sir George William (b. 1827). "Poems, Legendary and Historical" (1850); "Tales of Ancient Greece" (1868); "The Mythology of the Aryan Nations" (1870); "A History of Greece" (1874); "British Rule in India" (1881), &c. He also edited, with W. T. Brande, a "Dictionary of Science, Literature, and Art."

Crabbe, George (b. Aldborough, Suffolk, Dec. 24th, 1754; d. Trowbridge, Wiltshire, Feb. 8th, 1832). "Inebriety" (1775), "The Candidate" (1779), "The Library" (1781), "The Village" (1783), "The Newspaper" (1785), "The Parish Register" (1807), "The Borough" (1810), "Tales in Verse" (1812), "Tales of the Hall" (1819), "Variation of Publick Opinion as it respects Religion" (1817), "Outlines of Natural Theology" (1840), and "Posthumous Sermons" (1850). Life, by his son, in 1838. For Criticism, *see* Jeffrey's and Roscoe's Essays.

Craik, George Lillie (b. Fifeshire, 1798; d. June, 1866). "A History of English Literature" (1844); "A Manual of English Literature;" "A History of

the Origin of the English Language;" "Spenser and his Poetry;" "Bacon: his Writings and Philosophy" (1846); "The English of Shakespeare;" "The Pursuit of Knowledge under Difficulties" (1831); "A History of British Commerce from the Earliest Time;" "The Romance of the Peerage" (1850), &c.

Cranmer, Thomas (b. Aslacton, Nottinghamshire, July 2nd, 1489; d. Oxford, July 21st, 1556). "Catechismus, that is to say, a Shorte Instruction into Christian Religion for the singular Commoditie and Profyte of Children and yong People" (1548); "A Defence of the true and Catholike Doctrine of the Sacrament, with a confutation of sundry Errors concernyng the same" (1550); "An Answer unto a Crafty and Sophisticall Cavillation devised by Stephen Gardner, Byshop of Winchester, agaynst the trewe and Godly Doctrine of the moste holy Sacrament" (1551); "A Confutation of Unwritten Verities, both bi the holye Scriptures and most auncient Autors" (1558), &c. "Works" edited by the Rev. H. Jenkyns (1834), and by the Rev. J. C. Cox, for the Parker Society. *See* Hook's "Lives of the Archbishops of Canterbury," the "Lives" by Strype (1694), Gilpin (1784), Todd (1831), J. M. Norton (1863), and Cox (1844); and "Vindication of Cranmer's Character," by D'Aubigné (1849.)

Crashaw, Richard (b. London, circa 1616; d. circa 1650). "Epigrammata Sacra" (1634), "Steps to the Temple" (1646), &c. Works (1858).

Crawford and Balcarres, Earl of, Alexander William, Lord Lindsay (b. Oct. 16th, 1812; d. 1880). "Letters on Egypt" (1838), "The Evidence and Theory of Christianity" (1841), "Progression by Antagonism" (1846), "Sketches of the History of Christian Art" (1847), "The Lives of the Lindsays" (1849), "The Case of Gorham *v.* the Bishop of Exeter" (1850), "Scepticism and the Church of England" (1861), "Œcumenicity" (1870), "Argo" (1876), &c.

Creasy, Sir Edward (b. 1812, d. 1878). "The Rise and Progress of the British Constitution" (1853), "The Fifteen Decisive Battles of the World" (1851), "The History of the Ottoman Turks" (1854–56), "The History of England from the Earliest to the Present Time" (1869–70), "The Imperial and Colonial Institutions of the Britannic Empire" (1872).

Croker, John Wilson (b. Galway, Dec. 20th, 1780; d. Moulsey, Hampton Court, August 10th, 1857). "Familiar Epistles on the Irish Stage" (1803), "An Intercepted Letter from Canton" (1805), "Songs of Trafalgar" (1806), "A Sketch of Ireland, Past and Present" (1807), "The Battle of Talavera" (1809), "The Battle of Albuera" (1811), voluminous contributions to the *Quarterly Review*, and annotated edition of Boswell's "Life of Johnson."

Croker, Thomas Crofton (b. 1798, d. 1854). "Researches in the South of Ireland" (1824), "The Fairy Legends and Traditions of Ireland" (1825), "Legends of the Lakes" (1828), "Daniel O'Rourke" (1828), "Barney Mahoney" (1832), "My Village *versus* Our Village" (1832), "The Popular Songs of Ireland" (1839), "The Tour of M. Boullaye le Gour in Ireland" (1844).

Crowe, Mrs. Catherine (b. 1800, d. 1876). "Susan Hopley" (1841), "Men and Women" (1843), "Lily Dawson" (1847), "Pippie's Warning" (1848), "The Night Side of Nature" (1848), "Light and Darkness" (1850), "Adventures of a Beauty" (1852), "The Last Portrait" (1871).

Cruden, Alexander (b. Aberdeen, May 31st, 1700; d. Islington, Nov. 1st, 1770). "A Complete Concordance to the Holy Scriptures" (1737); "A Scripture Dictionary: or, Guide to the Holy Scriptures" (1770), &c.

Cudworth, Ralph, D.D. (b. Aller, Somerset, 1617; d. Cambridge, June 26th, 1688). "The True Nature of the Lord's Supper" (1642), "The Union of Christ and the Church Shadowed" (1642), "The True Intellectual System of the Universe" (1678), "A Treatise concerning Eternal and Immutable Morality" (1731). *See* the "Life" by Birch, and Tulloch's "Rational Theology in England."

Cumberland, Richard (b. Cambridge, Feb. 19th, 1732; d. London, May 7th, 1811). "The West Indian" (1771); "The Wheel of Fortune;" "The Jew;"

and "The Fashionable Lover;" three Novels, entitled "Arundel" (1789), "Henry" (1795), and "John de Lancaster;" and some poems, "Calvary: or, the Death of Christ" (1792); "The Exodiad" (1807—8); and "Retrospection" (1811); "Anecdotes of Eminent Spanish Painters" (1782); "The Observer" (1785). Posthumous Dramatic Works, edited by Jansen, in 1813. The "Memoirs of Richard Cumberland, written by Himself," appeared in 1806.

Cunningham, Allan (b. Blackwood, near Dumfries, 1784; d. Oct. 29th, 1842). "Memoirs of Mark Macrabin, the Cameronian;" "Sir Marmaduke Maxwell;" "Traditional Tales of the English and Scottish Peasantry;" "Paul Jones;" "Sir Michael Scott;" "Lord Roldan;" "The Maid of Elvar;" "Lives of Eminent British Painters, Sculptors, and Architects;" "A Life of David Wilkie;" and an edition of Burns, with memoir. "Poems and Songs" edited by Peter Cunningham in 1847. *See* his "Life" by David Hogg (1875).

Cunningham, Peter (b. Pimlico, April 7th, 1816; d. May, 1869). "A Handbook to London," a "Life of Drummond of Hawthornden," a "Handbook to Westminster Abbey," a "Life of Inigo Jones," "Modern London," a "Memoir of J. M. W. Turner," and "The Story of Nell Gwynne;" besides editions of "The Songs of England and Scotland," Campbell's "Specimens of the English Poets," the Works of Oliver Goldsmith, Johnson's "Lives of the Poets," Massinger's Works, and the "Letters" of Horace Walpole.

D

Dalling and Bulwer, Lord (b. 1804, d. 1872). "Ode on the Death of Napoleon" (1822), "The Autumn in Greece" (1826), "The Monarchy of the Middle Classes" (1834), "A Life of Lord Byron" (1835), "Historical Characters" (1867), "Life of Lord Palmerston" (1871—74), "Sir Robert Peel" (1874).

Daniel, Samuel (b. Taunton, 1562; d. Beckington, near Frome, Somersetshire, Oct. 14th, 1619). "Delia and Rosamond" (1592); "The Civil Wars between the Two Houses of Lancaster and York" (1595—1609); "Philotas;" "Cleopatra" (1599); "Hymen's Triumph" (1615), &c. Works in 1623. For Biography, *see* Wood's "Athenæ Oxonienses," Ritson's "Bibliographia Poetica," and Collier's "Dramatic Poetry." For Criticism, *see* Campbell's "Specimens of the English Poets."

D'Arblay, Madame (b. Lynn Regis, 1752; d. Bath, 1840). "Evelina" (1778), "Cecilia" (1782), "Edwin and Elgitha" (1795), "Camilla" (1796), "The Wanderer: or, Female Difficulties" (1814); and "Memoirs of Dr. Charles Burney" (1832). Her "Diary," edited by her niece, was published in 1846. For Biography and Criticism, *see* Jeaffreson's "Novels and Novelists;" Miss Kavanagh's "English Women of Letters;" and Macaulay's "Essays."

Darwin, Charles Robert (b. Feb. 12th, 1809; d. April 19th, 1882). "Journal of Researches in various Countries visited by H.M.S. *Beagle* in 1831—36;" "The Structure and Distribution of Coral Reefs" (1842); "Geological Observations on Volcanic Islands" (1844); "Geological Observations on South America" (1846); "Monograph of the Family Cirrhipedia" (1851); "The Fossil Lepodidæ of Great Britain" (1855); "The Origin of Species by means of Natural Selection" (1859); "Fertilisation of Orchids" (1862); "Domesticated Animals and Cultivated Plants: or, the Principles of Variation, Inheritance, Reversion, Crossing, Interbreeding, and Selection under Domestication" (1867); "The Descent of Man, and Selection in Relation to Sex" (1871); "The Expression of Emotion in Man and Animals" (1872); "Movements and Habits of Climbing Plants" (1875); "Insectivorous Plants" (1875); "Effects of Cross-Fertilisation in Plants" (1876); "Formation of Vegetable Mould" (1881). *See* Krause's "Charles Darwin, und sein Verhältniss zu Deutschland" (1885); and "Lives" by J. G. Romanes (1882), Grant Allen (1885), and T. G. Bettany (1887).

Darwin, Erasmus (b. Elton, Nottinghamshire, Dec. 12th, 1731; d. Derby, August 18th, 1802). "The Botanic Garden" (1791); "Zoonomia: or, the Laws of Organic Life" (1794—96); "A Plan for the Conduct of Female Education in Boarding Schools" (1797); "Phy-

tologia: or, the Philosophy of Agriculture and Gardening" (1799); "The Temple of Nature: or, the Origin of Society" (1803); and "The Shrine of Nature." "Works" in 1809. "Memoirs, with Anecdotes and Criticisms," by Miss Seward in 1804; Krause's "Erasmus Darwin" (translated, 1829).

Dasent, Sir George Webbe (b. St. Vincent, 1820). "The Prose or Younger Edda" (1842); "Theophilus Eutychianus, from the original Greek, in Icelandic, Low German, and other Languages" (1845); "The Norseman in Iceland" (1855); "Popular Tales from the Norse, with an Introductory Essay" (1859); "The Story of Gisli, from the Icelandic" (1866); "Annals of an Eventful Life" (1870); "Three to One" (1872); "Jest and Earnest" (1873); "Tales from the Fjeld" (1873); "Half a Life" (1874); and "The Vikings of the Baltic" (1875).

Davenant, Sir William (b. Oxford, 1605; d. London, April 7th, 1668). "The Tragedy of Albovine, King of the Lombards" (1629); "The Cruel Brother" (1630); "The Just Italian" (1630); "The Temple of Love" (1634); "The Triumphs of the Prince d'Amour" (1635); "The Platonick Lovers" (1636); "The Witts" (1636); "Britannia Triumphans" (1637); "Madagascar, and other Poems" (1638); "Salmacida Spolia" (1639); "The Unfortunate Lovers" (1643); "London, King Charles, his Augusta, or City Royal" (1648); "Love and Honour" (1649); "Gondibert, an Heroic Poem" (1651); "The Cruelty of the Spaniards in Peru" (1658); "A Panegyric to his Excellency the Lord Generall Monck" (1659); "The History of Sir Francis Drake" (1659); "A Poem on his Sacred Majesties most happy Return to his Dominions" (1660); "The Siege of Rhodes" (1663); "The Rivals" (1668); and "The Man's a Master" (1668). His Works were printed collectively in 1672—73. *See* Wood's "Athenæ Oxonienses."

Davidson, Samuel, D.D. (b. Ballymena, 1807). "Sacred Hermeneutics" (1843), "The Ecclesiastical Polity of the New Testament" (1848 and 1858), "An Introduction to the New Testament" (1848), "The Interpretation of the Bible" (1856), "The English Old Testament Version Revised" (1873), an English version of Tischendorf's "New Testament" (1875), "The Canon of the Bible" (1877), and "The Doctrine of Last Things" (1882).

Davies, John Llewelyn (b. Chichester, Feb. 26th, 1826), has translated, conjointly with Dr. Vaughan, "The Republic" of Plato; edited the Epistles to the Ephesians, Colossians, and Philemon; and written "Morality according to the Sacrament of the Lord's Supper" (1865), "The Manifestation of the Son of God" (1864), "The Gospel and Modern Life" (1869), "Theology and Morality" (1873), "Warnings against Superstition" (1874), &c.

Davies, Sir John (b. Westbury, Wiltshire, 1570; d. Dec. 7th, 1626). "Orchestra" (1596), "Hymns of Astrea" (1599), "Nosce Teipsum" (1599), "Discovery of the Cause why Ireland has never been subdued until this Reign" (1612), &c. Poetical Works (1876).

Defoe, Daniel (b. London, 1661; d. London, 1731). "Presbytery Roughdrawn" (1683), "A Tract against the Proclamation of the Repeal of the Penal Laws" (1687), "A Tract upon the Dispensing Power" (1689), "Essay on Projects" (1697), "The True-Born Englishman" (1701), "The Shortest Way with Dissenters" (1702), "A Hymn to the Pillory" (1703), "Jure Divino" (1706), "A History of the Union" (1709), "Reasons against the Succession of the House of Hanover" (1713), "Appeal to Honour and Justice" (1715), "Robinson Crusoe" (1719), "Captain Singleton" (1720), "Duncan Campbell" (1720), "Moll Flanders" (1721), "Colonel Jack" (1722), "Journal of the Plague" (1722), "Memoirs of a Cavalier" (1723), "Roxana" (1724), "New Voyage round the World" (1725), "The Life of Captain Carleton" (1728), &c. Works in 1841. "Life, and Recently-discovered Writings," by Lee, in 1869. *See* also the Biographies by Chalmers (1790), Wilson (1830), Forster (1855), and Chadwick (1859). For Criticism, *see* Foster's "Essays," Masson's "British Novelists," Kingsley's introduction to his edition of "Robinson Crusoe," Roscoe's "Essays," Lamb's "Works," Scott's "Biographies," Stephen's "Hours in a Library," and Minto's monograph (1879).

Dekker, Thomas (b. circa 1570; d. 1637). "Phaeton" (1597), "Old Fortunatus" (1600), "Shoemaker's Holiday" (1600), "Satiro-mastix" (1602), &c. Works (1873).

Denham, Sir John (b. Dublin, 1615; d. March, 1668). "Cooper's Hill," a poem (1642); and "The Sophy," a tragedy (1642). Poems and Translations collected in 1709 and 1719. *See* Wood's "Athenæ Oxonienses" and Johnson's "Lives of the Poets."

De Vere, Aubrey Thomas (b. 1814). "The Waldenses" (1842); "Searches after Proserpine" (1843); "English Misrule and Irish Misdeeds" (1848); "Poems, Miscellaneous and Sacred" (1853); "The Church Establishment of Ireland" (1867); "The Church Settlement of Ireland" (1868); "The Legends of St. Patrick" (1872); "Legends of the Saxon Saints" (1879); "Constitutional and Unconstitutional Political Action" (1881); "Foray of Queen Meade, and other Legends of Ireland's Heroic Age" (1882).

Dibdin, Thomas Frognall, D.D. (b. Calcutta, 1776; d. Nov. 18th, 1847). "Poems" (1797); "An Introduction to the Knowledge of Rare and Valuable Editions of the Greek and Latin Classics" (1803); "Bibliomania, or Book Madness" (1811); "Bibliotheca Spenseriana" (1814); "The Bibliographical Decameron: or, Ten Days' Pleasant Discourse upon Illuminated Manuscripts, &c." (1817); "Sermons" (1820—25); "The Bibliographical, Antiquarian, and Picturesque Tour in France and Germany" (1821); "Ædes Althorpianæ" (1822); "The Library Companion" (1824); "La Belle Marianne: a Tale of Truth and Woe" (1824); "Sunday Library" (1831); "Bibliophobia" (1832); "A Bibliographical, Antiquarian, and Picturesque Tour in the Northern Counties of England and of Scotland" (1838); and editions of the works of Ames, Sir Thomas More, Thomas à Kempis, Fénelon, and others. *See* his "Reminiscences of a Literary Life" (1836).

Dickens, Charles (b. Landport, Hampshire, Feb. 7th, 1812; d. Gadshill, June 9th, 1870). "Sketches by Boz" (1836); "The Pickwick Papers" (1836); "Sunday under Three Heads" (1836); "The Strange Gentleman" (1836); "The Village Coquettes" (1836); "Oliver Twist" (1838); "Nicholas Nickleby" (1838); "The Old Curiosity Shop" (1840); "Barnaby Rudge" (1840); "American Notes" (1842); "Martin Chuzzlewit" (1843); "A Christmas Carol" (1843); "The Chimes" (1844); "Dombey and Son" (1846); "The Haunted Man" (1847); "David Copperfield" (1849); "The Child's History of England" (1851); "Bleak House" (1852); "Hard Times" (1854); "Little Dorrit" (1855); "A Tale of Two Cities" (1859); "Hunted Down" (1860); "The Uncommercial Traveller" (1860); "Our Mutual Friend" (1864); "The Holiday Romance" (1868); "Great Expectations" (1858); "The Mystery of Edwin Drood," unfinished (1870); "Speeches" (1871); and various Christmas numbers, or portions of Christmas numbers, in *All the Year Round*. "Letters" (1879). For Biography, *see* "A Story of his Life," by Theodore Taylor (1870); the "Life" by R. S. Mackenzie (1870); and the "Life" by John Forster, completed in 1873; "Charles Dickens," by Mary Dickens (1885); and T. Marzial's Biography (1887). *See* also "Sketch," by G. A. Sala; "Yesterdays with Authors," by J. T. Fields. For Criticism, *see* "Essays" by George Brimley; George Stott, in *The Contemporary Review* for February, 1869; Jeaffreson's "Novels and Novelists;" Masson's "Novelists and their Styles;" Buchanan's "Master Spirits;" Horne's "New Spirit of the Age;" *The Westminster Review* for July, 1864, and April, 1865; and Canning's "Philosophy of Charles Dickens" (1880).

Dilke, Sir Charles Wentworth (b. 1843). "Greater Britain" (1868); "The Fall of Prince Florestan of Monaco" (1874); "The Eastern Question" (1878); "European Politics" (1887). Has edited "The Papers of a Critic" by his grandfather.

Disraeli, Benjamin, Earl of Beaconsfield (b. London, December 21st, 1804; d. London, April 19th, 1881). "Vivian Grey" (1826 and 1827); "The Voyage of Captain Popanilla" (1828); "The Young Duke" (1831); "Contarini Fleming" (1832); "The Wondrous Tale of Alroy" (1833); "The Rise of Iskander" (1833); "Ixion in Heaven" (1833); "The Revolutionary Epic" (1834);

"Vindication of the English Constitution" (1835); "Letters of Runnymede" (1835); "Henrietta Temple" (1837); "Venetia" (1837); "Alarcos," a tragedy (1839); "Coningsby: or, the New Generation" (1844); "Sybil: or, the Two Nations" (1845); "Tancred: or, the New Crusade" (1847); "Lord George Bentinck, a Political Biography" (1851); "Church and Queen: Speeches" (1865); "Constitutional Reform: Speeches" (1866); "Parliamentary Reform: Speeches" (1867); "Speeches on Conservative Policy" (1870); "Lothair" (1871); "Address at Glasgow University" (1873); and "Endymion" (1881). *See* "Life" by O'Connor (1879), Brandes (1880), Clarigny (1880), Foggo (1881); McCarthy's "History of Our Own Time" (1878–80); Clayden's "England under Lord Beaconsfield" (1879); and "The Selected Speeches of Lord Beaconsfield," edited by T. E. Kebbel.

D'Israeli, Isaac (b. Enfield, 1766; d. Bradenham House, Bucks, 1848). "A Poetical Epistle on the Abuse of Satire" (1789); "A Defence of Poetry" (1790); "Vaurien" (1797); "Romances" (1799); "Narrative Poems" (1803); "Flim-Flams" (1805); "Despotism: or, the Fall of the Jesuits" (1811); "The History of Cupid and Psyche" (1813); "The Genius of Judaism" (1833); "The Crisis Examined" (1834); and a few others, besides his better-known works, "The Curiosities of Literature" (1791, 1793, 1823); "The Calamities of Authors" (1812); "The Quarrels of Authors" (1814); "The Literary Character" (1816); and "The Literary and Political Character of James I." (1816). "Life," by his son, in library edition of the "Curiosities."

Dixon, William Hepworth (b. Newton Heath, Yorkshire, June 30th, 1821; d. December, 1879). "John Howard, a Memoir" (1849); "A Life of William Penn" (1851); "Robert Blake, Admiral and General, at Sea" (1852); "The Personal History of Lord Bacon" (1860); "The Holy Land" (1865); "New America" (1867); "Spiritual Wives" (1868); "Free Russia" (1870); "Her Majesty's Tower" (1871); "The Switzers" (1872); "Two Queens" (1873); "White Conquest" (1875); "Diana, Lady Lyle" (1877); "Ruby Grey" (1878); "Royal Windsor" (1878); "British Cyprus" (1879). Edited the *Athenæum*.

Dobell, Sydney (b. near London, 1824; d. Nov. 14th, 1874). "The Roman" (1850); "Sonnets on the War" (with Alex. Smith, 1853); "Balder" (1854); "England in Time of War" (1856); "Parliamentary Reform" (1865); "England's Day" (1871); "Thoughts on Art, Philosophy, and Religion" (1876); "Poetical Works" (1875). "Life" (1878); John Nichol's "Introductory Notice and Memoirs to the Poetical Works of Sydney Dobell."

Dobson, Austin (b. 1840). "Vignettes in Rhyme" (1873), "Vers de Société" (1873), "Proverbs in Porcelain" (1877), "The Life of Fielding" in the *English Men of Letters Series*, "The Life of Hogarth" (1879), "Old-World Idyls" (1883), "At the Sign of the Lyre" (1885), "The Life of Steele" (1886).

Doddridge, Philip, D.D. (b. London, June 26th, 1702; d. Lisbon, Oct. 26th, 1751). "Some Remarkable Passages in the Life of Colonel James Gardiner" (1747); "The Rise and Progress of Religion in the Soul" (1750); "The Family Expositor" (1760); "A Course of Lectures on the principal Subjects in Pneumatology, Ethics, and Divinity" (1794); and "Sermons on various Subjects" (1826). "Memoirs," by Job Orton (1766); "Life," in 1831.

Donne, John, D.D. (b. London, 1573; d. March 31st, 1631). "The Pseudo-Martyr" (1610); "Conclave Ignatii: or, Ignatius, his Conclave" (1611); "An Elegy on the Untimely Death of the Incomparable Prince Henry" (1613); "Devotions upon Emergent Occasions, and Severall Steps in my Sickness" (1624); "An Anatomy of the World" (1625); "Polydoron: or, a Miscellania of Morall, Philosophical, and Theological Sentences" (1631); "Death's Duell" (1632); "A Sheaf of Miscellany Epigrams" (1632); "Juvenilia: or, Certaine Paradoxes and Problems" (1633); "Bia Thanatos" (1644); "Essays in Divinity" (1651); "Letters to Severall Persons of Honour" (1651); and other "Works," collected in 1635, and republished with a "Memoir" by Dean Alford, in 1839. "Sermons," with a "Life" by Izaak Walton, in 1640–49.

Doran, John, LL.D. (b. 1807; d. Jan. 25th, 1878). "History and Antiquities of the Town and Borough of Reading" (1835); "Filia Dolorosa, Memoirs of the Duchess of Angoulême" (1852); Anthon's "Anabasis of Xenophon" (1853); "A Life of Dr. Young" (1854); "Table Traits, and Something on Them" (1854); "Habits and Men" (1855); "Lives of the Queens of the House of Hanover" (1855); "Knights and their Days" (1856); "Monarchs retired from Business" (1857); "The History of Court Fools" (1858); "New Pictures and Old Panels" (1859); "The Last Journals of Horace Walpole" (1859); "Lives of the Princes of Wales" (1860); "A Memoir of Queen Adelaide" (1861); "The Bentley Ballads" (1861); "Their Majesties' Servants" (1863); "Saints and Sinners: or, In Church and About It" (1868); "A Lady of the Last Century—Mrs. Elizabeth Montague" (1873); "'Mann' and Manners at the Court of Florence, 1740—1786" (1875); "London in Jacobite Times" (1878); "Memories of our Great Towns" (1878); and others. Edited *Notes and Queries*.

Douglas, Gawin (b. 1475, d. 1522). "The Palice of Honour" (1501, published 1553); a translation of Virgil's "Æneid" (1513, published 1553).

Drayton, Michael (b. Hartshill, near Atherston, Warwickshire, 1563; d. 1631). "Polyolbion" (1612—22); "The Barons' Wars;" "England's Heroical Epistles;" "The Man in the Moone;" "Endimion and Phœbe;" "Idea;" "The Shepherd's Garland;" "Matilda;" "Mortimeriados;" "The Owle;" "The Battle of Agincourt" (1627); "The Muses Elizium;" "Piers Gaveston;" "Nymphidia, the Court of Fairy;" and other Works, collected in 1752, with "An Historical Essay on his Life and Writings." *See* Hooper's edition of Complete "Works" (1876).

Drummond, William (b. Hawthornden, near Edinburgh, Dec. 13th, 1585; d. Dec. 4th, 1649). "The Cypress Grove;" "Tears on the Death of Meliades" (1613); "Poems: Amorous, Funerall, Divine, Pastorall, in Sonnets, Songs, Sextains, Madrigals" (1616); "For the Feasting, a Panegyric on the King's most Excellent Majestie" (1617); "Floures of Sion" (1623); "Polemo-Middinia, carmen Macaronicum" (? 1684); and "The History of Scotland from the Year 1423 untill the Year 1542" (1655). His "Conversations with Ben Jonson" (1619), edited in 1842 by David Laing, who also wrote a "Memoir" of the poet in the fourth volume of "Archæologia Scotica." *See* the "Memoirs" by Cunningham (1823) and Masson (1873).

Dryden, John (b. Aldwincle, Northamptonshire, Aug. 9th, 1631; d. May 1st, 1701). "Heroic Stanzas on the Death of Oliver Cromwell" (1658); "Astræa Redux" (1660); "To His Sacred Majesty" (1661); "To my Lord Chancellor" (1662); "The Wild Gallant" (1663); "The Rival Ladies" (1663); "The Indian Queen" (with Sir Robert Howard, 1664); "The Indian Emperor" (1665); "Annus Mirabilis" (1667); "Essay of Dramatic Poesie" (1667); "Secret Love" (1667); "Sir Martin Marr-all" (1667); "All for Love" (1668); "An Evening's Love" (1668); "Tyrannic Love" (1669); "Of Heroick Plays" and "The Conquest of Granada" (1672); "Marriage à la Mode" (1672); "The Assignation" (1672); "Amboyna" (1673); "The State of Innocence and the Fall of Man" (1674); "Aurenge Zebe: or, the Great Mogul" (1675); "Œdipus" (1679); "Limberham" (1679); "Epistles of Ovid" (1679); "The Spanish Friar" (1681); "Absalom and Achitophel" (1681); "The Medal: a Satire against Sedition" (1681); "Mac-Flecknoe" (1682); "Religio Laici" (1682); "The Duke of Guise" (1682); "Albion and Albanus" (1685); "Threnodia Augustalis" (1685); "The Hind and the Panther" (1687); "Britannia Rediviva" (1689); "Don Sebastian" (1690); "Amphitryon" (1690); "King Arthur" (1691); "Cleomenes" (with Thomas Southern, 1692); "Love Triumphant" (1694); a "Translation of Virgil" (1697); "Alexander's Feast" (1697); "Fables" (1700); and other works, including translations and editions. The dramatic works have been frequently reprinted, and editions of the poems published by Bell and Christie. For Biography, *see* the "Lives" by Scott, Hooper, and Malone; for Criticism, Bell, Christie, Scott, Hazlitt's "English Poets," Campbell's "Specimens," Clough's "Life and Letters," Lowell's "Among my Books," Masson's "Es-

says," and Ward's "Dramatic Literature."

Duff, Mountstuart Elphinstone Grant (b. 1829). "Studies on European Politics" (1866); "A Glance over Europe" (1867); "A Political Survey" (1868); "East India Financial Statement" (1869); "Elgin Speeches" (1871); "Expedit Laboremus" (1872); "Notes of an Indian Journey" (1876); "Miscellanies, Literary and Political" (1879).

Dufferin, Earl of, Frederick Temple Blackwood (b. 1826). "Narrative of a Journey from Oxford to Skibbereen" (1848); "Letters from High Latitudes" (1860); "The Honourable Impulsia Gushington;" "Irish Emigration and the Tenure of Land in Ireland;" "Contribution to an Inquiry into the State of Ireland," &c.

Dugdale, Sir William (b. at Shustoke, Warwickshire, Sept. 12th, 1605; d. Feb. 10th, 1686). "Antiquities of Warwickshire" (1656); "The Ancient Use of Bearing Arms" (1682); "Memoirs of the English Laws" (1666); "Monasticon Anglicanum" (1655—73, new edition 1846). Autobiography in second edition of his "History of St. Paul's" (1658), and with Journal and Correspondence (1827).

Dunbar, William (b. in Lothian, circa 1460; d. circa 1520). "The Goldyn Targe," "The Thrissil and the Rose," &c. Works (1834).

Duncan, Peter Martin (b. 1836). "The Great Extinct Quadrupeds" (1866); "The Beginners of Life" (1866); "The Transformation of Insects" (1870); "The Insect World" (1872); "Scientific Results of the Second Yarkand Mission" (1878); "A Memoir on the Echinodermata of the Arctic Sea to the West of Greenland" (1881). Has also edited Cassell's "Natural History" (1876—82), and Sir Charles Lyell's "Student's Elements of Geology" (1885).

D'Urfey, Thomas (b. Exeter, 1630; d. 1723), wrote twenty-six plays (a list of which is given in Lowndes's "Bibliographer's Manual"); "Butler's Ghost: or, Hudibras, the Fourth Part, with Reflections upon these Times" (1682); "Archerie Revived: or, the Bowman's Excellence: an Heroic Poem" (1676); "The Progress of Honesty: a Pindarique Poem" (1681); "Songs" (1687); "Collins' Walk through London and Westminster, a Poem in Burlesque" (1690); "Satires, Elegies, and Odes" (1690); "Stories, Moral and Comical" (1691); "Tales, Tragical and Comical" (1704); "A Collection of New Ballads" (1715); "The Merry Musician" (1716); "New Operas" (1721); and "The English Stage Italianized, in a new Dramatic Entertainment called Dido and Æneas" (1727). His Dramatic Works appeared in a collective form in 1676—1709. His poetical pieces were published in six volumes, in 1719—20, under the title of "Wit and Mirth: or, Pills to Purge Melancholy," and have since been reprinted.

Dyce, the Rev. Alexander (b. 1798, d. 1869). "Select Translations of Quintus Smyrnæus" (1821); "Specimens of the English Poetesses" (1823); "Recollections of the Table Talk of Samuel Rogers" (1858). Is chiefly known for his excellent editions of Marlowe, Peele, Greene, Webster, Middleton, Beaumont and Fletcher, &c.

E

Eadie, John, LL.D. (b. Alloa, 1813; d. Glasgow, 1876), edited "The Bible Cyclopædia" and published Commentaries on several of St. Paul's Epistles; "Divine Love: Doctrinal, Practical, and Experimental;" "Paul the Preacher;" "The Classified Bible;" "Dictionary of the Bible for Young Persons;" and a "History of the English Bible" (1877). *See* his "Life" (1878).

Eastlake, Sir Charles Lock (b. Plymouth, 1793; d. Florence, Dec. 23rd, 1865). "Materials for a History of Oil Painting" (1847), "Contributions to the Literature of the Fine Arts" (1848). He also edited Kugler's "Handbook of Painting" (1843), and translated Goethe's "Theory of Colours" (1840).

Edgeworth, Maria (b. Hare Hatch, Berkshire, Jan. 1st, 1767; d. Edgeworthstown, Longford, Ireland, May 21st, 1849). "Collected Works" in 1825. The edition of 1856 includes "Moral Tales," "Popular Tales," "Belinda," "Castle Rackrent," "Essay on Irish Bulls," "The Noble Science of

Self-Justification," "Eunice," "The Dun," "Tales of Fashionable Life," "Patronage," "Comic Dramas," "Leonora," "Letters for Literary Ladies," "Harrington," "Thoughts on Bores," "Ormond," and "Ellen." Besides these, Miss Edgeworth published "Early Lessons for Children;" "The Parent's Assistant: or, Stories for Children;" "Harry and Lucy;" "Little Plays for Young People;" and "Orlandino;" and concluded the Memoirs of her father, Richard Lovell Edgeworth. *See* her Memoir by Mrs. Edgeworth (1867).

Edwards, Amelia Blandford (b. 1831). "My Brother's Wife" (1855); "Hand and Glove" (1859); "Barbara's History" (1864); "Half a Million of Money" (1865); "Miss Carew" (1865); "Debenham's Vow" (1870); "In the Days of my Youth" (1873); "M. Maurice" (1873); "Untrodden Peaks" (1873); "A Thousand Miles Up the Nile" (1877); "Lord Brackenbury" (1880). Has published many articles on Egyptology, and has translated M. Maspero's "L'Archéologie Egyptienne."

Eliot, George, Mrs. Cross, *née* Marian Evans (b. about 1820; d. Dec. 22nd, 1880), besides translations of Strauss's "Life of Jesus" (1846) and Feuerbach's "Essence of Christianity" (1853), she published — "Scenes of Clerical Life" (1858), "Adam Bede" (1859), "The Mill on the Floss" (1860), "Silas Marner" (1861), "Romola" (1863), "Felix Holt" (1866), "Middlemarch" (1871—72), "Daniel Deronda" (1876), "Impressions of Theophrastus Such" (1879), "The Spanish Gypsy" (1868), "The Legend of Jubal" (1874). *See* R. H. Hutton's "Essays" and "The Beauties of George Eliot." For Biography, *see* Mathilde Blind's "George Eliot" in the *Eminent Women Series*, and "George Eliot's Journal and Letters," edited by J. W. Cross.

Elliott, Ebenezer (b. near Rotherham, March 17th, 1781; d. near Barnsley, Dec. 1st, 1849). "Corn-Law Rhymes" (1831—46), &c. Works (1876). "Life" by Searle. *See* Carlyle's "Essay on the Corn-Law Rhymes" and Autobiographic Sketch in *Athenæum* of Jan. 12th, 1850.

Etherege, Sir George (b. Oxfordshire, 1636; d. Ratisbon, 1694). "The Comical Revenge: or, Love in a Tub" (1664); "She Would if She Could" (1668); "The Man of Mode: or, Sir Fopling Flutter" (1676); "The Trial of the Poets for the Bays." "Works" in 1704. For Biography, *see* the "Biographia Britannica" and *The Fortnightly Review*, first series.

Evelyn, John (b. Wotton, Surrey, Oct. 31st, 1620; d. Feb. 20th, 1706). "Sylva" (1664); "Terra" (1675); "Mundus Muliebris" (1690); "Diary" (1818 and 1857, new edition 1859).

Ewing, Juliana Horatia Orr (b. 1842, d. 1885). "The Brownies and other Tales" (1870); "A Flat Iron for a Farthing" (1873); "A Great Emergency, and other Tales" (1877); "We and the World" (1881); "Old-fashioned Fairy Tales" (1882); "Jackanapes" 1884); "The Story of a Short Life" (1885).

F

Falconer, William (b. Edinburgh, Feb. 11th, 1732; d. at sea, 1769). "The Shipwreck" (1762), "The Marine Dictionary" (1769), "The Demagogue" (1765). *See* the Rev. J. Mitford's preface to the Aldine edition of his Poems, "The Lives of the Scottish Poets," and Laing's "Lives of Scottish Authors."

Faraday, Michael, D.C.L. (b. Stoke Newington, Sept. 22nd, 1791; d. Hampton Court, August 25th, 1867). "Chemical Manipulation" (1827), "Experimental Researches on Electricity," &c. *See* Tyndall's "Faraday as a Discoverer" (1869), and his "Life and Letters" (1870).

Farquhar, George (b. Londonderry, 1678; d. 1707). "Love and a Bottle" (1698); "The Constant Couple" (1700); "Sir Harry Wildair" (1701); "The Inconstant" (1703); "The Stage Coach" (1704); "The Twin Rivals" (1705); "The Recruiting Officer" (1706); and "The Beaux' Stratagem" (1707). "Works" in 1714. The comedies were edited, with a critical introduction, by Leigh Hunt. *See* also Hazlitt's "Comic Writers" and Ward's "Dramatic Literature."

Farrar, Frederick William, D.D. (b. Bombay, 1831). "Origin of Language;" "Chapters on Language"

(1865); "The Fall of Man, and other Sermons" (1865); "A Lecture on Public School Education" (1867); "Seekers after God" (1869); "Families of Speech" (1870); "The Witness of History to Christ" (1871); "The Silence and Voices of God" (1873); "The Life of Christ" (1874); "Marlborough Sermons" (1876); "Eternal Hope" (1878); "Saintly Workers" (1878); "The Life and Work of St. Paul" (1879); "Mercy and Judgment" (1881); "Early Days of Christianity" (1882); "Solomon" (1887); also some stories of school life.

Fawcett, Henry (b. 1833, d. 1884). "A Manual of Political Economy;" "The Economic Position of the British Labourer;" "Pauperism, its Causes and Remedies;" "Speeches;" and "Free Trade and Protection" (1878), &c. *See* "Life of Henry Fawcett," by Leslie Stephen (1885).

Ferguson, Sir Samuel (b. 1810, d. 1886). "The Cromlech on Howth" (1864); "The Lays of the Western Gael" (1865); "Congal, a Poem in Five Books" (1872); "Leabhar Breac" (1876); "Poems" (1880); "Shakespearian Breviates" (1882); "The Forging of the Anchor" (1883).

Ferrier, James Frederick (b. Edinburgh, Nov., 1808; d. June 11th, 1864). "Institutes of Metaphysics: the Theory of Knowing and Being" (1854); "Lectures on Greek Philosophy" (1864). Edited Works of Professor Wilson.

Ferrier, Susan Edmonston (b. Edinburgh, 1782; d. Nov. 7th, 1854). "Marriage" (1818); "The Inheritance" (1824); and "Destiny: or, the Chief's Daughter" (1831). "Works" in 1841.

Fielding, Henry (b. near Glastonbury, April 22nd, 1707; d. Lisbon, Oct. 8th, 1754). "The Adventures of Joseph Andrews" (1742); "A Journey from this World to the Next" (1743); "The History of Jonathan Wild" (1743); "The History of Tom Jones" (1749); "Amelia" (1751); the following dramatic pieces: "Love in Several Masques;" "The Temple Beau;" "The Author's Farce;" "The Coffee-house Politician;" "Tom Thumb;" "The Modern Husband;" "The Mock Doctor;" "The Miser;" "The Intriguing Chambermaid;" "Don Quixote in England;" "Pasquin;" "The Historical Register;" "The Wedding Day;" and various miscellaneous works, including "Essays on the Characters of Man" and "A Journal of a Voyage to Lisbon." Collected editions of his writings appeared in 1743, 1762, and (edited by Roscoe) 1848. His novels were published, with an introduction by Sir Walter Scott, in 1821, in Ballantyne's "Novelist's Library." For Biography and Criticism, *see* the "Lives" by Murphy and Lawrence; Lady M. Wortley Montagu's "Letters;" Jesse's "Celebrated Etonians;" Thackeray's "Lectures on the Humorists;" Masson's "Novelists and their Styles;" and Dobson's "Fielding" in the *English Men of Letters Series*.

Finlay, George, LL.D. (b. Scotland, 1799; d. Jan. 26th, 1875). "Greece under the Romans" (1843); "History of the Byzantine Empire" (1852); "History of the Byzantine and Greek Empires" (1854); "History of Greece, from its Conquest by the Crusaders to its Conquest by the Turks" (1851); "History of Greece under Othoman and Venetian Dominion" (1854); "History of the Greek Revolution" (1861).

Fitzgerald, E. (b. 1809, d. 1883). Published translations of "Six Dramas of Calderon" (1853), the "Agamemnon," "Omar Khayyām and Salamān and Absāl;" and wrote "Euphranor, a Dialogue on Youth;" "Polonius, a Collection of Wise Saws and Modern Instances."

Flecknoe, Richard (d. 1678). "Hierothalamium: or, the Heavenly Nuptials of our Blessed Saviour with a Pious Soule" (1626); "The Affections of a Pious Soule unto our Saviour Christ" (1640); "Miscellania: or, Poems of all Sorts" (1653); "A Relation of Ten Years' Travells in Europe, Asia, Affrique, and America" (1654); "Love's Dominion" (1654); "The Diarium or Journal, divided into twelve jornadas in burlesque Rhime or Drolling Verse" (1656); "Enigmaticall Characters, all taken from the Life" (1658); "The Marriage of Oceanus and Britannia" (1659); "Heroic Portraits" (1660); "Love's Kingdom, a Pastoral Trage-Comedy, with a Short Treatise on the English Stage" (1664); "Erminia: a Trage-Comedy" (1665);

"The Damoiselles à la Mode, a Comedy" (1667); "Sir William Davenant's Voyage to the other World" (1668), &c.

Fletcher, Giles (b. 1588; d. Alderton, Suffolk, 1623). "Christ's Victory and Triumph" (1610). Works (1876).

Fletcher, John (b. Rye, Sussex, Dec., 1579; d. 1625). "The Elder Brother;" "The Spanish Curate;" "The Humorous Lieutenant;" "The Faithful Shepherdess;" "Boadicea;" "The Loyal Subject;" "Rule a Wife and Have a Wife;" "The Chances;" "The Wild-goose Chase;" "A Wife for a Month;" "The Captain;" "The Prophetess;" "Love's Cure;" "Women Pleased;" "The Sea Voyage;" "The Fair Maid of the Inn;" "The Two Noble Kinsmen" (supposed to have been revised by William Shakespeare); "The False One;" "The Lover's Progress" and "The Noble Gentleman" (which are supposed to have been written with Shirley); "Love's Pilgrimage;" "The Night Walker;" "The Queen of Corinth;" "The Maid in the Mill;" "The Nice Valour;" a number of plays written in conjunction with Beaumont, for which *see* BEAUMONT AND FLETCHER. *See* the "Life" by Dyce, W. B. Donne's "Essays on the Drama," and Ward's "Dramatic Literature."

Fletcher, Phineas (b. Wanbrook, Kent, April, 1582; d. 1650). "The Locustes" (1627), "Sicelides" (1631), "The Purple Island" (1633), &c.

Foote, Samuel (b. Truro, 1719; d. Dover, Oct. 21st, 1777). "The Auction of Pictures" (1748); "Taste" (1752); "The Englishman in Paris" (1753); "The Knights" (1754); "The Englishman returned from Paris" (1756); "The Author" (1757); "The Minor" (1760); "The Orators" (1762); "The Lyar" (1762); "The Mayor of Garrat" (1764); "The Patron" (1764); "The Commissary" (1765); "Prelude on Opening the Theatre" (1767); "The Lame Lover" (1770); "Piety in Pattens" (1773); "The Bankrupt" (1776); "The Devil upon Two Sticks" (1768); "The Maid of Bath" (1771); "The Nabob" (1772); "The Cozeners" (1774); "The Capuchin" (1776); "A Trip to Calais" (1778); "The Tryal of Samuel Foote" (1763); "The Diversions of the Morning" (1747); "Lindamira" (1805); "The Slanderer;" and "The Young Hypocrite." "Dramatic Works" in 1778. For Biography, *see* the "Life" by Cooke (1805), Davies's "Life of Garrick," Boswell's "Life of Johnson," the "Biographia Dramatica," and Forster's "Essays."

Forbes, James David, D.C.L. (b. Edinburgh, April 20th, 1809; d. 1868). "Travels through the Alps of Savoy" (1843), "Norway and its Glaciers" (1853), "Tour of Mont Blanc" (1855), "The Theory of Glaciers" (1859). Life by Principal Shairp and others (1873).

Ford, John (b. Ilsington, N. Devon, 1586; d. Ilsington, 1640). "The Lover's Melancholy" (1629); "'Tis pity She's a Whore" (1633); "The Broken Heart" (1633); "Perkin Warbeck" (1634); "The Fancies, Chaste and Noble" (1638); "The Lady's Trial" (1639); "Love's Sacrifice" (1633); "Beauty in a Trance" (1653); "The Sun's Darling" (1657); "Witch of Edmonton" (with Dekker and Rowley); "The Royal Combat;" "An Ill Beginning has a Good End;" "The Fairy Knight" (with Dekker); "A Late Murther of the Sonne upon the Mother" (with Webster); and "The Bristowe Merchant" (with Dekker). "Works," 1869. *See* Swinburne's "Essays and Studies," Minto's "English Poets," Ward's "Dramatic Literature."

Forster, John (b. Newcastle, 1812; d. Feb. 1st, 1876). "Statesman of the Commonwealth of England" (1831—34); "A Life of Oliver Goldsmith" (1848); "Biographical and Historical Essays" (1859); "The Arrest of the Five Members by Charles the First" and "Debates on the Grand Remonstrance" (1860); "Sir John Eliot," a biography (1864); "Walter Savage Landor," a biography (1868); "The Life of Charles Dickens" (1872—74); and "A Life of Jonathan Swift" (unfinished), (1876). Edited the *Daily News* (1846) and the *Examiner* (1847—58).

Foster, John (b. Halifax, Sept. 17th, 1770; d. Stapleton, near Bristol, Oct. 15th, 1843). "Essays, in a Series of Letters to a Friend" (1805); "On the Evils of Popular Ignorance" (1819); followed by other works, the chief one, "Contributions, Biographical, Literary, and Philosophical, to the *Eclectic Review*" (1840). Selected Works in Bohn's Stan-

dard Library. *See* "The Life and Correspondence of John Foster," by Dr. Ryland; also the "Life" by Shepherd.

Fox or **Foxe, John** (b. Boston, 1517; d. 1587), wrote "De Non Plectendis Morte Adulteris Consultatio" (1548), "De Censurâ seu Excommunicatione Ecclesiastica" (1551), "De Christo Triumphante" (1551), "Tables of Grammar" (1552), "Acts and Monuments of the Church" (1562), and many other works, for a list of which *see* Wood's "Athenæ Oxonienses." *See* also Churton's "Life of Nowell," Fuller's "Church History," and other authorities.

Freeman, Edward Augustus, D.C.L. (b. Harborne, Staffordshire, 1823). "Church Restoration" (1846); "A History of Architecture" (1849); "An Essay on Window Tracery" (1850); "The Architecture of Llandaff Cathedral" (1851); "The History and Conquests of the Saracens" (1856); "Ancient Greece and Mediæval Italy" in "Oxford Essays" (1858); "The History and Antiquities of St. David's," with Rev. W. Basil Jones (1860); "The History of Federal Government" (1863); "The History of the Norman Conquest" (1867—76); "Old English History for Children" (1869); "The Cathedral Church of Wells" (1870); "Historical Essays" (1871—2—3); "Growth of the English Constitution" (1872); "The Unity of History" (1872); "Comparative Politics" (1873); "Disestablishment and Disendowment" (1874); "Historical and Architectural Studies" (1876); "The Ottoman Power in Europe" (1877); "The Reign of William Rufus" (1881); "Some Impressions of the United States" (1883); "The English People in their Home" (1884); "The Practical Bearing of General European History" (1884).

Frere, John Hookham (b. 1769, d. 1841). Contributed to the famous *Anti-Jacobin*, in which he wrote, among other *jeux d'esprit*, "The Loves of the Triangles," and, with George Canning, "The Needy Knife-Grinder." He also published a translation of Aristophanes (1840), and a work called "Theocritus Restitutus." *See* "The Works of the Right Hon. J. H. Frere," with a Memoir by Sir Bartle Frere (1871).

Friswell, James Hain (b. Newport, 1827; d. 1878). "Life Portraits of Shakespeare," "The Gentle Life" (1864), "The Better Self," "Other People's Windows," "One of Two," "Out and About," "About in the World," "A Man's Thoughts," "Varia," "Francis Spira, and other Poems," besides editions of Sidney, Montaigne, A'Kempis, and others.

Froude, James Anthony, LL.D. (b. Dartington, Devonshire, April 23rd, 1818), contributed to "The Lives of the English Saints," and has published "The Shadows of the Clouds" (1847), "The Nemesis of Faith" (1849), "The History of England from the Fall of Wolsey to the Death of Elizabeth" (1856—70), three series of "Short Studies on Great Subjects" (1869, 1872, and 1877), "The English in Ireland in the Eighteenth Century" (1871—74), "Julius Cæsar" (1879), "Bunyan" (1880), "Thomas Carlyle: a History of the First Forty Years of his Life" (1882), "Carlyle's Reminiscences" (1883), "Letters and Memorials of Jane Welsh Carlyle" (1884), "Oceana" (1886).

Fuller, Thomas (b. 1608; d. Aug. 16th, 1661). "David's Hainous Sinne, Heartie Repentance, Heavie Punishment," a poem (1631); "The Historie of the Holy Warre" (1639—40—42—47—51); "The Holy and Profane States" (1642—48—52—58); "Good Thoughts in Bad Times" (1643); "Good Thoughts in Worse Times" (1646); "Mixt Contemplations in Better Times" (1660); "Andronicus: or, the Unfortunate Politician" (1649); "A Pisgah-sight of Palestine" (1650); "The Church History of Britain from the Birth of Christ to 1648" (1656); "The Appeal of Injured Innocence" (1659); "The History of the Worthies of England" (1662); "Abel Redivivus: or, the Dead yet Speaking" (1651), &c. &c. "A Selection from the Writings of Fuller" was made by Arthur Broome (1815); *see* also Charles Lamb's "Works" and Basil Montagu's "Selections." There are "Lives" of Fuller by A. T. Russell (1844) and J. E. Bailey (1874).

G

Gairdner, James (b. 1828). "Historia Regis Henrici Septimi" (1858),

"Letters and Papers illustrative of the Reigns of Richard III. and Henry VII." (1861–63), "The Houses of York and Lancaster" (1874), "Historical Collections of a London Citizen" (1876), "Life and Reign of Richard III." (1878), "Three Fifteenth-Century Chronicles" (1880), "Studies in English History," with James Spedding (1881). Has also edited the "Paston Letters" (1872–75).

Galt, John (b. Irvine, Ayrshire, May 2nd, 1779; d. Greenock, April 11th, 1839). "Annals of the Parish" (1821), "Sir Andrew Wylie" (1822), "The Entail" (1823), &c. *See* "Autobiography" (1833), "Literary Life and Miscellanies" (1834), and Delta's "Memoir."

Galton, Francis, F.R.S. (b. 1822). "The Telotype" (1850); "The Art of Travel" (1855); "Vacation Tourists" (1861); "Meteorographica" (1863); "Hereditary Genius" (1869); "English Men of Science, their Nature and Nurture" (1874); "Inquiries into Human Faculties" (1883); "Record of Family Faculties" (1884).

Gardiner, Samuel Rawson (b. 1829). "The History of England from the Accession of James I. to the Disgrace of Chief Justice Coke" (1863), "Prince Charles and the Spanish Marriage" (1869), "England under the Duke of Buckingham and Charles I." (1878), "The Personal Government of Charles I." (1877), "The Fall of the Monarchy of Charles I." (1879), "The History of the Civil War," vol. i. (1886). Has edited for the Camden Society "The Fortescue Papers" (1871), "The Hamilton Papers" (1880), &c.

Garth, Sir Samuel (b. Bolam, Yorkshire, circa 1660; d. London, Jan. 18th, 1718). "The Dispensary" (1699), &c. *See* Johnson's "Lives."

Gascoigne, George (b. 1530, d. 1577). Works first published in 1589, as "The Pleasauntest Works of George Gascoigne, Esquire; newlye compyled into One Volume; that is to say, his 'Flowers, Herbes, Weedes,' 'The Fruites of Warre,' 'The Comedy called Supposes,' 'The Tragedy of Iocasta,' 'The Steele Glasse,' 'The Complaynt of Philomene,' 'The Story of Ferdinando Jeronimi,' and 'The Pleasures at Kenilworth Castle.'" *See* Warton's "History of English Poetry."

Gaskell, Elizabeth Cleghorn (b. 1810, d. 1865). "Mary Barton" (1848), "Moorland Cottage" (1850), "Crawford" (1853), "Ruth" (1853), "North and South" (1855), "Memoir of Charlotte Brontë" (1857), "Cousin Phyllis" (1857), "Right at Last" (1860), "Silvia's Lovers" (1863).

Gay, John (b. near Barnstaple, 1688; d. London, Dec. 4th, 1732). Rural Sports" (1711), "The Shepherd's Week" (1714), "Trivia" (1715), "What d'ye Call It?" (1715), "Three Weeks after Marriage" (1715), "Fables" (1726), "Beggar's Opera" (1727), &c. Lives by Coxe (1796) and Owen (1804).

Geoffrey of Monmouth (d. 1154). "Chronicon, sive Historia Britonum," first printed in 1508, translated by Aaron Thompson in 1718, and edited by Dr. Giles in 1842.

Gibbon, Edward (b. Putney, April 27th, 1737; d. Jan. 16th, 1794). "The History of the Decline and Fall of the Roman Empire" (1776–88), "Essais sur l'Étude de la Littérature" (1761), "Antiquities of the House of Brunswick," and other miscellaneous works, published, with Memoir, in 1799, under the editorship of John, Lord Sheffield. The Autobiography was afterwards edited by Dean Milman (1839). *See* Memoir by J. C. Morison (1879).

Gifford, William (b. Ashburton, Devonshire, April, 1756; d. London, Dec. 31st, 1826). "Baviad" (1794), "Mæviad" (1795), &c. Autobiography prefixed to his translation of "Juvenal."

Gladstone, William Ewart (b. Liverpool, Dec. 29th, 1809). "The State considered in its Relations with the Church" (1838); "Church Principles considered in their Results" (1841); "Remarks on recent Commercial Legislation" (1845); "Letters to the Earl of Aberdeen on the State Prosecutions of the Neapolitan Government" (1850–51); "Studies on Homer and the Homeric Age" (1858); "Wedgwood: an Address" (1863); "Ancient Greece: an Address" (1865); "A Chapter of Autobiography" (1868); "On 'Ecce Homo'" (1868); "Juventus Mundi: Gods and Men of the

Heroic Age in Greece" (1869); "The Vatican Decrees" (1874); "Vaticanism" (1875); "Rome and the Latest Fashions in Religion" (1875); "Homeric Synchronism" (1876); "The Turk in Europe" (1876); "Lessons in Massacre" (1877); "Gleanings of Past Years" (1879); "The Irish Question" (1886); and various pamphlets and magazine articles. *See* "Political Portraits," reprinted from the *Daily News*; R. H. Hutton's "Sketches of Contemporary Statesmen;" "Life" by Barnett Smith (1879); and H. W. Lucy's "Diary of Two Parliaments" (1885). *See* also Macaulay's "Essays."

Godwin, Mary. *See* WOLLSTONECRAFT.

Godwin, William (b. Wisbech, Cambridgeshire, March 3rd, 1756; d. London, April 7th, 1836). "Sketches of History" (1784), "Political Justice" (1793), "Caleb Williams" (1794), "Life of Lord Chatham," "Cloudesley," "Damon and Delia," "Deloraine," "The Enquirer," "The Genius of Christianity Unveiled," "On Population" (1820), "The Herald of Literature," "The History of the Commonwealth of England," "Imogen," "Lives of the Necromancers" (1834), "Mandeville," "Life of Geoffrey Chaucer" (1803), "St. Leon," and "Thoughts on Man." He also published a Memoir of his wife in 1798. *See* the "Life" by Kegan Paul (1876), and Leslie Stephen's "Hours in a Library."

Goldsmith, Oliver (b. Pallas, Longford, Ireland, Nov. 10th, 1728; d. London, April 4th, 1774). "The Vicar of Wakefield" (1766); "The Citizen of the World" (1760—62); "Essays" (1758—65); "The Bee" (1759); "An Enquiry into the Present State of Polite Learning" (1759); "Biographies" (Bolingbroke, 1770; Thomas Parnell, 1768; Voltaire, 1759; Richard Nash); "The Traveller: or, a Prospect of Society" (1764); "The Deserted Village" (1770); "The Hermit: a Ballad" (1766); "Retaliation: a Poem" (1774); "The Good-Natured Man" (1768); "She Stoops to Conquer" (1773); "The Captivity: an Oratorio;" some miscellaneous poems, and various compilations, including "Memoirs of a Protestant condemned to the Galleys of France for his Religion;" "History of England in a Series of Letters from a Nobleman to his Son;" "A Survey of Experimental Philosophy;" "A Short English Grammar;" a translation of a French "History of Philosophy;" a collection of "Poems for Young Ladies;" another collection called "Beauties of English Poetry;" a "Roman History;" a "History of the Earth and of Animated Nature;" a "History of England;" a "History of Greece;" a translation of Scarron's "Comic Romance;" and contributions to *The Gentleman's Journal*, *The Lady's Magazine*, *The Westminster Magazine*, *The Public Ledger*, *The Busy Body*, *The Critical Review*, *The Monthly Review*, and *The British Magazine*. His Life has been written by Sir James Prior (1837), John Forster (1848), W. Irving (1849), and W. Black (1879).

Gosse, Edmund W. (b. 1849). "On Viol and Flute" (1873); "King Erik" (1876); "The Unknown Lover" (1878); "Studies in the Literature of Northern Europe" (1879); "New Poems" (1879); "A Selection of English Odes" (1881); "Gray," in the *English Men of Letters Series* (1882); "A Memoir of Cecil Lawson" (1883); "A Critical Essay on George Tinworth" (1883); "Seventeenth Century Studies" (1883); "The Works of Thomas Gray" (1884); "Firdausi in Exile" (1885); "From Shakespeare to Pope" (1885); "Sir W. Raleigh" (1886).

Gosson, Stephen (b. Kent, 1554; d. London, 1623). "Captain Mario" (1577), "The Schoole of Abuse" (1579), "The Ephemerides of Phialo" (1579), "Plays confuted in Five Actions" (1581), "Praise at Parting," "Catiline's Conspiracies," and other works. For Biography, *see* Wood's "Athenæ Oxonienses."

Gower, John (b. 1325?, d. 1402). "Speculum Meditantis," in French; "Vox Clamantis," in Latin; "Confessio Amantis," in English. The latter work was printed by Caxton in 1493. The others have never been printed. *See* Warton's "History of English Poetry."

Graham, James (b. Glasgow, April 22nd, 1765; d. near Glasgow, Sept. 14th, 1811). "The Sabbath" (1804), &c.

Grant, James (b. Edinburgh, Aug. 1st, 1822; d. 1886). "The Romance of

War: or, Highlanders in Spain" (1846); "Highlanders of Belgium" (1847); "The Adventures of an Aide-de-Camp" (1848); "Memoirs of Kirkcaldy of Grange" (1849); "Walter Fenton" (1850); "Edinburgh Castle" (1850); "Bothwell: or, the Days of Mary, Queen of Scots" (1851); "Memoirs of Sir John Hepburn, Marshal of France, and Colonel of the Scots Brigade" (1851); "Jane Seton: or, the King's Advocate" (1853); "Philip Rollo: or, the Scottish Musketeers" (1854); "Frank Hilton: or, the Queen's Own" (1855); "The Yellow Frigate" (1855); "The Phantom Regiment" (1856); "Harry Ogilvie: or, the Black Dragoon" (1856); "Laura Everingham" (1857); "Memoirs of the Marquis of Montrose" (1858); "Arthur Blane: or, the Hundred Cuirassiers" (1858); "The Cavaliers of Fortune" (1858); "Lucy Arden: a Tale of 1715" (1859); "Legends of the Black Watch" (1859); "Mary of Loraine" (1860); "Oliver Ellis: or, the Fusiliers" (1861); "Dick Rodney: or, the Adventures of an Eton Boy" (1861); "The Captain of the Guard" (1862); "The Adventures of Rob Roy" (1863); "Letty Hyde's Lovers" (1863); "Second to None" (1864); "The King's Own Borderers" (1865); "The Constable of France" (1866); "The White Cockade: or, Faith and Fortitude" (1867); "First Love and Last Love" (1868); "The Secret Dispatch" (1868); "The Girl he Married" (1869); "Jack Manly, his Adventures" (1870); "Lady Wedderburn's Wish" (1870); "Only an Ensign" (1871); "Under the Red Dragon" (1871); "British Battles on Land and Sea" (1873); "Shall I Win Her?" (1874); "Fairer than a Fairy" (1874); "One of the Six Hundred" (1876); "Morley Ashton" (1876); "Six Years Ago" (1877); "Cassell's History of India;" and other works.

Gray, Thomas (b. London, Dec. 26th, 1716; d. Cambridge, July 30th, 1771). "Ode on a Distant Prospect of Eton College" (1742); "Ode on Spring," "Hymn to Adversity," "Elegy written in a Country Churchyard" (1751); "The Alliance of Education and Government," "Ode to Vicissitude," "The Progress of Poesy," and "The Bard" (1757); "Ode on the Installation of the Duke of Grafton to the Chancellorship of the University of Cambridge" (1769); and some minor pieces. His poems have been edited by Gilbert Wakefield (1786), Mitford (1835—43), Moultrie (1845), E. W. Gosse (1884), and several others. The standard Biography is that by Mason, published in 1778. There is another by Gosse, in the *English Men of Letters Series*. For Criticism, *see* Johnson's "Lives of the Poets," Hazlitt's "Lectures on the English Poets," Roscoe's "Essays," Drake's "Literary Hours," Brydges's "Censura Literaria," and other works.

Green, John Richard (b. 1837, d. 1883). "A Short History of the English People" (1874), "A History of the English People" (1877—80), "The Making of England" (1882), "The Conquest of England" (1884).

Greene, Robert (b. Norwich, 1560; d. Sept. 3rd, 1592). A full catalogue of this writer's works may be found in Lowndes's "Bibliographer's Manual." Romances—"Pandosto, the Triumph of Time: or, the History of Doraustus and Faunia" (1588); "The History of Arbasto, King of Denmark" (1617); "A Pair of Turtle Doves: or, the Tragicall History of Bellora and Fidelio" (1606); "Menaphon" (1587). Autobiography—"Greene's Never Too Late" (1590); "Greene's Groat's-worth of Wit, bought with a Million of Repentance" (1592); "Greene's Vision" (1592); "The Repentance of Robert Greene" (1592); "Farewell to Folly" (1591). Plays—"The Honourable Historie of Frier Bacon and Frier Bongay" (1594); "The Historie of Orlando Furioso" (1594); "Comical Historie of Alphonsus, King of Arragon;" "A Looking-Glasse for London and England" (with Lodge, 1594); "The Scottish Historie of James IV." (1598); "Mammilia" (1593). Miscellaneous—"The Myrrour of Modestie" (1584); "Morando" (1584); "Euphues, his Censure to Philautus" (1587); "Perimedes, the Blacksmith" (1588); "Alcida" (1588); "The Spanish Masquerado" (1589). For Biography and Criticism, *see* Collier's "Poetical Decameron" and "Dramatic Poetry," Campbell's "Specimens of the English Poets," Hazlitt's "Age of Elizabeth," Dyce's edition of Greene's Works, Brydges's "Censura Literaria," Beloe's "Anecdotes," Ritson's "Bibliographia Poetica," Wood's "Fasti

Oxonienses." *The Retrospective Review*, and the "Shakespeare Library."

Greg, William Rathbone (b. 1809, d. 1881). "Essays on Political and Social Science;" "Enigmas of Life" (1872); "Literary and Social Judgments;" "Political Problems;" "The Creed of Christendom" (3rd edition, (1873); "The Great Duel, its Meaning and Results;" "Truth *versus* Edification;" "Why are Women Redundant?" (1869); "Rocks Ahead; or, Warnings of Cassandra" (1874); "Mistaken Aims and Attainable Ideals of the Artisan Class" (1876); "Literary and Social Judgments" (1877); "Miscellaneous Essays" (1881—82).

Greville, Fulke (b. 1556, d. 1628). "The Life of the Renowned Sir Philip Sidney" (published 1652); "A Letter to an Honourable Lady;" "A Letter of Travell;" "Cælica, a Collection of 109 Songs;" "A Treatise on Human Learning, in 15 Stanzas;" "An Inquisition upon Fame and Honour, in 86 Stanzas;" "A Treatise on Wars, in 68 Stanzas;" "Alaham," a tragedy; "Mustapha," a tragedy. Some of his poems appeared in "England's Helicon." His "Remains" were published in 1670.

Grote, George (b. Clay Hill, Beckenham, Nov. 17th, 1794; d. London, June 18th, 1871). "The Essentials of Parliamentary Reform" (1831), "The History of Greece" (1846—56), "Plato and other Companions of Sokrates" (1865), "A Review of Mill's Examination of Sir W. Hamilton" (1868), "Aristotle" (1872). *See* the "Life" by his wife (1873), and "Minor Works" (1873).

H

Habington, William (b. 1605, d. 1645). "Castara" (1634); "The Queene of Aragon" (1664); "History of Edward IV., King of England" (1640).

Haggard. Rider (b. 1856). "Cetewayo and his White Neighbours" (1882), "Dawn" (1884), "The Witch's Head" (1885), "King Solomon's Mines" (1885), "She" (1886), "Jess" (1887), "Allan Quatermain" (1887).

Hakluyt, Richard (b. 1553, d. 1616). Voyages published in the following order:—(1) "Divers Voyages touching the Discoverie of America and the Lands adjacent unto the Same" (1582); (2) "Foure Voyages unto Florida" (1587); and (3) "The Principal Navigations, Voyages, Traffiques, and Discoveries of the English Nation, made by Sea or over Land, to the most remote and farthest distant quarters of the Earth" (1589). Of these a new edition was published in 1809—12, followed by a supplementary volume in 1812, containing several Voyages which Hakluyt had recommended for publication. For biographical and bibliographical particulars, *see* the "Biographia Britannica," Oldys's "Librarian," Wood's "Athenæ Oxonienses," and Lowndes's "Bibliographer's Manual."

Hale, Sir Matthew (b. Alderley, Nov. 1st, 1609; d. Dec. 25th, 1676). "History of the Pleas of the Crown" (1678), &c.

Hales, John (b. 1584, d. 1656). "The Golden Remaines" (1659). Nothing of John Hales, called *The Ever-Memorable*, was published during his lifetime.

Hall, Joseph (b. Bristow Park, Ashby-de-la-Zouch, July 1st, 1574; d. Higham, Norwich, Sept. 8th, 1656). "Virgidemiarum" (1597), "Sermons," "Characters of Virtues and Vices." Works (1837). Biography by Pratt, Jones, and Morris (1846). Criticism in Hannay's "Satire and Satirists," and Warton's "English Poetry."

Hallam, Henry (b. Windsor, 1777; d. Penshurst, Jan. 21st, 1859). "View of Europe during the Middle Ages" (1818), "Constitutional History of England" (1827), "An Introduction to the Literature of Europe" (1837—39), and various essays in *The Edinburgh Review*. *See* sketch of his "Life" by Dean Milman, in "Transactions of the Royal Society," vol. x.

Hamerton, Philip Gilbert (b. Laneside, Shaw, Lancashire, Sept. 10th, 1834). "A Painter's Camp in the Highlands" (1862), "Contemporary French Painters" (1867), "Etching and Etchers" (1868), "Wenderholme" (1869), "The Intellectual Life" (1873), "Life of Turner" (1878), "Modern Frenchmen"

(1878), "The Graphic Arts" (1882), "Human Intercourse" (1884).

Hamilton, Sir William (b. Glasgow, March 3rd, 1791; d. 1856), author of "Discussions on Philosophy" (1852); of an edition of Reid, with notes and dissertations (1846); and of lectures on metaphysics and logic, published by Professors Mansel and Veitch in 1859—60. *See* Veitch's "Memoirs" and Ueberweg's "History of Philosophy."

Hannay, James (b. 1827, d. 1873). "Biscuits and Grog" (1848), "A Claret Cup" (1848), "King Dobbs" (1848), "Hearts are Trumps" (1849), "Singleton Fontenoy" (1850), "Sketches in Ultramarine" (1853), "Satire and Satirists" (1854), "Eustace Conyers" (1855), "Essays from the *Quarterly*" (1861), "A Course of English Literature" (1866), and "Studies on Thackeray" (1869). Edited *The Edinburgh Courant*.

Hardy, Thomas (b. June 2, 1840). "Under the Greenwood Tree" (1872), "A Pair of Blue Eyes" (1873), "Far from the Madding Crowd" (1874), "The Hand of Ethelberta" (1876), "The Return of the Native" (1878), "The Trumpet Major" (1880), "A Laodicean" (1881), "Two on a Tower" (1882), "The Mayor of Castlemaine" (1886), "The Woodlanders" (1887).

Hare, Augustus John Cuthbert (b. 1834). "Epitaphs from Country Churchyards" (1856), "Walks in Rome" (1871), "Memorials of a Quiet Life" (1872), "Wanderings in Spain" (1873), "Days near Rome" (1875), "Cities of Northern and Central Italy" (1876), "Walks in London" (1878), "Cities of Southern Italy and Sicily" (1883), "Cities of Central and Northern Italy" (1884).

Harrington, James (b. 1611, d. 1677). "Oceana" (1656); "Essay on Virgil" (1658); "A Translation of Four Books of the Æneid" (1659). The best collected edition of Harrington's works is that published by Hollis in 1771.

Harrington, Sir John (b. 1561, d. 1612). "Orlando Furioso, translated into Heroical English Verse" (1591); "The Metamorphosis of Ajax" (1596); "The Englishman's Doctor; or, the School of Salerne" (1609); "The most elegant and witty Epigrams of Sir J. H." (1615).

Harrison, Frederic (b. London, Oct. 18th, 1831). "The Meaning of History" (1862), "England and France" (1866), "Questions for a Reformed Parliament" (1867), "Order and Progress" (1875), a translation of Comte's "Social Statics" (1875), "The Present and the Future" (1880), "Martial Law in Cabul" (1880), "Lectures on Education" (1883), "On the Choice of Books" (1886).

Hartley, David (b. Aug. 30th, 1705; d. Bath, Aug. 25th, 1757). "Observations on Man" (1748, new edition 1791, with "Life" by his son).

Hawker, Robert Stephen (b. 1805, d. 1875). "Ecclesia" (1841), "Echoes from Old Cornwall" (1845), "The Quest of the Sangrail" (1864), "Cornish Ballads" (1869), "Footprints of Former Men in Cornwall" (1870). *See* Baring-Gould's "Vicar of Morwentow" and F. G. Lee's "Life of R. S. Hawker."

Hayward, Abraham (b. 1803, d. 1884). "The Art of Dining" (1852); "Biographical and Critical Essays" (1858); "The Letters and Remains of Mrs. Piozzi" (1861); "Selections from the Diary of a Lady of Quality" (1864); "Goethe, a Biographical Sketch" (1877); "Short Rules of Modern Whist" (1878); "Sketches of Eminent Statesmen and Writers" (1880). He also translated Goethe's "Faust" (1883), edited the *Law Magazine*, and contributed constantly to the *Edinburgh* and *Quarterly Reviews*. *See* his "Correspondence" (1886).

Hazlitt, William (b. Maidstone, April 10th, 1778; d. Sept. 18th, 1830), wrote "An Essay on the Principles of Human Action" (1805); "Free Thoughts on Public Affairs" (1806); "A Reply to Malthus" (1807); "The Eloquence of the British Senate" (1807); "A New Grammar of the English Tongue" (1810); "Memoirs of Thomas Holcroft" (1816); "Characters of Shakespeare's Plays" (1817); "The Round Table" (1817); "A View of the English Stage" (1818); "Lectures on the English Poets" (1818); "Lectures on the English Comic Writers" (1819); "Political Essays" (1819); "Table Talk" (1821); "Lectures on the

Dramatic Literature of the Age of Elizabeth" (1821); "Characteristics in the Manner of Rochefoucauld's Maxims" (1823); "Liber Amoris: or, the New Pygmalion" (1823); "Notes of a Journey through France and Italy" (1825); "The Spirit of the Age; or, Contemporary Portraits" (1825); "Select Poets of Great Britain" (1825); "The Plain Speaker; or, Opinions on Books, Men, and Things" (1826); "The Life of Napoleon Bonaparte" (1828); "Conversations with James Northcote" (1830); and "A Life of Titian" (1830). *See* the "Life" by his grandson (1867), and the "Literary Remains," with the first Lord Lytton's introduction, and Stephen's "Hours in a Library."

Head, Sir Francis Bond (b. near Rochester, 1793; d. July 23rd, 1875). "Rough Notes on the Pampas" (1826), "A Life of Bruce the Traveller" (1830), "Bubbles from the Brunnen of Nassau" (1838), "The Emigrant" (1846), "The Defenceless State of Britain" (1850), "A Faggot of French Sticks" (1851), "A Fortnight in Ireland" (1852), "Descriptive Essays" (1857), "The Horse and his Rider" (1860), and "The Royal Engineer" (1860).

Heber, Reginald, Bishop of Calcutta (b. Malpas, Cheshire, April 21st 1783; d. 1826). "Poems" (1812), "The Personality and Office of the Christian Comforter" (1815), an edition of the works of Jeremy Taylor, and numerous essays in *The Quarterly Review*, besides his Newdigate prize poem, called "Palestine." *See* his "Journal," the "Life" by his widow (1830), "The Last Days of Heber," by Thomas Robinson, and the Memoirs by Potter and Taylor.

Helps, Sir Arthur (b. 1817; d. London, March 7th, 1875). "Thoughts in the Cloister and the Crowd" (1835); "Essays written in the Intervals of Business" (1841); "King Henry II.," an historical drama (1843); "Catherine Douglas," a tragedy (1843); "The Claims of Labour" (1845); "Friends in Council" (1841, 1859); "Companions of my Solitude" (1851); "A History of the Spanish Conquest of America" (1855—61); "Oulita, the Serf" (1858); "Realmah" (1869); "Life of Pizarro" (1869); "Casimir Maremma" (1870); "Brevia: short Essays and Aphorisms" (1870); "Conversations on War and General Culture" (1871); "Thoughts upon Government" (1871); "Life of Cortez" (1871); "Ivan de Biron" (1874); and "Social Pressure" (1874).

Hemans, Felicia Dorothea (b. 1794, d. 1835.) "Early Blossoms of Spring" (1808); "England and Spain: or, Valour and Patriotism" (1808); "The Domestic Affections" (1812); "Restoration of the Works of Art in Italy" (1817); "Modern Greece" (1817); "Meeting of Wallace and Bruce" (1819); "The Sceptic" (1820); "Dartmoor" (1821); "Welsh Melodies" (1822); "Siege of Valencia" (1823); "The Forest Sanctuary" (1826); "Records of Woman" (1828); "Songs of the Affections" (1830); "National Lyrics" (1834); "Hymns of Childhood" (1834); "Scenes and Hymns of Life" (1834); "Poetical Remains" (1836).

Henry, Matthew (b. Broadoak, Whitchurch, Shropshire, 1662; d. Nantwich, June 22nd, 1714). "An Exposition of the Old and New Testaments," "Life of the Rev. Philip Henry" (1696), "Discourse concerning Meekness" (1698), "The Communicant's Companion" (1704), "Direction for Daily Communion" (1712), and "The Pleasantness of a Religious Life" (1714). *See* the "Lives" by Tong and Williams.

Herbert, George (b. Montgomery Castle, April 3rd, 1593; d. Bemerton, 1632). "The Temple" (1631), "The Country Parson" (1652), &c. *See* the "Lives" by Izaak Walton (1670) and Duyckinck (1858); also the edition of his Works, with a Memoir, by A. B. Grosart (1875).

Herrick, Robert (b. London, 1591; d. Oct. 15th, 1674). "Noble Numbers, or Pious Pieces" (1647). The remainder of his writings appeared in 1648 under the title of "Hesperides." *See* the "Complete Poems," edited by A. B. Grosart (1877), and the "Selection," by F. T. Palgrave (1877).

Herschel, Sir John Frederick William (b. 1792, d. 1871). "A Preliminary Discourse on the Study of Natural Philosophy" (1830); "A Treatise on Astronomy" (1833); "Results of Astronomical Observations made during the Years 1834—38, at the Cape

of Good Hope" (1847); "Outlines of Astronomy" (1849); "A Manual of Scientific Enquiry" (1849); "Essays from the *Edinburgh* and *Quarterly Reviews*" (1857).

Heywood, John (b. North Mims, Hertfordshire, 1506; d. Mechlin, 1565). Works:—"The Play of Love" (1533); "A Mery Play betweene Johan the Husband, Tyb the Wife, and St. Johan the Prestyr" (1533); "A Mery Play betweene the Pardoner and the Frere, the Curate and Neybour Prattle" (1533); "Of Gentylnes and Nobylyte, a Dyalogue" (1535); "A Dialogue," &c. (1546); "The Spider and the Flie" (1556); "A Breefe Balet" (1557); "The Play called the Foure P's" (1569); "A Balade," &c., in MS. Harl.; "Dialogue of Wit and Folly," in Fairholt's edition; "Poetical Dialogue," &c., in MS. Harl., Brit. Mus.; "A Description of a Most Noble Ladye," in MS. Harl. An edition of the Works was printed in 1562. *See* also Warton's "English Poetry," Ritson's "Bibliographia Poetica," Wood's "Athenæ Oxonienses," Ellis's "Specimens of Early English Poets," and Collier's "History of Dramatic Poetry."

Hobbes, Thomas (b. Malmesbury, April 5th, 1588; d. Dec. 4th, 1679). "The Wonders of the Peak," a poem (1636); "De Cive" (1646); "Human Nature" (1650); "De Corpore Politico" (1650); "Leviathan" (1651); "Liberty and Necessity" (1654); "Decameron Physiologicum" (1678); "The Behemoth," a free translation of Aristotle's "Rhetoric;" a translation of Homer into English verse; and his own "Life" in Latin verse (1672). *See* also the "Life" by Blackburne (1681). A complete collection of his Works was published by Sir W. Molesworth (1842–45).

Hogg, James (b. Forest of Ettrick, Selkirkshire, Jan. 25th, 1772; d. Altrive, Nov. 21st, 1835). "The Mistakes of a Night" (1794), "Verses" (1801), "The Mountain Bard" (1807), "The Queen's Wake" (1813), "Madoc of the Moor," "The Pilgrims of the Sun," "The Poetic Mirror," "Queen Hynde," and other poems; together with the following prose works:—"The Brownie of Bodsbeck," "Winter Evening Tales," "The Three Perils of Man," "The Three Perils of Women," "The Altrive Tales," "The Confessions of a Justified Sinner," "Lay Sermons," and "A Life of Sir Walter Scott."

Holinshed, Raphael (d. about 1580). "Chronicle of Englande, Scotlande, and Irelande" (1577). Modern edition (1807–8).

Home, John (b. 1724, d. 1808). "Douglas" (1757); "Agis" (1758); "The Siege of Aquileia" (1760); "The Fatal Discovery" (1769); "Alonzo" (1773); "Alfred" (1778).

Hood, Thomas (b. London, May 23rd, 1799; d. London, 1845). "Odes and Addresses to Great People," with J. H. Reynolds (1825); "The Plea of the Midsummer Fairies, and other Poems" (1827); "National Tales" (1827); "The Epping Hunt" (1829); "Tylney Hall" (1834); "Comic Annual" (1830 to 1839); "Hood's Own" (1838—39); "Up the Rhine" (1840); and "Whimsicalities" (1843—44). The "Poems," and "Poems of Wit and Humour," are published in a collected form. For Biography, *see* his Literary Reminiscences in "Hood's Own," and the "Life" by Hood's son and daughter.

Hook, Theodore Edward (b. London, Sept. 22nd, 1788; d. London, Aug. 24th, 1841). "Sayings and Doings" (1824, 1825, 1828); "Maxwell" (1830); "Gilbert Gurney" (1835); "Gurney Married" (1837); "Jack Brag" (1837); "Births, Deaths, and Marriages" (1839); "Precepts and Practice" (1840); "Fathers and Sons" (1840); and "Peregrine Bunce;" also several plays, including "Peter and Paul" and "Killing No Murder." His "Life of Sir David Baird" in 1832. Edited *John Bull* and *New Monthly*. "Life" by Barham (1848).

Hooker, Richard (b. 1553, d. 1600). "On the Laws of Ecclesiastical Polity," bks. i.—iv. (1593), bk. v. (1597), bk. vii. (1617), bks. vi. and viii. (1648). Rev. John Keble published an excellent edition of Hooker in 1836.

Horne, George, Bishop of Norwich (b. Otham, Kent, Nov. 1st, 1730; d. Bath, Jan. 17th, 1792). "Commentary of the Psalms" (1776), &c. "Life" (1795).

Horne, Richard Hengist (b. London, 1803; d. 1884). "Cosmo de

Medici" (1837); "The Death of Marlowe" (1838); "Exposition of the False Medium and Barriers excluding Men of Genius from the Public" (1838); "Gregory the Seventh," a tragedy (1840); "A Life of Napoleon" (1841); "Orion, an Epic Poem" (1843); "A New Spirit of the Age" (1844); "Ballads and Romances" (1846); "Judas Iscariot" (1848); "The Dreamer and the Worker" (1851); "Undeveloped Characters of Shakespeare;" "Australian Facts and Prospects;" and "Laura Dibalzo" (1880). *See* "Letters of E. B. Browning to R. H. Horne" (1877).

Houghton, Richard Monckton Milnes, Baron (b. 1809, d. 1885). "Memorials of a Tour in Greece" (1833); "Memorials of a Residence on the Continent" (1838); "Poems of Many Years" (1838); "Poetry for the People" (1840); "Poems, Legendary and Historical" (1844); "Keats's Life, Letters and Literary Remains" (1848); "Boswelliana" (1855); "Monographs, Personal and Social" (1873); "Essays on Reform" (1867).

Howard, Henry, Earl of Surrey (b. circa 1518; d. London, Jan. 19th, 1547). Best editions of Poetical Works: Nott's (1815), and the Aldine volume, with Memoir (1831).

Howe, John (b. Loughborough, Leicestershire, May 17th, 1630; d. London, April 2nd, 1706). "The Living Temple" (1676—1702), "The Redeemer's Tears" (1685); "The Calm and Sober Inquiry concerning the Possibility of a Trinity in the Godhead" (1695), "The Blessedness of the Righteous," "The Redeemer's Dominion over the Invisible World," "Delighting in God" (1700). *See* the "Lives" by Calamy, Hunt (1823), and Rogers (1836).

Howell, James (b. 1594, d. 1666). "Dendrologia: or, the Vocall Forest" (1640); "Instructions for Forraine Travell" (1642); "Epistolæ Ho-elianæ" (1645—55); "A Perfect Description of the People and Country of Scotland" (1649); "Londinopolis, an Historicall Discourse or Perlustration of the City of London and of Westminster" (1657); "Poems upon Divers Emergent Occasions" (1664). *See* "Athenæ Oxonienses," "Biographia Britannica," and Hallam's "Literature of Europe."

Howitt, Mary (b. Uttoxeter, 1800; d. 1888). "The Seven Temptations," "Wood Leighton," "The Heir of West Wayland," "The Dial of Love," "Lilieslea," "Stories of Stapleford," "The Cost of Caergwyn," &c. She has also translated into English, Andersen's "Improvisatore," and all the works of Frederika Bremer.

Howitt, William (b. Heanon, Derbyshire, 1795; d. 1879). "The Book of the Season" (1831); "The History of Priestcraft" (1833); "The Rural Life of England" (1837); "Student Life in Germany" (1841); "The Rural and Domestic Life of Germany" (1842); "The Aristocracy of England" (1846); "The Haunts and Homes of British Poets" (1847); "The Man of the People" (1860); "The Ruined Castles and Abbeys of England" (1861); "The History of the Supernatural" (1863); "The Mad War Planet, and other Poems" (1871), &c.

Howson, The Very Rev. John Saul (b. 1816, d. 1885). "The Life and Epistles of St. Paul," with W. J. Conybeare (1852); "The Miracles of Christ" (1871—77); "Chester as It Was" (1872); "The River Dee, its Aspect and History" (1875); "Horæ Petrinæ" (1883).

Hughes, Thomas (b. Oct. 20th, 1823). "Tom Brown's School Days" (1856); "Tom Brown at Oxford" (1861); "The Scouring of the White Horse" (1858); "Alfred the Great" (1869); "The Memoirs of a Brother" (1873); "Our Old Church" (1879); "The Manliness of Christ" (1879); "Memoir of Daniel Macmillan" (1882); "A Manual for Co-operators" (1881); "Gone to Texas" (1884); and sundry miscellanies.

Hume, David (b. Edinburgh, April 26th, 1711; d. Edinburgh, Aug. 26th, 1776). "Treatise of Human Nature" (1738); "Essays, Moral, Political, and Literary" (1741—42); an "Inquiry concerning Human Understanding" (1748); an "Inquiry concerning the Principles of Morals" (1751); "Political Discourse" (1751); "The History of England" (1754, 1756, 1759, and 1761); and the "Natural History of Religion" (1755). *See* the "Autobiography," edited by Adam Smith (1789); and the "Lives" by Pratt (1777), Dalrymple (1787), Ritchie (1807), and Hill Burton

(1846). "Philosophical Works" (1875). *See* Huxley's monograph (1879).

Hunt, James Henry Leigh (b. Southgate, Middlesex, Oct. 19th, 1784; d. Aug. 28th, 1859). "The Feast of the Poets" (1814); "The Descent of Liberty" (1815); "Bacchus in Tuscany" (1816); "Hero and Leander" (1816); "Francesca da Rimini" (1816); "Ultra-Crepidarius" (1819); "Amyntas" (1820); "Recollections of Lord Byron" (1828); "Sir Ralph Esher" (1832); "Captain Sword and Captain Pen" (1839); "A Legend of Florence" (1840); "The Palfrey" (1842); "Christianism" (1846); "Men, Women, and Books" (1847); "The Town" (1848); "Autobiography" (1850); "The Religion of the Heart" (1853); "Stories in Verse" (1855); "The Old Court Suburb" (1855); "Table Talk;" "A Jar of Honey from Mount Hybla;" "A Tale for the Chimney Corner;" "Wishing Cap Papers;" and "A Day by the Fire." He was also the compiler, with notes, of "Wit and Humour" and "Imagination and Fancy." Edited *The Examiner* (1808—21); *The Literary Examiner* (1817); *The Indicator* (1819—21); *The Companion* (1828); *The Tatler* (1830—32); *The London Journal* (1834—35); and *The Reflector*. For Biography, *see* the "Life and Letters" by his son; Hawthorne's "Our Old Home;" Grundy's "Pictures of the Past," &c. *See* also Alexander Smith's "Dreamthorpe."

Hutcheson, Francis, LL.D. (b. Drumalig, Saintfield, County Down, Aug. 8th, 1694; d. Aug. 8th, 1746). "An Inquiry into the Original of our Ideas of Beauty and Virtue" (1725); "An Essay on the Nature and Conduct of the Passions, with Illustrations of the Moral Sense" (1728); "Philosophiæ Moralis Institutio Compendiaria" (1742); "Reflections on Laughter" (1750); and "A System of Moral Philosophy" (1755). *See* the "Life" by Leechman (1755).

Huxley, Thomas Henry, LL.D. (b. Ealing, May 4th, 1825). "Man's Place in Nature" (1863); "Lectures on Comparative Anatomy" (1864); "Lessons on Elementary Physiology" (1866); "The Classification of Animals" (1869); "Lay Sermons, Addresses, and Reviews" (1870); "Critiques and Addresses" (1873); "Elementary Biology" (1875); "American Lectures and Addresses" (1877); "Hume" (1879); "The Crayfish" (1881).

I

Ingelow, Jean (b. Boston, about 1830). "Tales of Orris" (1860); "The Round of Days" (1861); "Poems" (1862); "A Story of Doom, and other Poems" (1867); "Mopsa the Fairy" (1869); "Little Wonder-horn" (1872); "Off the Skelligs" (1873); "Fated to be Free" (1876), "Don John" (1876), "Sarah de Berenger" (1880), "The High Tide on the Coast of Lincolnshire" (1883).

Ingoldsby, Thomas. *See* Barham, Richard Henry.

J

James I. of England (b. Edinburgh, June 19th, 1566; d. March 27th, 1625). "Essays of a Prentice in the Divine Art of Poesie" (1584), "Majesty's Poetical Exercises" (1591), "Demonologie" (1597), "Basilikon Doron" (1599), "Triplici Nodo Triplex Cuneus" (1605), "Remonstrance for the Right of Kings" (1615), "A Counterblaste to Tobacco" (1616). Prose Works (1616). *See* Arber's reprints; also "Lives" by Wilson (1653), Sanderson (1656), Harris (1753), Laing (1804), Thompson (1825); Nichol's "Progresses, &c., of James I." (1829); D'Israeli's "Inquiry into the Literary and Political Character of James I." (1816); and Gardner's "History of England from the Accession of James I."

James I. of Scotland (b. Dunfermline, 1391; d. Perth, Feb. 20th, 1437). "The King's Quhair" (1783), "Christis Kirk on the Green," and "Peblis to the Play." *See* "Lives" by Wilson and Chalmers (1830).

James, George Payne Rainsford (b. London, 1801; d. Venice, June 9th, 1860). About 180 novels—"Richelieu" (1825), "Darnley" (1830), &c., and a few historical works.

Jameson, Mrs. (b. Dublin, May 19th, 1797; d. March 17th, 1860). "The Loves of the Poets" (1829); "Celebrated Female Sovereigns" (1831);

"Characteristics of Shakespeare's Women" (1832); "Beauties of the Court of Charles II." (1833); "Winter Studies and Summer Rambles in Canada" (1838); "Lives of the Early Italian Painters" (1845); "Memoirs and Essays" (1846); "Sacred and Legendary Art" (1848); "Legends of the Madonna" (1852); "A Commonplace Book of Thoughts, Memories, and Fancies" (1854); "The Diary of an Ennuyée" (1856), &c. "Life" (1878).

Jeffrey, Francis, Lord (b. Edinburgh, Oct. 23rd, 1773; d. Edinburgh, Jan. 26th, 1850). Edited *Edinburgh Review* from 1803 to 1829. "Essays" (1843). *See* his "Life" (with "Letters") by Lord Cockburn (1852).

Jerrold, Douglas William (b. London, Jan. 3rd, 1803; d. June 8th, 1857). "Black-eyed Susan" (1829); "The Rent Day" (1832); "Men of Character" (1838); "Cakes and Ale" (1841); "The Story of a Feather" (1843); "Mrs. Caudle's Curtain Lectures" (1845); "Punch's Complete Letter Writer" (1846); "The Chronicles of Clovernook" (1846); "A Man made of Money" (1849); "The Catspaw" (1850); "Retired from Business" (1851); and "A Heart of Gold" (1854). His "Works" were published in a collected form. "Life" (1858).

Johnson, Samuel, LL.D. (b. Lichfield, Sept. 18th, 1709; d. London, Dec. 13th, 1784). "London" (1738); "The Life of Richard Savage" (1744); "Miscellaneous Observations on the Tragedy of Hamlet, with Remarks on Hanmer's Edition of Shakespeare" (1745); "The Vanity of Human Wishes" (1749); "Irene" (1749); "Dictionary of the English Language" (1775); "Rasselas" (1759); "A Visit to the Hebrides" (1773); and "The Lives of the Poets" (1779–81); besides writing *The Idler*, a weekly essay in *The Universal Chronicle* (1758–60), and nearly the whole of *The Rambler*. His edition of Shakespeare appeared in 1765. *See* the "Lives" by Towers (1786), Hawkins (1787), Boswell (1791), Anderson (1795), and Russell (1847); also Carlyle's "Essays," Leslie Stephen's monograph (1878), Matthew Arnold's introduction to the "Lives of the Poets" (1879); Birkbeck Hill's "Dr. Johnson, his Friends and his Critics" (1879); and the same author's edition of "Boswell's Life of Johnson" (1877).

Jonson, Ben (b. Westminster, 1574; d. Aug. 6th, 1637). "Every Man in his Humour" (1596); "Every Man out of his Humour" (1599); "Cynthia's Revels" (1600); "The Poetaster" (1601); "Sejanus" (1603); "Eastward-Hoe" [with Chapman and Marston] (1605); "Volpone" (1605); "Epicene; or, the Silent Woman" (1609); "The Alchemist" (1610); "Catiline" (1611); "Bartholomew Fair" (1614); "The Devil's an Ass" (1616); "The Forest" (1616); "The Staple of News" (1625); "The New Inn" (1630); "The Magnetic Lady" (1632); and "The Tale of a Tub" (1633); besides his unfinished pastoral, "The Sad Shepherd" (1637); various "Masques;" "Underwoods;" "Timber;" a "Grammar;" and many miscellaneous poems and translations. *See* Lowndes's "Manual." His works were published in 1616–31, 1640, 1641, 1692, 1716, 1756, 1816 (Gifford), 1838 (Proctor), 1875 (Cunningham). *See* the "Biographies" by Chetwood (1756), Gifford (1816), Proctor (1838), Cunningham and Bell (1870), and J. A. Symonds (1887); and Criticism by the two latter, Hazlitt ("Comic Writers"), and Leigh Hunt ("Wit and Humour," "Imagination and Fancy," and "Men, Women, and Books").

K

Kaye, Sir John William (b. London, 1814; d. July 24th, 1876). "History of the War in Afghanistan" (1851); "The Administration of the East India Company" (1853); biographies of "Lord Metcalfe" (1854), "Sir George Tucker" (1854), and "Sir John Malcolm" (1856); "Christianity in India" (1859); "A History of the Sepoy War, 1857–58" (1864–76); "Lives of Indian Officers" (1867); and "Essays of an Optimist" (1870).

Keats, John (b. London, Oct. 29th, 1795; d. Rome, Feb. 27th, 1820). Published "Poems" (1817); "Endymion" (1818); and "Hyperion" (1820). *See* the "Life" by Lord Houghton (1848), Colvin's "Keats" in the *English Men of Letters Series* (1887), and W. M. Rossetti's "Keats" (1887). For Criti-

cism, *see* Jeffrey's "Essays," Rossetti's edition of the "Poems," and Buxton Forman's "Poetical Works and other Writings of John Keats" (1883). *See* his "Letters to Fanny Browne" (1879), and Owen's "Keats, a Study" (1879).

Keble, John (b. Fairford, Gloucestershire, April 25th, 1792; d. Bournemouth, March 29th, 1865). "The Christian Year" (1827), "De Poeticæ Vi Medica" (1844), "Lyra Innocentium" (1846), "Sermons" (1848), "Life of Bishop Wilson" (1863), "Letters of Spiritual Guidance" (1870), "Occasional Papers" (1877), &c. *See* "Life" by Sir J. T. Coleridge, Shairp's "Studies," and Miss Yonge's "Musings on the Christian Year."

Kinglake, Alexander William (b. 1811). "Eothen" (1844), and "A History of the War in the Crimea" (1863—77).

Kingsley, Charles (b. Holne, Devonshire, June 12th, 1819; d. Eversley, Jan. 23rd, 1875). "The Saint's Tragedy" (1846); "Yeast" (1848); "Village Sermons" (1849); "Alton Locke" (1850); "Cheap Clothes and Nasty" (1850); "Phaeton" (1852); "Hypatia" (1853); "Westward Ho!" (1855); "Glaucus" (1855); "The Heroes: or, Greek Fairy Tales" (1856); "Alexandria and her Schools" (1857); "Two Years Ago" (1857); "Andromeda"; "Miscellanies" (1859); "The Water Babies" (1863); "The Roman and the Teuton: Lectures" (1864); "What, then, does Dr. Newman Mean?" (1864); "Hereward, the Last of the English" (1866); "The Ancien Régime" (1867); "The Hermits" (1868); "Madam How and Lady Why" (1870); "At Last" (1871); "Prose Idylls" (1873); "Plays and Puritans" (1873); "Health and Education" (1874); "The Limits of Exact Science as applied to History;" and several volumes of "Sermons." *See* the "Life" by Mrs. Kingsley (1876).

Kingsley, Henry (b. Holne, Devonshire, 1830; d. May 24th, 1876). "Austin Elliot;" "The Boy in Grey;" "Geoffrey Hamlyn" (1859); "The Harveys;" "Hetty, and other Stories;" "The Hillyars and the Burtons;" "Hornby Mills, and other Stories;" "Leighton Court;" "The Lost Child;" "Mademoiselle Mathilde;" "Number Seventeen;" "Oakshott Castle;" "Old Margaret;" "Ravenshoe" (1861); "Reginald Hetheredge;" "Silcote of Silcotes;" "Stretton;" "Valentin;" "Tales of Old Travel;" "Fireside Studies;" and other works.

Knowles, James Sheridan (b. Cork, May 12th, 1784; d. Torquay, Dec., 1862). Wrote "Leo: or, the Gipsy;" "Brian Boroihme" (1814); "Caius Gracchus" (1815); "The Hunchback" (1832); "The Love Chase" (1837); "The Wife" (1833); "Virginius" (1828); "William Tell" (1825); "The Beggar's Daughter of Bethnal Green" (1828); "Alfred the Great" (1831); "Woman's Wit" (1838); "Maid of Mariandorpt" (1838); "Love," "John of Procida" (1840); "Old Maids" (1841); "The Rose of Arragon" (1842); and "The Secretary" (1843). All but the first two of these were published in three volumes in 1841. The Works were reprinted in 1863.

Knox, John (b. Gifford, East Lothian, 1505; d. Nov. 24th, 1572). "The First Blast of the Trumpet against the Monstrous Regiment of Women" and a "History of the Reformation of Religion within the Realm of Scotland." "Life" by Smeaton (1579), McCrie (1812), Niemeyer (1824), Laing (1847), and Brandes (1863). *See* also Lorimer's "John Knox and the Church of England."

Kyd, Thomas (of uncertain date). "Cornelia," a tragedy (1594); the first part of "Ieronimo" (1605); "The Spanish Tragedy: or, Hieronomo is Mad Again" (1599). *See* Collier's "History of English Dramatic Literature."

L

Lamb, Charles (b. London, Feb. 18th, 1775; d. Edmonton, Dec. 27th, 1834). "Poems" (with Coleridge, 1797), "Rosamond Gray" (1798), "John Woodvil" (1801), "Specimens from Dramatic Poets," "Adventures of Ulysses" (1807), "Essays of Elia" (1823), "Last Essays" and "Popular Fallacies" (1833). With his sister Mary, "Mrs. Leicester's School;" "Tales from Shakespeare" (1806), "Poetry for Children" (1809). Works (1876). A new edition of Lamb's

Works was published by A. Ainger in 1883—4. *See* Talfourd's "Letters" (1837); "Final Memorials of Charles Lamb" (1848); Procter's "Memoir" (1866); and A. Ainger's "Lamb" in the *English Men of Letters Series.*

Landon, Letitia Elizabeth (b. Chelsea, 1802; d. Oct. 15th, 1839). "The Fate of Adelaide" (1820); "The Improvisatrice, and other Poems" (1824); "The Troubadour" (1825); "The Venetian Bracelet" (1829); "The Lost Pleiad" (1829); "Francisca Carrara" (1834); "The Vow of the Peacock" (1835); "Ethel Churchill" (1837), and "Duty and Inclination" (1838). "Life" with literary remains by Laman Blanchard in 1841. Poems edited by W. B. Scott in 1873.

Landor, Walter Savage (b. Ipsley Court, Warwick, Jan. 30th, 1775; d. Florence, Sept. 17th, 1864). "Poems" (1795); "Gebir" (1798); "Count Julian" (1812); "Idyllia Heroica" (1820); "Imaginary Conversations" (1824—29); "Latin Poems" (1824); "The Examination of William Shakespeare" (1834); "Pericles and Aspasia" (1836); "Letters of a Conservative" (1836); "Satire on Satirists" (1836); "Pentameron; or, Interviews of Messer Giovanni Boccaccio and Messer Francesco Petrarcha" (1837); "Giovanna of Naples," "Andrea of Hungary, "Fra Ruperto" (1840—41); "Hellenics" (1847); "Last Fruit off an Old Tree" (1853); "Dry Sticks Fagoted" (1858); and other works edited by Forster, with "Life" (1876). *See* also Sidney Colvin's "Landor" (1881).

Lane, Edward William (b. 1801, d. 1876). "The Manners and Customs of the Modern Egyptians" (1836); "A Translation of the Arabian Nights" (1838—40); "Selections from the Koran" (1843); "Arabic Lexicon" (1863—74); "Arabian Society in the Middle Ages" (1883).

Lang, Andrew (b. 1844). "Ballads and Lyrics of Old France" (1872); "XXII. Ballades in Blue China" (1880); "XXXII. Ballades in Blue China" (1881); "The Library" (1881); "Helen of Troy" (1882); "Custom and Myth" (1884); "Rhymes à la Mode" (1885); "In the Wrong Paradise" (1886); "Books and Bookmen" (1887). Has translated Theocritus and Bion, and collaborated in translating both the "Iliad" and "Odyssey" of Homer.

Langland, William (temp. Edward III.). "The Vision of Piers Plowman" (Skeat's edition, 1869).

Lardner, Dionysius, LL.D. (b. Dublin, April 3rd, 1793; d. Naples, April 29th, 1859). "Handbook of Natural Philosophy and Astronomy" (1851—53); "The Museum of Science and Art" (1854—56), &c. Edited the "Cabinet Cyclopædia" (1829—46).

Latham, Robert Gordon (b. Billingborough, Linc., 1812; d. 1888). Has published "Natural History of the Varieties of Man" (1850); "Man and his Migrations" (1851); "The English Language" (1851); "Descriptive Ethnology" (1859); an edition of "Johnson's Dictionary" (1870); "Russian and Turk" (1878), &c.

Latimer, Hugh (b. Thurcaston, Leicestershire, about 1491; d. Oxford, Sept., 1555). Was the author of a "Sermon on the Ploughers" (1549), "Seven Sermons before Edward VI.," "Seven Sermons on the Lord's Prayer," and "Sermons preached in Lincolnshire." Editions of these appeared in 1562 and 1571; later, in 1825 and 1845. *See* the Biographies by Gilpin (1780), Watkins (1824), and Demaus (1869); Tulloch's "Leaders of the Reformation," and Froude's "History of England," chap. iv. A "Life" and selections in vol. ii. of "The Fathers of the Church."

Layamon (beginning of 13th century). "The Brut," best edition, Madden's (1847).

Lecky, William Edward Hartpole (b. Dublin, March 26th, 1838). "Leaders of Public Opinion in Ireland" (1861), "History of Rationalism" (1865), "History of European Morals" (1869), "History of England in the 18th Century" (1878—87).

Lee, Nathaniel (b. 1655, d. 1692). "Nero" (1675); "The Rival Queens" (1677); "Theodosius" (1680); "The Princess of Cleves" (1689); "The Massacre of Paris" (1690); "Brutus;" "Mithridates;" and other plays published in 1834. Helped Dryden in "The Duke of Guise."

Leighton, Robert, Archbishop (b. Edinburgh, 1613; d. London, June 26th, 1684). "Prælectiones Theologicæ;" "Commentary on First of Peter," &c. "Lives" and editions of the Works by Pearson (1828), West (1871). *See* Burnet's "History" and Coleridge's "Aids."

Lemon, Mark (b. 1809, d. 1870). Edited *Punch*, and wrote "The Enchanted Doll" (1849); "A Christmas Hamper" (1859); "Wait for the End" (1863); "Loved at Last" (1864); "Falkner Lyle" (1866); besides several other novels, over sixty dramatic pieces, and "The Jest Book." *See* Joseph Hatton's "With a Show in the North."

Lever, Charles James (b. Dublin, Aug. 31st, 1809; d. Trieste, June 1st, 1872) "The Adventures of Harry Lorrequer" (1839); "Charles O'Malley" (1841); "Jack Hinton" (1842); "Tom Burke of Ours" (1844); "The O'Donoghue" (1845); "The Knight of Gwynne" (1847); "Roland Cashel" (1849); "The Daltons" (1852); "The Dodd Family Abroad" (1854); "The Martins of Cro' Martin" (1856); "The Fortunes of Glencore" (1857); "Davenport Dunn" (1859); "Barrington" (1863); "Luttrell of Arran" (1865); "A Day's Ride" (1863); "Tony Butler" (1865); "Sir Brooke Fosbrooke" (1866); "The Bramleighs of Bishop's Folly" (1868); "That Boy of Norcott's" (1869); "Paul Gosslett's Confessions" (1871); "Lord Kilgobbin" (1872), &c. *See* the "Life" (1879). Edited *The Dublin University Magazine.*

Lewes, George Henry (b. London, April 18th, 1817; d. Nov. 30th, 1878). "Biographical History of Philosophy" (1847; remodelled and enlarged edition, 1867); "Ranthorpe: a Tale" (1847); "The Spanish Drama—Lope de Vega and Calderon" (1848); "Rose, Blanche, and Violet" (1848); "A Life of Robespierre" (1850); "The Noble Heart," a tragedy (1850); "Comte's Philosophy of the Sciences" (1859); "Life of Goethe" (1859); "Seaside Studies" (1859); "Physiology of Common Life" (1860); "Studies in Animal Life" (1861); "Aristotle" (1861); "Problems of Life and Mind" (1873—76); and "Physical Basis of Mind" (1877). Edited *The Leader* and *The Fortnightly Review.*

Lewis, Matthew Gregory, called Monk Lewis (b. 1775, d. 1818). "The Monk," a romance (1795); "The Castle Spectre," a drama (1797); "Tales of Wonder" (1801); "The Bravo of Venice" (1804); "Romantic Tales" (1808), besides many plays and translations from the German. *See* "Lewis's Life and Correspondence" (1839).

Lewis, Sir George Cornewall (b. London, April 21st, 1806; d. April 13th, 1863). "Remarks on the Use and Abuse of Political Terms" (1832); "Local Disturbances in Ireland and the Irish Church Question" (1836); "Glossary of Herefordshire Provincial Words" (1839); "Essay on the Origin and Formation of the Romance Languages" (1839); "Essay on the Government of Dependencies" (1841); "Essay on the Influence of Authority in Matters of Opinion" (1849); "A Treatise on the Methods of Observation and Reasoning in Politics" (1850); "An Inquiry into the Credibility of Early Roman History;" "Our Foreign Jurisdiction and the Extradition of Criminals;" "Letters" in 1870. He translated Böckh's "Public Economy of Athens," Müller's "History of Greek Literature," and Müller's "Dorians." *See* Bagehot's "Biographical Studies."

Leyden, John (b. Denholm, Roxburghshire, Sept. 8th, 1775; d. Batavia, Aug. 21st, 1811). "Discoveries and Settlements of Europeans in Northern and Western Africa" (1799); edited "The Complaynt of Scotland" (1801–2); and contributed to Lewis's "Tales of Wonder" and Scott's "Border Minstrelsy." His "Poetical Remains" were published, with a "Life" by the Rev. James Morton, in 1819; his "Poems and Ballads," with a Memoir by Walter Scott, in 1858; but *see* "Works" with "Life" (1875).

Lillo, George (b. Feb. 4th, 1693; d. Sept. 3rd, 1739). "George Barnwell" (1731), "The Fatal Curiosity," and "Arden of Feversham." His "Works," in 1770, with "Life" by Thomas Davies.

Lindsay, Sir David (b. probably at Garmylton, East Lothian, 1490; d. 1555). "The Dreme" (1528), "The Complaynt of the King's Papingo" (1530), "The Testament of the Papingo" (1530), "Ane Pleasant Satyre of the

Three Estatis" (1540), "The Historie of Squyer William Meldrum" (1550), "The Monarchie" (1553), and some minor works, first collected in 1568. Poetical Works, with Life, by George Chalmers in 1806; but the completest edition is Laing's (1879). "The Register of Arms" (1542), with plates (1822).

Lingard, John, D.D. (b. Winchester, Feb. 5th, 1771; d. Hornby, Lancashire, July 17th, 1851). "Antiquities of the Anglo-Saxon Church" (1806, 1810, and 1844); a "History of England" (1819, 1830, and 1849). *See* Canon Tierney's Memoir prefixed to last volume of sixth edition of the History (1855).

Linton, Mrs. Lynn (b. 1822). "Witch Stories" (1861); "The Lake Country" (1864); "Ourselves" (1870); "Joshua Davidson" (1874); "Patricia Kemball" (1875); "The Atonement of Leam Dundas" (1876); "The World Well Lost" (1877); "Under which Lord" (1879); "The Girl of the Period" (1883); "The Autobiography of Christopher Kirkland" (1885); "Paston Carew" (1886).

Livingstone, David (b. 1813, d. 1873). "Missionary Travels and Researches in South Africa" (1857); "Narrative of an Expedition to the Zambesi and its Tributaries" (1865). "Last Journals," edited by Rev. H. Waller (1874). *See* Stanley's "How I found Livingstone."

Locke, John (b. Wrington, Somersetshire, Aug. 29th, 1632; d. Oates, Essex, Oct. 28th, 1704). "A Letter on Toleration" (1689); "A Second Letter on Toleration" (1690); "Two Treatises on Government" (1690); "An Essay concerning Human Understanding" (1690); "The Inspiration of the Holy Scriptures" (1690); "A Third Letter on Toleration" (1692); "Thoughts concerning Education" (1693); "The Reasonableness of Christianity" (1695); "On the Conduct of the Understanding;" "Examination of Malebranche;" "Elements of Natural Philosophy;" "Thoughts on Reading and Study;" "Essay for the Understanding of St. Paul's Epistles by consulting St. Paul himself;" and some minor works, included in the edition of the "Works" published in 1777. His Life has been written by Le Clerc (1713), Lord King (1829), and Fox-Bourne (1876). *See* also the essay by J. A. St. John, prefixed to the "Philosophical Works," published in 1843.

Locker, Frederick (b. 1821). "London Lyrics" (1857). Edited "Lyra Elegantiarum" (1867). "Selections" from his works appeared in 1865; a volume of "Patchwork" in 1879.

Lockhart, John Gibson (b. Cambusnethan, Lanarkshire, 1794; d. Abbotsford, Nov. 25th, 1854). "Peter's Letters to his Kinsfolk" (along with Wilson, 1819); "Ancient Spanish Ballads" (1821); "Valerius" (1821); "Essays on Cervantes" (1822); "Adam Blair" (1822); "Reginald Dalton" (1823); "Matthew Wald" (1824); "Life of Burns" (1828); and "Life of Scott" (1837—39). Edited *The Quarterly Review*. *See* Dr. R. Shelton Mackenzie's "Memoir of John Gibson Lockhart," prefixed to an edition of "The Noctes Ambrosianæ" (New York, 1855).

Lockyer, Joseph Norman (b. Rugby, May 17th, 1836). "Elementary Astronomy," "Solar Physics" (1873); "The Spectroscope and its Applications" (1873); "Primer of Astronomy" (1874); "The Education of Our Working Classes" (1883). Edits *Nature*.

Lodge, Thomas (b. 1555, d. 1625). "Reply to the Schoole of Abuse" (1579—80); "An Alarm against Usurers" (1584); "Scillæ's Metamorphosis" (1589); "Rosalynde" (1590); "Catharos" (1591); "Euphues' Shadow" (1592); "Phillis" (1593); "William Longbeard" (1593); "The Wounds of Civill War" (1594); "A Looking-Glasse for London and England" (with Robert Greene, 1594); "A Fig for Momus" (1595); "The Divel Conjured" (1596); "Wit's Miserie and the World's Madnesse" (1596); and others. *See* Hazlitt's "Handbook to Early English Literature," Collier's "Dramatic Poetry" and "Poetical Decameron," Wood's "Athenæ Oxonienses," Beloe's "Anecdotes of Literature," Ritson's "Bibliographia Poetica," Brydges's "Censura Literaria," *Retrospective Review*, and the Shakespeare Society's publications for 1853.

Lovelace, Richard (b. Kent, 1618; d. London, 1658). "Lucasta: Odes, Sonnets, Songs, &c." (1649); and some posthumous pieces (1659). Also, "The Scholar," a comedy; and "The Soldier,"

a tragedy (1649), neither of which is extant. "Poems" were edited in 1864 by Carew Hazlitt. *See* Wood's "Athenæ Oxonienses" and Morley's "The King and the Commons."

Lover, Samuel (b. 1797, d. 1868). "Legends and Stories of Ireland" (1832); "Songs and Ballads" (1839); "Rory O'More" (1837); "Handy Andy, an Irish Tale" (1842); "Metrical Tales" (1860). *See* B. Bernard's "Samuel Lover."

Lubbock, Sir John (b. 1834). "Prehistoric Times as illustrated by Ancient Remains and the Manners and Customs of Modern Savages" (1865); "The Origin of Civilisation and the Primitive Condition of Man" (1870); "On the Origin and Metamorphosis of Insects" (1873); "Monograph on the Thysanura and Collembola" (1873); "Our British Wild Flowers considered in their Relation to Insects" (1873); "A Volume of Scientific Lectures" (1879); "Fifty Years of Science" (1882); "Ants, Bees and Wasps" (1882); "The Pleasures of Life" (1887).

Lydgate, John (b. Suffolk, not later than 1370; d. 1460). "The Hystory, Sege, and Destruccyon of Troye" (1513); "The Story of Thebes" (1561); "The Falls of Princes" (1494); and several minor works, including "The Werke of Sapience;" "The Lyf of our Ladye;" "The Chorle and the Byrde;" "A Lytell Treatise of the Horse, the Shepe, and the Goos;" "Proverbes;" "The Temple of Glass;" and "The Cronycle of all the Kynges Names." The minor Works were edited for the Percy Society in 1842. *See* Warton's "English Poetry" and Morley's "English Writers."

Lyell, Sir Charles (b. 1797, d. 1875). "Principles of Geology" (1830—33); "Elements of Geology" (1838); "Travels in North America" (1845); "A Second Visit to the United States" (1849); "The Antiquity of Man" (1863). He also contributed many papers to the transactions of scientific societies. *See* Kathleen Lyell's "Life and Letters of Sir Charles Lyell" (1881).

Lyly, or Lilly, John (b. Kent, 1553; d. Nov. 1606). "Euphues: The Anatomy of Wit" (1579); "Euphues and his England" (1580); "Alexander and Campaspe" (1584); "Sapho and Phao" (1591); "Pap with a Hatchet" (1589); "Endymion, the Man in the Moon" (1592); "Euphues' Shadow" (1592); "Galathea" (1592); "Midas" (1592); "Mother Bombie" (1594); "The Woman in the Moon" (1597); "The Maydes Metamorphoses" (1600); "Loves Metamorphosis" (1601); "Six Court Comedies" (1632); and "Euphues and Lucilla" (1716). For Biography, *see* Collier's "History of Dramatic Poetry" and W. C. Hazlitt's "Handbook to Early English Poetry." For Criticism, Hazlitt's "Age of Elizabeth," Hallam's "Literature of Europe," Lamb's "Specimens of English Dramatic Poets," Coleridge's "Remains," H. Coleridge's "Notes and Marginalia." An edition of Lyly's dramatic works was edited by F. W. Fairholt in 1858. Exact reprint of "Euphues" by Arber.

Lytton, Lord (Edward George Earle Lytton Bulwer-Lytton, b. May, 1805; d. Jan. 18th, 1873). "Ismael, with other Poems" (1820); prize poem on "Sculpture" (1825); "Weeds and Wild Flowers," poem; (1826); "O'Neill: or, the Rebel" (1827); "Falkland" (1827); Pelham: or, the Adventures of a Gentleman" (1827); "The Disowned" (1828); "Devereux" (1829); "Paul Clifford" (1830); "The Siamese Twins, and other Poems" (1831); "Eugene Aram" (1831); "Godolphin" (1833); "England and the English" (1833); "The Pilgrims of the Rhine" (1834); "The Last Days of Pompeii" (1834); "The Crisis," a pamphlet (1834); "The Student," essays (1835); "Rienzi, the Last of the Tribunes" (1835); "The Duchess de la Vallière," a play (1836); "Athens, its Rise and Fall" (1836); "Ernest Maltravers" (1837); "Alice: or, the Mysteries" (1838); Leila: or, the Siege of Granada," and "Calderon, the Courtier" (1838); "The Lady of Lyons," a play (1838); "Richelieu," a play (1839); "The Sea Captain," a play (1839); "Money," a play (1840); "Night and Morning" (1841); "Zanoni" (1842); "Eva" and "The Ill-omened Marriage" (1842); "Poems and Ballads of Schiller," translated (1844); "The Last of the Barons" (1843); "Confessions of a Water Patient" (1845); "The New Timon" (1845); "Lucretia: or, the Children of the Night" (1847); "King Arthur" (1848); "The Caxtons: a

Family Picture" (1849); "Harold, the Last of the Saxons" (1850); "Not so Bad as we Seem," a play (1851); "My Novel: or, Varieties of English Life" (1853); "What will he do with it?" (1858); "A Strange Story" (1862); "Caxtoniana: or, Essays on Life, Literature, and Manners" (1863); "The Lost Tales of Miletus" (1866); "The Rightful Heir," a play (1868); "Walpole" (1869); "The Coming Race" (1871); "The Parisians" (1873); "Kenelm Chillingley" (1873); and "Pausanius the Spartan" (1876). An edition of his "Dramatic Works" appeared in 1863, of his "Poems" in 1865, and of his "Miscellaneous Prose Works" in 1868. His "Novels" are published in numerous editions. For Biography, *see* the "Memoir" prefixed by Robert, Lord Lytton, to his father's "Speeches" (1874), and "The Life, Letters and Literary Remains of Edward Bulwer, Lord Lytton," by his son (1883). For Criticism, *see* "Essays" by George Brimley, "Essays on Fiction" by Nassau W. Senior, "Essays" by W. C. Roscoe, *Quarterly Review* for January, 1865, *Blackwood's Magazine* for March, 1873.

Lytton, Lord (Edward Robert Bulwer-Lytton, b. Nov. 8th, 1831). "Clytemnestra, and other Poems" (1855); "The Wanderer" (1859); "Lucile" (1860); "Julian Fane: a Memoir" (1861); "The Ring of Amasis" (1863); "Poetical Works of Owen Meredith" (1867); "Chronicles and Characters" (1868); "Orval: or, the Fool of Time" (1869); and "Fables in Song" (1874); also, in conjunction with Julian Fane, "Tannhäuser: or, the Battle of the Bards" (1861); "Glenaveril: or, the Metamorphoses" (1885). In 1883 he published a life of his father.

M

Macaulay, Thomas Babington, Lord (b. Rothley Temple, Leicestershire, Oct. 25th, 1800; d. Kensington, Dec. 28th, 1859). Wrote several papers in *Knight's Quarterly Magazine* (1823—24); "Essays" in *The Edinburgh Review* (1825—44); "Lays of Ancient Rome" (1842); "History of England" (unfinished, 1849—55—61); biographies in "The Encyclopædia Britannica" (1857 — 58); "Speeches," and various miscellanies. His Life has been written by Dean Milman (1862), the Rev. Frederick Arnold (1862), Sir G. O. Trevelyan (1876), and J. C. Morison in the *English Men of Letters Series*. Sir G. O. Trevelyan has also published "Selections" from his writings (1876). *See* also the "Correspondence of Macvey Napier" (1879).

McCarthy, Justin (b. Cork, Nov. 1830). "Paul Massie" (1866); "The Waterdale Neighbours" (1867); "My Enemy's Daughter" (1869); "Lady Judith" (1871); "A Fair Saxon" (1873); "Linley Rochford" (1874); "Dear Lady Disdain" (1875); "Miss Misanthrope" (1877); "Donna Quixote" (1879); "A History of Our Own Times" (1878—80); "Con Amore" (1880); "The Comet of a Season" (1881); "Maid of Athens" (1883); "The History of the Four Georges" (1884); "The Right Honourable," written in conjunction with Mrs. Campbell Praed (1885). Has been connected with several journals, especially the *Daily News*.

MacDonald, George (b. Huntly, Aberdeenshire, 1825). "Within and Without" (1855); "Poems" (1857); "The Hidden Life, and other Poems" (1864); and "The Disciple, and other Poems" (1868). Fiction:—"Phantastes" (1858); "David Elginbrod" (1862); "Adela Cathcart" (1864); "The Portent" (1864); "Alec Forbes, of Howglen" (1865); "Annals of a Quiet Neighbourhood" (1866); "Guild Court" (1867); "Dealings with the Fairies" (1867); "The Seaboard Parish" (1867); "Robert Falconer" (1868); "Ranald Bannerman's Boyhood" (1869); "At the Back of the North Wind" (1870); "The Princess and the Goblin" (1871); "The Vicar's Daughter" (1872); "Wilfrid Cumbermede" (1872); "Gutta Percha Willie" (1873); "Malcolm" (1874); "St. George and St. Michael" (1875); "The Wise Woman" (1875); "Thomas Wingfold, Curate" (1876); "The Marquis of Lossie" (1877); "Paul Faber" (1878); "Sir Gibbie" (1879); also "Unspoken Sermons" (1866); "England's Antiphon" (1868); "The Miracles of our Lord" (1870); and "Exotics," a series of translations (1876).

Mackay, Charles, LL.D. (b. Perth, 1812). "Poems" (1834), "Me-

moirs of Extraordinary Popular Delusions" (1841), "The Salamandrine" (1842), "Legends of the Isles" (1845), "Voices from the Mountains" (1846), "Town Lyrics" (1847), "Egeria" (1850), "The Lump of Gold" (1856), "Under Green Leaves" (1857), "A Man's Heart" (1860), "Studies from the Antique and Sketches from Nature" (1864), "Under the Blue Sky" (1871), "Lost Beauties of the English Language" (1874), and other works. A collected edition of his Poems appeared in 1876. He was editor of the Glasgow *Argus* from 1844 to 1847. *See* his "Forty Years' Recollections" (1876).

Mackenzie, Henry (b. Edinburgh, 1745; d. Jan. 14th, 1831). "The Man of Feeling" (1771), "The Man of the World" (1773), "Julia de Roubigné" (1777), besides contributing to *The Mirror* (1778), *The Lounger* (1785), and the "Transactions of the Royal Society of Edinburgh." He also published a volume of translations and dramatic pieces in 1791, a "Life of Blacklock" in 1793, and a "Life of John Home" in 1812. "Works" in 1808.

Mackintosh, Sir James (b. Aldourie, Inverness-shire, Oct. 24th, 1765; d. London, May 30th, 1832). "The Regency Question" (1788); "Vindiciæ Gallicæ" (1791); contributions to *The Monthly Review* (1796); "On the Study of the Law of Nature and Nations (1799); "The Trial of John Peltier, Esq." (1803); a "Dissertation on Ethical Philosophy" (1830); a "History of England" (1830—32); "History of the Reformation in England in 1688" (1834); a "Life of Sir Thomas More" (1844); and other publications. His miscellaneous Works were published in three volumes (1846). His "Memoirs" were edited by his son Robert in 1835.

Macleod, Norman, D.D. (b. Campbelltown, June 3rd, 1812; d. Glasgow, June 16th, 1872). "The Old Lieutenant and his Son," "The Starling," "Wee Davie," "The Gold Thread and Other Stories," "Eastward," "Peeps at the Far East," "Reminiscences of a Highland Parish," "Simple Truths spoken to Working People," and some fugitive sermons. *See* the "Life" written by his brother (1876), also W. E. Gladstone's "Gleanings of Past Years" (1878—79).

Macmillan, The Rev. Hugh (b. 1833). "First Forms of Vegetation" (1861); "Bible Teachings in Nature" (1866); "Holidays on High Lands" (1869); "The True Vine" (1871); "The Ministry of Nature" (1871); "The Garden and the City" (1872); "Sunglints in the Wilderness" (1872); "The Sabbath of the Fields" (1876); "Our Lord's Three Risings from the Dead" (1876); "Two Worlds are Ours" (1880); "The Marriage in Cana of Galilee" (1882); "The Riviera" (1885); "The Olive Leaf" (1886).

Macpherson, James (b. 1738, d. 1796). "The Highlander" (1758); "Fragments of Ancient Poetry" (1760); "Fingal, an Ancient Poem, in Six Books, composed by Ossian" (1762); "Temora, an Ancient Epic Poem, in Eight Books, composed by Ossian" (1763); "Introduction to the History of Great Britain and Ireland" (1771); "The Iliad of Homer, translated into English Prose" (1773).

Maine, Sir Henry J. Sumner (b. 1822; d. 1888). "Roman Law and Legal Education" (1856); "Ancient Law" (1861); "Village Communities in the East and in the West" (1871); "The Early History of Institutions" (1875); "Dissertations on Early Law Customs" (1883).

Mallet, David (b. Crieff, Perthshire, 1700; d. London, April 21st, 1765). "William and Margaret" (1727), "The Excursion" (1728), "Eurydice" (1731), "Verbal Criticism" (1733), "Mustapha" (1739), a "Life of Bacon" (1740), "Amyntor and Theodora" (1747), "Truth in Rhyme" (1761), and "Elvira" (1763). "Poetical Works" in Anderson's "British Poets."

Malory, Sir Thomas. "The Byrth, Lif, and Actes of Kyng Arthur" (1485, printed by Caxton). This popular romance has been several times reprinted, Sir Edward Strachey's edition in the Globe Library being the most convenient.

Malthus, Thomas Robert (b. near Dorking, 1766; d. Dec. 29th, 1834). An unpublished pamphlet, "The Crisis" (1792), "Essay on the Principle of Population" (1798, 1803), "An Inquiry into the Nature and Progress of

Rent" (1815), "Principles of Political Economy" (1820), &c. "Life" by Dr. Otter in 1836.

Mandeville, Sir John (b. St. Albans, Hertfordshire, 1300; d. Liége, Nov. 17th, 1372). "The Voyaige and Travaile, which treateth of the Way to the Hierusalem, and of the Marvayles of Inde, with other Islands and Countries," written in 1356, in French, in Latin, and in vulgar English, and printed in Italian at Milan, in 1480. Best edition, 1839. *See* Morley's "English Writers," I., i.

Manning, Henry Edward (b. Totteridge, Hertfordshire, July 15th, 1808). "The Rule of Faith" (1838); "Holy Baptism" (1843); "The Unity of the Church" (1845); "Oxford University Sermons" (1845); "Thoughts for those that Mourn" (1850); "The Grounds of Faith" (1853); "The Temporal Sovereignty of the Popes" (1860); "The Blessed Sacrament, the Centre of Inscrutable Truth" (1864); "The Workings of the Holy Spirit" (1864); "The Temporal Mission of the Holy Ghost" (1865); "The Reunion of Christendom" (1866); "The Temporal Power of the Pope" (1866); "England and Christendom" (1867); "The Œcumenical Council" (1869); "The Vatican Council" (1870); "The Dæmon of Socrates" (1872); "The Vatican Decrees" (1875).

Mansel, Henry Longueville, D.D. (b. Cosgrove, Northamptonshire, Oct. 6th, 1820; d. Cosgrove, July 31st, 1871). "Demons of the Winds, and other poems" (1838); Aldrich's "Logic, with Notes" (1849); "Prolegomena Logica" (1851); "The Philosophy of Kant" (1856); an article on "Metaphysics" in the eighth edition of "Encyclopædia Britannica" (1857); "The Limits of Religious Thought," being the "Bampton Lectures" for 1858; "Metaphysics: or, the Philosophy of Consciousness" (1860); "Lectures on History" (1861—62); "The Witness of the Church to the Promise of Christ's Coming" (1864); "The Philosophy of the Conditioned" (1866); and other works.

Mapes, Walter (b. 1143? d. 1210?). "De Nugis Curialium," and other works, reprinted in 1841, among "The Latin Poems commonly attributed to Walter Mapes," published by the Camden Society, and edited, with a "Memoir," by Wright. *See* "English Writers," I., ii., and Warton's "English Poetry," i., ii., iii.

Marlowe, Christopher (b. Canterbury, Feb., 1564; d. Deptford, June 16th, 1593). "Tamburlaine the Great, Part the First" (1590); "Tamburlaine the Great, Part the Second" (1590); "The Tragicall History of Dr. Faustus" (1604); "The Jew of Malta" (1633); "Edward the Second" (1594); "Dido" (with T. Nash, 1594); "Hero and Leander" (completed by Chapman, 1598); "Ovid's Elegies" (translated about 1596); "First Book of Lucan" (translated 1600); and "The Massacre at Paris." For Biographical Notices of Marlowe, *see* "Athenæ Cantabrigienses;" Beard's "Theatre of God's Judgments" (1597); Meres' "Palladis Tamia" (1598); Vaughan's "Golden Grove, moralised in three books" (1600); Dyce's "Edition of the Works," and Robert Bell's "Introduction to the Poems." *See* also for Criticism, Hallam's "Literature of Europe," Lamb's "Dramatic Poets," Leigh Hunt's "Imagination and Fancy," Hazlitt's "Poets and Comic Writers" and "Age of Elizabeth," Campbell's "Specimens of the English Poets," W. C. Hazlitt's "Handbook to Early-English Literature," and the "Life" prefixed to the edition of the "Works" by Lieut.-Colonel Cunningham.

Marryat, Captain Frederick (b. London, July 10th, 1792; d. Langham, Norfolk, Aug. 2nd, 1848). "Frank Mildmay: or, the Naval Officer" (1829); "The King's Own" (1830); "Newton Forster" (1832); "Peter Simple" (1834); "Jacob Faithful" (1834); "The Pacha of many Tales" (1835); "Japhet in Search of a Father" (1836); "Mr. Midshipman Easy" (1836); "The Pirate and the Three Cutters" (1836); "Snarley-yow" (1837); "The Phantom Ship" (1839); "A Diary in America" (1839); "Olla Podrida" (1840); "Poor Jack" (1840); "Masterman Ready" (1841); "Joseph Rushbrook" (1841); "Percival Keene" (1842); "Monsieur Violet" (1842); "The Settlers in Canada" (1843); "The Privateer's Man" (1844); "The Mission: or, Scenes in Africa" (1845); "The Children of the New Forest" (1847); "The Little Savage" (1847); and "Va-

lerie" (1849). His "Life" has been written by his daughter Florence (1872).

Marston, John (b. 1575, d. after 1633). "The Scourge of Villanie" (1598); "The Metamorphosis of Pigmalion's Image" (1598); "Antonio and Mellida" (1602); "Antonio's Revenge" (1602); "The Malcontent" (1604); "Eastward-Hoe!" in conjunction with Chapman and Jonson (1605); "The Dutch Courtezan" (1605); "Parasitaster: or, the Fawn" (1606); "The Wonder of Women" (1606); "What you Will" (1607); "The Insatiate Countess" (1613); and several minor publications. His "Works" were edited by Bowles in 1764, by Halliwell (with "Life") in 1856, and by Gifford. *See* also Wood's "Athenæ Oxonienses," Warton's "English Poetry," Ritson's "Bibliographia Poetica," *The Retrospective Review*, Lamb's "Works," Hazlitt's "Age of Elizabeth," and Leigh Hunt's "Imagination and Fancy."

Marston, Philip Bourke (b. 1850, d. 1887). "Song Tide" (1871); "All in All" (1875); "Wind-voices" (1884); "For a Song's Sake and other Stories" (1887).

Marston, Westland (b. Boston, Jan. 30th, 1820). "The Patrician's Daughter" (1841), "The Heart and the World" (1847), &c. Dramatic and Poetic Works (1876).

Martin, Sir Theodore, LL.D. (b. Edinburgh, 1816). With Professor Aytoun, the "Bon Gaultier Ballads" (1854); "Poems, Original and Selected" (1863); "Life of Aytoun" (1867); "The Life of the Prince Consort" (1874—80); and the translator (with Aytoun) of "Poems and Ballads of Goethe" (1858); of Œhlenschlager's "Correggio" and "Aladdin" (1854 and 1857), of Horace's "Odes" (1860), the "Poems" of Catullus (1861), Dante's "Vita Nuova" (1862), Goethe's "Faust" (the first part in 1865, the second in 1886); Hartz's "King René's Daughter" and Heine's "Poems" (1878); "Sketch of the Life of Princess Alice" (1885).

Martineau, Harriet (b. Norwich, June 12th, 1802; d. Ambleside, June 27th, 1876). "Devotional Exercises for the Use of Young Persons" (1823); "Christmas Day" (1824); "The Friend" (1825); "Principle and Practice" (1826); "The Rioters" (1826); "The Turn-Out" (1827); "Traditions of Palestine" (1830); "Illustrations of Taxation" (1834); "Poor Laws and Paupers" (1834); "Society in America" (1837); "Retrospect of Western Travel" (1838); "Deerbrook" (1839); "The Hour and the Man" (1840); "Life in the Sick Room: Essays by an Invalid" (1843); "Letters on Mesmerism" (1845); "Forest and Game Law Tales" (1845); "The Billow and the Rock" (1846); "Eastern Life, Past and Present" (1847); "History of England during the Thirty Years' Peace, 1816—46" (1849—50); "Introduction to the History of the Peace from 1800 to 1815" (1851); "The Laws of Man's Nature and Development" (with Atkinson, 1851); a condensation of the "Philosophie Positive" of Comte (1853); "Household Education" (1854); "Complete Guide to the Lakes" (1854); "The Factory Controversy" (1855); "A History of the American Compromise" (1856); "British Rule in India" (1857); "Corporate Tradition and National Rights" (1857); "Local Dues on Shipping" (1857); "England and her Soldiers" (1859); "Endowed Schools in Ireland" (1859); "Health, Husbandry, and Handicraft" (1861); "Biographical Sketches" (1872), &c. *See* her "Autobiography" (1877); and "Life" by Mrs. Fenwick Miller.

Martineau, James, LL.D. (b. Norwich, April 21st, 1805). "The Rationale of Religious Inquiry" (1837), "Hymns of the Christian Church and Home" (1840), "Endeavours after the Christian Life" (1843, 1847), "Miscellanies" (1852), "Studies of Christianity" (1858), "Essays" (1869), "Hymns of Praise and Prayer" (1874), "Religion and Modern Materialism" (1874), "Hours of Thought" (1876), "Ideal Substitutes for God" (1878), "Essays, Philosophical and Theological" (1879), "A Study of Spinosa" (1882), "Types of Ethical Theory" (1885).

Marvell, Andrew (b. Winestead, Holderness, Nov. 15th, 1620; d. Aug. 12th, 1678). "The Rehearsal Transposed" (1672), "Mr. Smirke" (1674), "An Account of the Growth of Popery and Arbitrary Government in England" (1678), "Miscellaneous Poems" (1681), and "A Seasonable Argument." "Works," with "Life" by Cooke, in 1772, and by Thompson in 1776.

Mason, William, poet (b. Hull, 1725; d. York, April 7th, 1797). "Isis" (1748); "Elfrida" (1753); "Odes on Independence" (1756); "Memory, Melancholy, and the Fall of Tyranny" (1756); "Caractacus" (1759); "An Heroic Epistle to Sir William Chambers, Knight" (1773); "The English Garden" (1772—1782). In 1775 edited Poems of Gray, with "Memoirs of his Life."

Massey, Gerald (b. Tring, Hertfordshire, May 29th, 1828). "Poems and Chansons" (1846); "Voices of Freedom and Lyrics of Love" (1849); "The Ballad of Babe Christabel, and other Poems" (1855); "Craigcrook Castle, and other Poems" (1856); "Havelock's March, and other Poems" (1861); "Shakespeare's Sonnets and his Private Friends" (1866); "A Tale of Eternity, and other Poems" (1869).

Massinger, Philip (b. Salisbury, 1584; d. London, March, 1638). "The Virgin Martyr" (1622); "The Duke of Milan" (1623); "The Bondman" (1624); "The Roman Actor" (1629); "The Renegado" (1630); "The Picture" (1630); "The Emperor of the East" (1632); "The Fatal Dowry" (1632); "The Maid of Honour" (1632); "A New Way to Pay Old Debts" (1633); "The Great Duke of Florence" (1636); "The Unnatural Combat" (1639); "Alexius: or, the Chaste Lover" (1639); "The Fair Anchoress of Pausilippo" (1640); "The Noble Choice" (1653); "The Wandering Lovers" (1653); "Philenzo and Hippolyta" (1653); "The Spanish Viceroy" (1653); "Minerva's Sacrifice" (1653); "Believe as you List" (1653); "The Guardian" (1655); "A Very Woman" (1655); "The Bashful Lover" (1655); "The City Madam" (1659); "Antonio and Vallia" (1660); "The Tyrant" (1660); "Fast and Welcome" (1660); "The Old Law;" "The Judge;" "The Honour of Women;" "The Forced Lady;" "The Woman's Plot;" "The Parliament of Love;" "The Unfortunate Piety;" "The Tragedy of Cleander;" "The Orator;" "The King and the Subject;" and other pieces. The "Works" of Massinger were edited by Gifford and Lieut.-Colonel Cunningham (cheap edition, with the addition of the recovered "Believe as you List," 1874). "Some Account of his Life and Writings" was published by Thomas Davies in 1859. *See* also the introduction to the edition of the "Dramatic Works," by Hartley Coleridge (1859).

Masson, David (b. Aberdeen, Dec. 2nd, 1822). "Essays, Biographical and Critical, chiefly on English Poets" (1856); "The Life of John Milton" (six vols., 1858—79); "British Novelists and their Styles" (1859); "Recent British Philosophy" (1865); "Drummond of Hawthornden" (1873); "The Three Devils — Milton's, Luther's, and Goethe's" (1874); "De Quincey" in the *English Men of Letters Series* (1878); "A Memoir of Goldsmith" (1879). Edited Cambridge "Milton" (1874).

Maurice, Frederick Denison (b. Aug. 29th, 1806; d. April 1st, 1872). "Eustace Conyers," "Subscription no Bondage," "The Kingdom of Christ" (1842), "History of Moral and Physical Philosophy" (1853—62), "Theological Essays" (1854), "Patriarchs and Lawgivers of the Old Testament" (1855), "The Bible and Science" (1863), "The Kingdom of Heaven" (1864), "Conflict of Good and Evil" (1865), "The Commandments" (1866), "Christian Ethics" (1867), "The Conscience" (1868), "Social Morality" (1869), "The Friendship of Books" (1873), &c. *See* "The Life of F. Maurice," edited by his son F. Maurice (1884).

Maxwell, James Clerk (b. 1831, d. 1879). "The Stability of the Motion of Saturn's Rings" (1859); "The Kinetic Theory of Gases," "Faraday's Lines of Force," "Theory of Heat" (1871); "A Treatise on Electricity and Magnetism" (1873); "The Electrical Researches of the Hon. Henry Cavendish," "Matter and Motion." *See* his "Life" by Prof. Campbell and W. Garnett (1882).

Maxwell, Sir William Stirling (b. Kenmure, 1818; d. Jan. 15th, 1878). "Songs of the Holy Land" (1847), "Annals of the Artists of Spain" (1848), "The Cloister Life of Charles V." (1852), "Velasquez" (1855), "Soliman the Magnificent" (1877), "Life of Don John of Austria" (1883), &c.

May, Thomas (b. Mayfield, Sussex, 1594; d. Nov. 30th, 1650). "The Heir" (1622); "Antigone" (1631); "The Reigne of King Henry the Second"

(1633); "The Victorious Reigne of King Edward the Third" (1635); "Cleopatra" (1639); "Julia Agrippina, Empresse of Rome" (1639); "Supplementum Lucani" (1640); "The History of the Parliament of England which began November 3, 1640" (1647); "A Breviary of the History of the Parliament of England" (1650); "The Old Couple" (1658); translations of Virgil's "Georgics," Lucan's "Pharsalia," some of Martial's "Epigrams," Barclay's "Argenis," and some other works. *See The New Monthly Magazine*, vol. ii.

May, Sir Thomas Erskine, D.C.L. (b. 1815, d. 1886). "A Treatise on the Law, Privileges, Proceedings, and Usage of Parliament" (1844); "Constitutional History of England since the Accession of George III." (1861-63, 1871); "Democracy in Europe: a History" (1877), &c.

Melville, G. J. White (b. 1821; d. Dec. 5th, 1878). "Digby Grand" (1853), "General Bounce" (1854), "Kate Coventry" (1856), "The Interpreter" (1858), "Holmby House" (1860), "Good for Nothing" (1861), "Tilbury Nogo" (1861), "Market Harborough" (1861), "The Gladiators" (1863), "Brookes of Bridlemere" (1864), "The Queen's Maries" (1864), "Cerise" (1865), "Bones and I" (1868), "The White Rose" (1868), "M. or N." (1869), "Contraband" (1870), "Sarchedon" (1871), "Satanella" (1872), "The True Cross" (1873), "Uncle John" (1874), "Sister Louise" (1875), "Katerfelto" (1875), "Rosine" (1876), "Roy's Wife" (1878), and "Black but Comely" (1879).

Meredith, George (b. Hampshire, about 1828). "Poems" (1851); "The Shaving of Shagpat" (1855); "Farina: a Legend of Cologne" (1857); "The Ordeal of Richard Feverel" (1859); "Mary Bertrand" (1860); "Evan Harrington" (1861); "Modern Love: Poems and Ballads" (1862); "Emilia in England" (1864); "Rhoda Fleming" (1865); "Vittoria" (1866); "Adventures of Harry Richmond" (1871); "Beauchamp's Career" (1875); "The Egoist" (1879); "Tragic Comedians" (1881); "Poems and Lyrics of the Joy of Earth" (1883); "Diana of the Crossways" (1885); "Poems and Ballads" (1887).

Meres, Francis (d. 1646). "The Sinner's Guide" (1596); "God's Arithmetick" (1597); "Granada's Devotion" (1598); and "Palladis Tamia, Wit's Treasury" (1598), being the second part of "Wit's Commonwealth" (1597). *See* Wood's "Athenæ Oxonienses."

Middleton, Conyers, D.D. (b. Richmond, Yorkshire, Dec. 27th, 1683; d. July 28th, 1750). "A Method for the Management of a Library" (1723); "A Letter from Rome" (1729); "A Dissertation on the Origin of Printing in England" (1735); "The History of the Life of Marcus Tullius Cicero" (1741); "The Letters of Cicero to Brutus, and of Brutus to Cicero" (1743); "A Free Inquiry into Miracles" (1749). His "Works" were collected in 1752.

Middleton, Thomas (b. 1570; d. July, 1627). "The Wisdom of Solomon Paraphrased" (1597); "Blurt, Master Constable: or, the Spaniard's Night Walke" (1602); "Michaelmes Terme" (1607); "Patient Grissel" (1607); "The Phœnix" (1607); "Four Fine Gallants" (1607); "The Familie of Love" (1608); "A Mad World, My Masters" (1608); "A Tricke to Catch the Old One" (1608); "Account of Sir Robert Sherley" (1609); "The Triumphs of Truth" (1613); "The Triumphs of Honour and Industry" (1617); "Civitatis Amor" (1616); "A Fair Quarrel" (1617); "The Triumphs of Love and Antiquity" (1619); "The Masque of Heroes" (1619); "A Courtly Masque" (1620); "The Sun in Aries" (1621); "The Triumphs of Honour and Virtue" (1622); "The Triumphs of Integrity" (1623); "The Game at Chesse" (1624); "The Triumphs of Health and Prosperity" (1626); "The Chast Mayd in Cheape-side;" "The Widow;" "The Changeling" (1653); "The Spanish Gipsie" (1653); "The Old Law;" "More Dissemblers besides Women" (1657); "Women beware Women" (1657); "No Wit, no Help like a Woman's" (1657); "The Mayor of Quinborough" (1661); "Anything for a Quiet Life" (1662); "The Witch" (1778); and other works. The "Works" of Middleton were edited in 1840, with "some Account of the Author, and Notes," by the Rev. Alexander Dyce. For Criticism, *see* Hazlitt's "Elizabethan Literature" and Lamb's "Specimens of Dramatic Poets."

Mill, James (b. Northwater Bridge, Montrose, April 6th, 1773; d. Kensington, June 23rd, 1836). "Essay on the Impolicy of a Country in the Exportation of Grain" (1804); a translation, with notes, of Villers' "Essay on Luther and the Reformation" (1805); a "History of British India" (1817—18); "Elements of Political Economy" (1821—22); "Analysis of the Phenomena of the Human Mind" (1829); "The Principles of Toleration" (1837), &c. *See* Bain's "James Mill, a Biography" (1882).

Mill, John Stuart (b. London, May 20th, 1806; d. Avignon, May 8th, 1873). "System of Logic" (1843); "Essays on Some Unsettled Questions in Political Economy" (1844); "Principles of Political Economy" (1848); "An Essay on Liberty" (1858); "Dissertations and Discussions" (1859—67); "Thoughts on Parliamentary Reform" (1859); "Considerations on Representative Government;" "Utilitarianism" (1862); "Auguste Comte and Positivism" (1865); an "Examination of Sir William Hamilton's Philosophy" (1865); "The Subjection of Women" (1867); "Address to the Students of St. Andrews" (1867); "England and Ireland" (1868); "The Irish Land Question" (1870); and "Nature, and other Essays" (1874). *See* his "Autobiography" (1873) and Bain's "Personal Recollections" (1882). For Criticism, *see* Taine's "English Literature," vol. iv.; Ribot's "Contemporary English Psychology;" and Courtney's "Metaphysics of John Stuart Mill" (1879).

Miller, Hugh (b. Cromarty, Oct. 10th, 1802; d. Portobello, Dec. 23rd, 1856). Wrote "Poems written in the Leisure Hours of a Journeyman Mason" (1829); "Scenes and Legends in the North of Scotland" (1834); "The Old Red Sandstone" (1841); "First Impressions of England and its People" (1847); "Footprints of the Creator" (1850); "My Schools and Schoolmasters" (1854); "The Testimony of the Rocks" (1857); "The Cruise of the *Betsy*" (1858); "The Headship of Christ;" "Edinburgh and its Neighbourhood;" "Tales and Sketches;" a "Sketch-book of Popular Geology;" and "Miscellaneous Essays." Edited *The Witness*. His complete "Works" have been published in a uniform shape. "Life" by Peter Bayne (1870).

Milman, Henry Hart, D.D. (b. London, Feb. 10th, 1791; d. Sept. 24th, 1868). "The Apollo Belvedere" (1812); "Alexander Tumulum Achillis invisens" (1813); "Fazio" (1815); "Samor" (1818); "The Fall of Jerusalem" (1820); "The Martyr of Antioch" (1822); "Belshazzar" (1822); "Poems" (1826); "Anne Boleyn" (1826); "The Office of the Christian Teacher Considered" (1826); "The Character and Conduct of the Apostles Considered as an Evidence of Christianity" (1828); a "History of the Jews" (1829—30); "Nala and Damayanti," and other translations from the Sanscrit (1834); a "Life of Edward Gibbon" (1839); a "History of Christianity" (1840); a "Life of Horace," prefixed to an edition of his "Works" (1849); a "History of Latin Christianity" (1854—55); and various contributions to *The Quarterly Review*, which have been republished in 1870.

Milner, Joseph (b. Leeds, Jan. 2nd, 1774; d. Hull, Nov. 15th, 1797). "History of the Church of Christ" (1794).

Milton, John (b. London, Dec. 9th, 1608; d. London, Nov. 8th, 1674). Written before 1632:—first four "Familiar Epistles;" "Prolusiones quædam Oratoriæ;" first seven pieces in "Elegiarum Liber;" first six of "Sylvarum Liber;" "On the Death of a Fair Infant" (1626); "Vacation Exercise" (1628); "Hymn on the Nativity" (1629); "On the Passion;" "On Time;" "On the Circumcision;" "At a Solemn Musick" (1630); "Song on May Morning" (1630); "On Shakespeare" (1630); "On the University Carrier;" "Another on the Same;" "Epitaph on the Marchioness of Winchester;" "Sonnet on Twenty-third Birthday" (1631). Between 1632 and 1637:—three of "Familiar Epistles;" "Sonnet to the Nightingale;" "L'Allegro;" "Il Penseroso;" "Arcades" (1633); "Comus" (1634); "Lycidas" (1637). After travels abroad (1637):—"Of Reformation;" "Of Prelatical Episcopacy;" "The Reason of Church Government urged against Prelacy;" "Animadversions against the Remonstrant's Defence;" "Apology

against a Pamphlet called 'A Modest Confutation,'" &c. After marriage with Mary Powell (1643): "Doctrine and Discipline of Divorce" (1644); "Judgment of Martin Bucer touching Divorce" (translated extracts); "On Education;" "Areopagitica" (1644); "Tetrachordon" (1645); "Colasterion" (1645); "Tenure of Kings and Magistrates;" "Observations on Articles of Peace" (1649); "Ikonoclastes" (1649); "Pro Populo Anglicano Defensio" (1651); "Defensio Secunda" (1654); "Authoris pro se Defensio contra Alexandrum Morum;" "Ecclesiasten;" "Authoris ad Alexandri Mori Supplementum Responsio" (1655). His twenty years of polemical writing close with "A Treatise of Civil Power in Ecclesiastical Causes;" "Considerations touching the Means to remove Hirelings out of the Church;" "Letter to a Friend concerning Ruptures of the Commonwealth;" "Ready Way to establish a True Commonwealth;" "Brief Notes upon a late Sermon, entitled, 'The Fear of God and the King.'" After his pardon by the Oblivion Act, and his third marriage (1664):—"Accidence Commenc't Grammar;" "History of Britain;" "Artis Logicæ Plenior Institutis;" "Of True Religion;" "Epist. Fam. Liber Unus;" "Brief History of Moscovia;" "Literæ Senatus Anglicani;" "De Doctrina Christiana;" "Paradise Lost" (1667); "Paradise Regained" (1671); "Samson Agonistes" (1671); translation of "Declaration of the Poles on the Election of Sobieski," with "Epist. Fam." and "Acad. Exercises" (1674). He edited two MSS. of Raleigh's—"The Cabinet Council" (1658) and "Aphorisms of State" (1661). A Commonplace Book and a Latin Essay and Latin Verses, presumed (on almost conclusive proofs) to be by Milton, edited for Camden Society (1876).

More than 150 editions of Milton published. Concordances by Prendergast (Madras, 1857–59) and Cleveland (London, 1867). *See* Masson's "Life of Milton" (5 vols., 1858–59), his accurate edition of Milton's Poetical Works (1874); "Milton und seine Zeit," by Stern (Leip., vols. i., ii. to be completed); Stopford Brooke's "Milton" ["Classical Writers"] (1879); and the monograph in "Men of Letters," by Pattison (1879). Facsimile of "Paradise Lost," by Elliot Stock (1877).

Minot, Lawrence (circa 1350). "Poetical Works" (1825).

Mitford, John (b. Richmond, Surrey, Aug. 13th, 1781; d. Benhall, April 27th, 1856). Editor of *Gentleman's Magazine* (1834–50), and of many vols. of the Aldine Poets. "Miscellaneous Poems" (1858). *See Gentleman's Magazine* for July, 1859.

Mitford, Mary Russell (b. Alresford, Hampshire, Dec. 16th, 1787; d. near Reading, Jan. 10th, 1855). "Christine" (1811), "Poems on the Female Character" (1812), "Watlington Hill" (1812), "Julian" (1823), "Our Village" (1824), "Foscari" (1826), "Rienzi" (1828), "Charles the First," "American Stories for Young People" (1832), "Lights and Shadows of American Life" (1832), "Belford Regis" (1835), "Country Stories" (1837), "Recollections of a Literary Life" (1851), "Atherton and other Tales" (1854), and other works. For Biography, *see* Miss Mitford's "Life and Letters," edited by Harness and L'Estrange; "Letters," edited by Henry F. Chorley; and the "Life and Letters of Charles Boner."

Mitford, William (b. London, Feb. 10th, 1744; d. Feb. 8th, 1827). "Treatise on the Military Force, and particularly on the Militia of this Kingdom" (1774); "History of Greece" (1784, 1790, 1797, 1808, 1818); "Observations on the History and Doctrine of Christianity" (1823); and an "Inquiry into the Principles of Harmony in Language and of the Mechanism of Verse, Modern and Ancient" (1774). *See* the Life prefixed by Lord Redesdale to "History" (1829).

Mivart, St. George, F.R.S. "The Genesis of Species" (1871); "Lessons in Elementary Anatomy" (1872); "Man and Apes" (1873); "Contemporary Evolution" (1876); "Lessons in Nature as Manifested in Mind and Matter" (1876); "The Cat" (1881); "Nature and Thought" (1883); "Philosophical Catechism" (1884).

Moir, David Macbeth (b. Musselburgh, near Edinburgh, Jan. 5th, 1798; d. Dumfries, July 6th, 1851). "The Bombardment of Algiers, and other Poems" (1818); "The Legend of Geneviève, and other Tales" (1824); "The Autobiography of Mansie Waugh"

(1828); "Outlines of the Ancient History of Medicine" (1831); "Domestic Verses" (1843); and "Sketches of the Poetical Literature of the Past Half-Century" (1851). "Works" edited, with a Memoir, by Thomas Aird (1852).

Montagu, Lady Mary Wortley (b. London, 1689; d. London, August 21st, 1762). "Town Eclogues" (1716), &c. Letters first printed by Captain Cleland in 1763, with additional volume (forged?) in 1767. "Poetical Works" (1768); "Works, including her Correspondence, Poems, and Essays, with Memoirs of her Life," were edited by Dallaway in 1803, and reached a sixth edition in 1817. In 1836, her Letters and Works, with introduction by Lady Louisa Stewart; the third edition, in 1861, including additions, notes, and a new memoir by W. Moy Thomas.

Montgomery, Alexander (b. Hazelhead Castle, Ayrshire, 1540; d. 1607). "The Cherrie and the Slae" (1597), "The Mindes Melody" (1605), and "The Flyting betwixt Montgomerie and Polwart" (1629). His Poems were published with biographical notices by David Irving, LL.D., in 1821.

Montgomery, Florence (b. 1847). "A Very Simple Story" (1867); "Misunderstood" (1869); "Thrown Together" (1872); "Thwarted" (1874); "Wild Mike and his Victim" (1875); "Seaforth" (1878); "Peggy, and other Tales" (1880); "The Blue Veil" (1883); "Transformed" (1886).

Montgomery, James (b. Irvine, Ayrshire, Nov. 4th, 1771; d. Sheffield, April 30th, 1854). "The Wanderer of Switzerland, and other Poems" (1806); "The West Indies, and other Poems" (1810); "Prison Amusements;" "The World before the Flood" (1813); "Thoughts on Wheels" (1817); "The Climbing Boy's Soliloquy;" "Greenland" (1819); "Songs of Zion" (1822); "The Christian Poet" (1825); "The Pelican Island" (1827); "Lectures on Poetry and General Literature" (1833); "A Poet's Portfolio" (1835); "The Christian Psalmist" (1852); and "Original Hymns for Public, Private, and Social Devotion" (1853). His Life has been written by J. W. King (1858), and his "Memoirs, including Selections from his Correspondence, Remains in Prose and Verse, and Conversations on Various Subjects," were published by John Holland and James Everett in 1854—56. *See* also his "Life and Times" by Ellis (1864). For Criticism, *see* Gilfillan's "Literary Portraits," Jeffrey's "Essays," and "Critical Essays" by A. K. H. B.

Moore, Thomas (b. Dublin, May 28th, 1779; d. Sloperton Cottage, near Devizes, Feb. 26th, 1852). "Ode to Nothing;" "Odes of Anacreon" (1800); "Poetical Works of the late Thomas Little" (1801); "Odes and Epistles" (1806); "Intolerance and "Corruption" (1808); "The Sceptic" (1809); "M.P.: or, the Blue Stocking" (1811); "Intercepted Letters: or, the Twopenny Postbag" (1811); "National Airs" (1815); "The World at Westminster" (1816); "Sacred Songs" (1816); "Lalla Rookh" (1817); "The Fudge Family in Paris;" "Tom Crib: his Memorial to Congress" (1819); "Rhymes for the Road" (1820); "Fables for the Holy Alliance" (1820); "Loves of the Angels" (1823); "Memoirs of Captain Rock" (1824); "Life of R. B. Sheridan" (1825); "History of Ireland" (1827); "Travels of an Irish Gentleman in Search of a Religion" (1827); "The Epicurean" (1827); "Odes upon Cash, Corn, and Catholics" (1828); "Life of Byron" (1830); "Life of Lord Edward Fitzgerald" (1831); "Alciphron" (1839); and some miscellaneous "Prose and Verse" (1878). *See* "Moore's hitherto Uncollected Writings" (1877). For Biography, *see* Earl Russell's edition of the "Diary" (1852—56), and the Life by R. H. Montgomery (1850). For Criticism, *see* Hazlitt's "English Poets" and "Spirit of the Age," Jeffrey's "Essays," W. C. Roscoe's "Essays," and W. M. Rossetti's introduction to the Poems.

More, Hannah (b. Stapleton, Feb. 2nd, 1745; d. Clifton, Sept. 7th, 1833). "The Search after Happiness" (1773); "The Inflexible Captive" (1774); "Percy" (1777); "The Fatal Falsehood" (1779); "Sacred Dramas" (1782); "Florio: a Tale for Fine Gentlemen and Fine Ladies" (1786); "The Bas Bleu: or, Conversation" (1786); "Thoughts on the Importance of the Manners of the Great to General Society" (1788); "An Estimate of the Religion of the Fashionable World" (1790); "Village Politics" (1793); "The Modern System of Female

Education" (1799); "Cœlebs in Search of a Wife" (1809); "Practical Piety" (1811); "Christian Morals" (1813); "Stories for the Middle Ranks of Society" (1818); "Tales for the Common People" (1818); "Moral Sketches of Prevailing Opinions and Manners" (1819); "Bible Rhymes" (1821); and many other works. Her "Poetical Works" appeared in 1829. Her complete works were published in eleven volumes in 1830, and again, with Memoir and Notes, in 1853. Her Life has been written by Shaw (1802), Roberts (1834), Thompson (1838), and Smith (1844). *See* "Letters to Zachary Macaulay" (1860).

More, Henry (b. Grantham, Oct. 12th, 1614; d. Sept. 1st, 1687). "Psychodia" (1642), "Philosophical Poems" (1647), "Philosophical Writings," containing "An Antidote against Atheism," "Enthusiasmus Triumphatus," "Letters to Des Cartes," "Immortality of the Soul," "Conjectura Cabalistica" (1662); "Theological Works," containing "An Explanation of the Grand Mystery of Godliness," "An Inquiry into the Mystery of Iniquity," "A Prophetical Exposition of the Seven Churches in Asia," "A Discourse of the Grounds of Faith in Points of Religion," "An Antidote against Idolatry," and "Some Divine Hymns" (1708); "Divine Dialogues," containing "Disquisitions concerning the Attributes and Providence of God" (1743), "Discourses on Several Texts of Scripture" (1692), "Enchiridion Ethicum" (1668), and "Enchiridion Metaphysicum" (1671). The Life of More was published by R. Ward in 1710. *See* Tulloch's "Rational Theology and Christian Philosophy in the XVIIth Century," and Vaughan's "Half-hours with the Mystics."

More, Sir Thomas (b. London, 1478; d. London, July 6th, 1535). "The Sergeant and the Frere;" "Utopia" (in Latin, first ed. 1516); "The Supplycacyon of Soulys against the Supplycacyon of Beggars;" "A Dyalogue of Syr Thomas More, Knyghte, wherein he treatyd divers matters, as of the Veneration and Worshyp of Ymages and Relyques, praying to Sayntys, and goyng on Pylgrymage, wyth many othere thyngs touchying the pestylent Sect of Luther and Tyndale, by the tone bygone in Saxony, and by the tother labour'd to be brought into England" (1529); "The Confutacyon of Tyndale's Answere" (1532); "The Second Parte" of ditto (1533); "The Debellacyon of Salem and Bizance" (1533); "The Apologye of Syr Thomas More, Knyghte" (1533); "A Letter Impugnynge the erronyouse wrytyng of John Fryth against the Blessed Sacrament of the Aultare" (1533); "The Answer to the First Part of the poysoned Booke whyche a nameless Heretike (John Frith) hath named the Supper of the Lord" (1534); "Utopia: written in Latine, by Syr Thomas More, Knyghte, and translated into Englishe by Raphe Robynson" (1551); "A Dialogue of Comfort against Tribulation" (1553); "A Treatise to receave the Blessed Body of our Lord Sacramentally and Virtually both" (1572); "The Historie of the pittiful Life and unfortunate Death of King Edward V. and the Duke of York, his brother, with the Troublesome and Tyrannical Government of the Usurpation of Richard III. and his miserable End;" and "The Book of the Fayre Gentlewoman, Lady Fortune." The English works of Sir Thomas More were published in 1557, the Latin works in 1565 and 1566. The following are the Biographical Authorities:—"The Life and Death of Sir Thomas More," by his grandson, Cresacre More (1626); "Life," by his son-in-law, W. Roper (third edition, 1626); "Tho. Mori Vita et Exitus," by J. Hoddesdon (1652); "Tomaso Moro, Grand Cancellario d'Inghilterra" (1675); "Vita Thomæ Mori," by Stapleton (1689); "Life of Sir Thomas More," by Ferdinando Warner (1758); "Memoirs of Sir Thomas More," by Cayley (1808); "Thomas Morus, Lord Chancelier du Royaume d'Angleterre" (1833); "Life of Sir Thomas More," by Emily Taylor (1834); "Life of Sir Thomas More," by Sir James Mackintosh (1844); "The Household of Sir Thomas More" (1851); "Life of Sir Thomas More," in Wordsworth's "Ecclesiastical Biography," and Lord Campbell's "Lives of the Lord Chancellors." Fac-simile of first edition of "Utopia," by Arber.

Morgan, Lady (b. Dublin, 1783; d. London, April 13th, 1859). "Poems" (1797); "The Wild Irish Girl" (1801); "The Novice of St. Dominick" (1806);

"The Lay of an Irish Harp" (1807); "Patriotic Sketches of Ireland" (1807); "Woman; or, Ida of Athens" (1809); "St. Clair" (1810); "The Missionary" (1811); "O'Donnell" (1814); "France in 1816" (1817); "Florence MacCarthy" (1818); "Life and Times of Salvator Rosa" (1824); "Absenteeism" (1825); "The O'Brians and the O'Flahertys" (1827); "The Book of the Boudoir" (1829); "France in 1829–30" (1830); "Dramatic Scenes from Real Life" (1833); "The Princess" (1835); "Woman and her Master" (1840); "The Book without a Name" [in conjunction with her husband, Sir T. C. Morgan, M.D.] (1841); "Luxima, the Prophetess" (1859); and "Passages from my Autobiography" (1859). *See* W. J. Fitzpatrick's "Lady Morgan" (1860).

Morison, J. Cotter (b. 1831; d. 1888). "Life and Times of St. Bernard" (1868), "Irish Grievances Shortly Stated" (1868), "Gibbon" (1878), "Macaulay" (1882), "The Service of Man" (1887).

Morley, Henry (b. London, 1822). "Sunrise in Italy, and other Poems" (1848); "How to make Home Unhealthy" (1850); "A Defence of Ignorance" (1851); the Lives of Palissy the Potter (1852), Jerome Cardan (1854), Cornelius Agrippa (1856), and Clement Marot (1870); "Memoirs of Bartholomew Fair" (1857); "Fairy Tales" (1859, 1860, 1881); "English Writers" (1864–67); "Journal of a London Playgoer" (1866); "Tables of English Literature" (1870); "A First Sketch of English Literature" (1873); "English Literature in the Reign of Victoria" (1881); and "English Writers," vol. i. (1887); besides editing "King and Commons" (1868), *The Spectator* (1868), "Cassell's Library of English Literature," and "Cassell's National Library."

Morley, John (b. Blackburn, 1838). "Edmund Burke" (1867, Sketch 1879), "Critical Miscellanies" (1871-77), "Voltaire" (1871), "Rousseau" (1873), "The Struggle for National Education" (1873), "On Compromise" (1874), "Diderot and the Encyclopædists" (1878), "Cobden" (1881). He edited *The Morning Star*, *The Fortnightly Review*, *Pall Mall Gazette*, and *Macmillan's Magazine*, as well as the *English Men of Letters Series*.

Morris, Lewis (b. Carmarthen; 1833). "Songs of Two Worlds" (1872, 1874, and 1875); "The Epic of Hades" (1876–77); "Gwen" (1879); "The Ode of Life" (1880); "Songs Unsung" (1883); "Gycia" (1886).

Morris, Richard (b. Southwark, Sept. 8th, 1833). "The Etymology of Local Names" (1857), "Historical Outlines of English Accidence" (1872), "Elementary Lessons in Historical English Grammar" (1874), and "A Primer of English Grammar" (1875), besides editions of old English works, such as "The Pricke of Conscience," "The Ayenbite of Inwit," "Sir Gawayne and the Green Knight," and the like. He has also edited the poems of Chaucer and Spenser.

Morris, William (b. 1834). "The Defence of Guenevere" (1858); "The Life and Death of Jason" (1867); "The Earthly Paradise" (1868–70); "Translations from the Icelandic" (1869); "The Story of Grettir the Strong" (1869); "Love is Enough" (1872); "Three Northern Love Stories" (1875); "The Story of Sigurd the Volsung and the Fall of the Niblungs" (1876); a translation of the "Æneid" of Virgil (1876); a translation of the "Odyssey" (1887). For Criticisms, *see* Stedman's "Victorian Poets," Swinburne's "Essays and Studies," Forman's "Living Poets," *Edinburgh Review* (1871), *Quarterly Review* (1872), *Westminster Review* (1868), and *Blackwood's Magazine* (1869).

Motherwell, William (b. Glasgow, Oct. 13th, 1797; d. Nov. 1st, 1835). "The Harp of Renfrewshire" (1819); "Minstrelsy, Ancient and Modern, with an Historical Introduction" (1827); "Poems, Narrative and Lyrical" (1832); and "Poetical Works," enlarged, with Memoir, in 1849.

Moultrie, John (b. 1800, d. 1874). "My Brother's Grave," "Lays of the English Church," "The Dream of Life" (1843), and other poems. Poems, with Memoir, by Prebendary Coleridge, in 1876. Edited "Poetical Remains" of Sidney Walker, with Memoir.

Mozley, James Bowling, D.D., Professor of Divinity at Oxford (b. Lincolnshire, 1813; d. Jan. 4th, 1878).

"The Doctrine of Predestination" (1855), "The Doctrine of Baptismal Regeneration" (1856), "The Baptismal Controversy" (1862), "Subscription to the Articles" (1863), "On Miracles" (1865), "Sermons" (1876), "Essays" (1878), &c.

Müller, Friedrich Max (b. 1823). "The Rig-Veda, with Sayana's Commentary" (1849—74); "A Survey of Languages" (1855); "Essay on Comparative Mythology" (1858); "History of Sanskrit Literature" (1859); "Lectures on the Science of Language" (1861—64); "Chips from a German Workshop" (1868—70); "On Missions" (1873); "The Origin and Growth of Religions, as illustrated by the Religions of India" (1878); "Biographical Essays" (1883); "The Science of Thought" (1887). Has also edited "The Sacred Books of the East" (1875—85).

Muloch, Dinah Maria (Mrs. Craik) (b. Stoke-upon-Trent, 1826; d. 1888). "The Ogilvies" (1849); "Olive" (1850); "The Head of the Family" (1851); "Agatha's Husband" (1852); "John Halifax, Gentleman" (1857); "A Noble Life" (1866); "The Woman's Kingdom" (1870); "Hannah" (1871); "The Laurel Bush" (1877); "A Life for a Life" (1859); "Mistress and Maid" (1863); "Christian's Mistake" (1865); "Studies from Life" (1869); "Sermons out of Church" (1875); "A Legacy" (1878); "An Unsentimental Journey in Cornwall" (1886), &c. Poems in 1872. *See North British Review* (1858).

Munday, Anthony (b. 1553, d. 1633). "The Mirror of Mutability" (1579); "The English Roman Life" (1582); "A Banquet of Daintie Conceits" (1588); "The Triumphs of Reunited Britain" (1605); "Chrysothriambus" (1611).

Murphy, Arthur (b. 1730, d. 1805). "The Upholsterer," a farce (1758); "The Orphan of China," a tragedy (1758); "All in the Wrong," a comedy (1761); "The Citizen," a farce (1763); "The Grecian Daughter," a tragedy (1772); "Know your own Mind," a Comedy (1778); "The Way to Keep Him," a comedy (1785). Besides the above dramas, Murphy wrote "An Essay on the Life and Genius of Samuel Johnson" (1792), and translated Tacitus (1793) and Sallust (1807). *See* Foote's "Life of Murphy."

Myers, Ernest. "The Puritans" (1869); "Poems" (1877); "Defence of Rome, and other Poems" (1880); "Judgment of Prometheus" (1886). Has also translated Pindar, and collaborated in the translation of the "Iliad."

Myers, Frederic W. H. "Saint Paul" (1867), "Poems" (1870), "Wordsworth" in the *English Men of Letter Series* (1881), "Renewal of Youth" (1882), "Essays" (1883), "Phantoms of the "Living" (1886).

N

Napier, Lieut.-General Sir William Francis Patrick (b. Castletown, 1785; d. 1860). "History of the Peninsular War" (1828—40); "The Conquest of Scinde" (1845); "History of Sir Charles James Napier's Administration of Scinde" (1851); "Life and Opinions of General Sir Charles James Napier" (1857). *See* Lord Aberdare's "Life and Letters of Sir W. Napier" (1862).

Nash, Thomas (b. Lowestoft, Suffolk, 1567; d. circa 1600). "Plaine Percevall, the Peace-Maker of England;" "Martin's Months Minde" (1589); "Pappe with a Hatchet" (1589?); "The Returne of the Renowned Cavaliero Pasquill of England" (1589); "The Anatomie of Absurditie" (1589); "Pasquil's Apologie" (1590); "Pierce Pennilesse, his Suplication to the Divell" (1592); "Strange Newes of the Intercepting certaine Letters" (1592); "Apologie of Pierce Pennilesse" (1592); "Christ's Teares over Jerusalem" (1593); "Dido," with Christopher Marlowe (1594); "The Unfortunate Traveller" (1594); "The Terrors of the Night" (1594); "Have with you to Saffron Walden" (1596); "Nashe's Lenten Stuffe" (1599); "Summer's Last Will and Testament" (1600); "The Returne of the Knight of the Post from Hell" (1606); and other works. *See* the sketch of his Life by Collier, prefixed to the edition of "Pierce Pennilesse," published in 1842.

Newman, Francis William (b. London, June 27th, 1805). "The Human

Soul: its Sorrows and Aspirations" (1849); "Phases of Faith: Passages from My Own Creed" (1850); "A Church of the Future" (1854); "Theism: Doctrinal and Practical" (1858); "Miscellanies: Academical and Historical" (1869); "A Libyan Vocabulary" (1882); "A Christian Commonwealth" (1883); "Rebilius; or, Robinson Crusoe in Latin" (1884); and many other works.

Newman, John Henry, D.D. (b. London, Feb. 21st, 1801). "Parochial Sermons" (1838—44); "Sermons on Subjects of the Day" (1844); "The Theory of Religious Belief" (1844); "The Development of Christian Doctrine" (1846); "Loss and Gain: the Story of a Convert" (1848); "The Office and Work of Universities" (1854—56); "Sermons Preached on Various Occasions" (1857); "Apologia pro Vitâ Suâ" (1864); "The Dream of Gerontius" (1865); "Poems" (1868); "The Grammar of Assent" (1870); and "Mr. Gladstone's 'Expostulation'" (1875). *See Fortnightly Review* for 1877.

Newton, John (b. London, July 24th, 1725; d. Dec. 31st, 1807). "Cardiphonia: or, Utterance of the Heart" (1781); "Messiah: Fifty Expository Discourses" (1786); and, with Cowper the poet, the "Olney Hymns."

Newton, Sir Isaac (b. Woolsthorpe, Lincolnshire, Dec. 25th, 1642; d. Kensington, March 20th, 1727). "Principia Philosophiæ Naturalis Mathematica" (1687), "Quadrature of Curves" (1700), "Opticks" (1704), "Arithmetica Universalis" (1707), "Analysis per Quantitatum Series" (1711), "De Mundi Systemate" (1728), "Chronology of Ancient Kingdoms" (1728), "Observations on the Prophecies of Daniel" (1733), "The Method of Fluxions and Analysis by Infinite Series" (1736), and other works, published by Bishop Horsley in 1779—85, under the title of "Opera quæ extant Omnia." The Life of Newton has been written by Fontenelle (1728), Frisi (1778), Biot (1822), De Morgan (1833), Whewell (1836), and Sir David Brewster (1853 and 1855). His "Correspondence with Professor Cotes" appeared in 1850. Best edition of "Principia," 1871.

Nichols, John (b. Islington, Feb. 2nd, 1745; d. Nov. 26th, 1826). "Brief Memoirs of Mr. Bowyer" (1778); "Biographical Anecdotes of William Hogarth" (1781); "Anecdotes of Bowyer and many of his Literary Friends" (1782); "The Progresses and Public Processions of Queen Elizabeth" (1788—1807); "The History and Antiquities of the Town and County of Leicester" (1795—1815); "Literary Anecdotes of the Eighteenth Century" (1812—15); "Illustrations of the Literary History of the Eighteenth Century" (1817—58); "Progresses, Processions, and Magnificent Festivities of King James the First, &c." (1828); editions of the Letters of Sir Richard Steele and Bishop Atterbury; "The Bibliotheca Topographica Britannica" (1780—1800); and other works, a list of which may be read in *The Gentleman's Magazine* for December, 1826. *See* in that number a Memoir of John Nichols, by Alexander Chalmers.

Nicolas, Sir Nicholas Harris (b. Cornwall, March 10th, 1799; d. near Boulogne, Aug. 3rd, 1848). "Life of William Davison" (1823), "Notitia Historica" (1824), "A Synopsis of the Peerage of England" (1825), "Testamenta Vetusta" (1826), "History of the Town and School of Rugby" (1827), "Lives of Izaak Walton and Charles Cotton" (1837), "History of the Orders of Knighthood of the British Empire" (1842), and "Life and Times of Sir Christopher Hatton" (1847). Edited *The Retrospective Review*, and certain of the Aldine Poets.

Norris, W. E. "Heaps of Money" (1877), "Mdlle. de Mersac" (1880), "Matrimony" (1881), "Thirlby Hall" (1883), "No New Thing" (1885), "A Man of his Word" (1885), "Adrian Vidal" (1885), "My Friend Jim" (1886), "A Bachelor's Blunder" (1886).

North, Roger (b. 1650, d. 1733). "Lives of the Right Hon. Francis North, Baron of Guildford, Sir Dudley North, and the Hon. and Rev. Dr. John North" (1742—44); "Examen: or, an Enquiry into the Credit and Veracity of a Pretended Compleat History of England" (1740); "A Discourse on the Study of the Laws" (1824); and "Memoirs of Musick," edited by Dr. Rimbault in 1846.

Norton, The Hon. Mrs. Caroline Elizabeth S., Lady Maxwell (b. about 1808; d. 1877). "The Dandie's Rout" (1825); "The Sorrows of Rosalie" (1829); "The Undying One" (1831); "The Coquette, and Other Stories" (1834); "The Wife and Woman's Reward" (1835); "The Dream, and other Poems" (1840); "The Child of the Islands" (1845); "Aunt Carry's Ballads" (1847); "The Martyr" (1849); "A Residence in Sierra Leone" (1849); "Tales and Sketches in Prose and Verse" (1850—identical with "The Coquette"); "Stuart of Dunleath" (1851); "English Laws of Custom and Marriage for Women of the 19th Century" (1854); "Letter to the Queen on the Marriage and Divorce Bill" (1855); "The Lady of La Garaye" (1862); "Lost and Saved" (1863); "Old Sir Douglas" (1867); "The Rose of Jericho" (1870).

Norton, Thomas (b. Sharpenhoe, Bedfordshire, 1532; d. 1584). Translation of Calvin's "Institutes" (1562); Three Acts of "Ferrex and Porrex."

O

Occam, William of (b. Ockham, Surrey, 1270; d. Munich, April 7th, 1347). "Disputatio inter Clericum et Militem" (1475); "Dialogorum libri septem adversus hæreticos; et Tractatus de dogmatibus Johannis XXII." (1476); "Opus nonaginta dierum et dialogi, compendium errorum contra Johannem XXII." (1481); "Scriptum in primum librum sententiarum, in quo theologica simul et arcium atque philosophiæ dogmata usque ad principia resolvuntur stilo clarissimo facili et apto" (1483); "Quodlibeta septem" (1487); "Tractatus Logicæ divisus in tres partes" (1488); "Centiloquium Theologicum" (1494); "Quæstiones et Decisiones in quatuor libros Sententiarum" (1495); "Expositio aurea super totam artem Veterem, continens hosce tractatus" (1496); and "Summa totius logicæ" (1498). For a list of Occam's other works, *see* Jöcher's "Gelehrten Lexicon;" *see* also Hauréau's "La Philosophie Scholastique" (1848), and Harper's "The School" (1880).

Occleve, Thomas (b. about 1370). English translation of "De Regimine Principum," and minor pieces, printed by George Mason in 1796. *See* Warton's "History;" also Morley's "English Writers," ii. 1; Ritson's "Bibliographia Poetica;" and Ellis's "Specimens of the English Poets."

Ogilby, John (b. Edinburgh, 1600; d. 1676). Translations of "The Æneid" (1649), "Æsop's Fables" (1651), "The Iliad" (1660), and "The Odyssey" (1661).

Oliphant, Laurence (b. 1829; d. 1888). "A Journey to Katmandhu," "The Russian Shores of the Black Sea" (1853), "Minnesota and the Far West" (1855), "The Transcaucasian Campaign under Omer Pasha" (1856), "Earl of Elgin's Mission to China and Japan in 1857—59" (1860), "Patriots and Filibusters" (1861), "Incidents of Travel," "Piccadilly" (1870), "Land of Gilead" (1881), "Tracts and Travesties" (1882), "Altiora Peto" (1883), "Sympneumata" (1885), "Episodes in a Life of Adventure" (1887).

Oliphant, Mrs. Margaret (b. Liverpool, about 1828). "Mrs. Margaret Maitland" (1849); "Merkland" (1851); "Adam Graeme of Mossgray" (1852); "Harry Muir" (1853); "Magdalen Hepburn" (1854); "Lilliesleaf" (1855); "Zaidee" (1856); "Katie Stewart" (1856); "The Quiet Heart" (1856); "Chronicles of Carlingford" (including "Salem Chapel," "The Perpetual Curate," "The Rector," "Mrs. Marjoribanks," and "Phœbe Junior"); "Agnes" (1866); "The Brownlows" (1868); "The Minister's Wife" (1869); "John" (1870); "Three Brothers" (1870); "A Son of the Soil" (1870); "Squire Arden" (1871); "Ombra" (1872); "At his Gates" (1872); "Innocent" (1873); "May" (1873); "A Rose in June" (1874); "For Love and Life" (1874); "Valentine and his Brothers" (1875); "The Curate in Charge" (1876); "Carità" (1877); "Mrs. Arthur" (1877); "Young Musgrave" (1877); "The Primrose Path" (1878), and "Within the Precincts" (1879); besides Memoirs of Edward Irving (1862), Francis d'Assisi (1870), and Montalembert (1872), "Historical Sketches of the Reign of George II." (1869), "The Makers of Florence" (1876), "Dante" (1877), "Dress" (1878), "He that Will Not when he May" (1880), "A Literary History of England, 1710—

1825" (1882), "In Trust" (1882), "The Ladies Lindores" (1883), "It was a Lover and his Lass" (1883), "Hester" (1884), "The Wizard's Son" (1884), "Sir Tom" (1884), "Madam" (1885), "Two Stories of the Seen and the Unseen" (1885), "A Country Gentleman and his Farm" (1886).

Opie, Amelia (b. 1769, d. 1853). "The Dangers of Coquetry;" "The Father and the Daughter" (1801); "An Elegy to the Memory of the Duke of Bedford" (1802); "Adeline Mowbray" (1804); "Simple Tales" (1806), &c.

Otway, Thomas (b. Trotton, Sussex, March 3rd, 1651; d. London, April 14th, 1685). "Alcibiades" (1675), "Don Carlos" (1675), "Caius Marius" (1680), "The Orphan" (1680), "Venice Preserved" (1682), "Titus and Berenice," "Friendship in Fashion," and "The Soldier's Fortune." His Works in 1813, with Life. For Criticism, *see* Sir Walter Scott's "Essay on the Drama" and E. W. Gosse in *The Cornhill* (Dec., 1877).

Ouida (Louisa de la Ramée). "Ariadne," "Cecil Castlemaine's Gage," "Chandos," "A Dog of Flanders," "Under Two Flags" (1868), "Puck" (1869), "Folle-Farine," "Friendship," "Held in Bondage," "Idalia" (1867), "In a Winter City," "Pascarel" (1873), "Sigma," "Strathmore," "Tricotrin," "Two Little Wooden Shoes" (1874), "Moths" (1880), "Pipistrello and other Stories" (1880), "A Village Commune" (1881), "In Maremma" and "Bimbi" (1882), "Wanda" and "Frescoes" (1883), "Princess Napraxine" (1884), "A House Party" (1886), "Othamar" (1887).

Overbury, Sir Thomas (b. 1581, d. 1613). "A Wife" (1614); "Characters" (1614), "Observations on his Travels upon the State of the Seventeen Provinces as they stood Anno Dom. 1609" (1626), "Crummes fallen from King James's Table: or, his Table-Talk" (1715).

Owen, John, D.D. (b. 1616; d. Ealing, Aug. 24th, 1683). "The Display of Arminianism" (1642); "Communion with God" (1657); "Exposition of the Epistle to the Hebrews" (1668); "On Justification" (1677); "Salus Electorum, Sanguis Jesu: or, the Death of Death in the Death of Christ;" "Diatriba de Divina Justitia;" "Doctrine of the Saint's Perseverance explained and confirmed;" "Vindiciæ Evangelicæ;" "Mortification of Sin by Believers;" "On the Divine Original, Authority, Self-evidencing Light and Power of the Scriptures;" "On the Nature, Rise and Progress, and Study of True Theology" (1661); "Animadversions on 'Fiat Lux';" "Indwelling Sin;" "A Discourse of the Holy Spirit;" "Christologia." "Works, with Life," in 1826. A Memoir had appeared in 1720.

Owen, Richard, C.B. (b. Lancaster, July 20th, 1804). "Odontography" (1840–45), "Lectures on the Invertebrate Animals" (1846), "History of British Fossil Mammals and Birds" (1846), "Parthenogenesis" (1849), "History of British Fossil Reptiles" (1849—51), "Palæontology" (1860), "Lectures on Comparative Anatomy," "The Archetype Skeleton," "Fossil Reptiles" (1884), &c.

Owen, Robert (b. Newton, Montgomeryshire, May 14th, 1771; d. 1858). "New Views of Society" (1812).

Owen, Robert Dale (b. New Lanark, 1804; d. 1877). "System of Education at New Lanark" (1824); "Moral Physiology" (1831); "Personalty of God" and "Authenticity of the Bible" (1832); "Footfalls on the Boundary of Another World" (1860); "The Debatable Land" (1872); "Threading My Way: an Autobiography" (1874).

P

Paine, Thomas (b. Thetford, Norfolk, Jan. 29th, 1737; d. New York, June 8th, 1809). "Common Sense" (1776), "The American Crisis" (1776—83), "The Rights of Man" (1791—92), and "The Age of Reason" (1792 and 1796). His Life was written by "Francis Rydys" (George Chalmers) (1791), Richard Carlile (1819), Oldys (1791), Cheetham (1809), Rickman (1814), Sherwin (1819), Harford (1820), and Vale (1853). *See The North American Review*, vol. lvii. Works, Boston, 1856; Political Works, London, 1875.

Paley, William (b. Peterborough, July, 1743; d. May 25th, 1805). "Prin-

ciples of Moral and Political Philosophy" (1785), "Horæ Paulinæ" (1790), "A View of the Evidences of Christianity" (1794), "Natural Theology" (1803), "Sermons" (1808), "Reasons for Contentment," and "The Clergyman's Companion in Visiting the Sick." Works (1815), with Life; Memoirs by G. W. Meadley in 1809.

Palgrave, Sir Francis (b. London, July, 1788; d. Hampstead, July 6th, 1861). "History of the Anglo-Saxons" (1831); "The Rise and Progress of the English Commonwealth" (1832); "Rotuli Curiæ Regis" (1835); "The Ancient Kalendars and Inventories of His Majesty's Exchequer" (1836); "Truths and Fictions of the Middle Ages: the Merchant and the Friar" (1837); "The History of Normandy and of England" (1851—57), and other works.

Palgrave, Francis Turner (b. London, Sept. 28th, 1824), edited "The Golden Treasury of English Songs and Lyrics" (1861), "Idylls and Songs" (1854), "Essays on Art" (1866), "Hymns" (1867), "Five Days' Entertainments at Wentworth Grange" (1868), "Lyrical Poems" (1871), "A Lyric Garland" (1874), "The Treasury of Lyrical Poems" (1875), "The Vision of England" (1881), "Chrysomela, a Selection from the Poems of Robert Herrick" (1877). He has also edited the poems of Clough (1862), Keats (1884), and Wordsworth (1885).

Palgrave, William Gifford (b. 1826; d. 1888). "Personal Narrative of a Year's Journey through Central and Eastern Arabia" (1862—63), "Hermann Agha" (1872), "Essays on Eastern Questions" (1872), "Dutch Guiana" (1876). Has contributed much to periodical literature.

Palmer, Edward Henry (b. 1840), d. 1882). "The Desert of the Exodus" (1871), "History of Jerusalem" (1871), "Arabic Grammar" (1874), "History of the Jewish Nation" (1874), "Persian-English Dictionary" (1876), "Poems of Beha-ed-din Zoheir" (1876—77), "Haroun Alraschid" (1880), "Koran" (1880), Was also for some time a journalist.

Parnell, Thomas (b. Dublin, 1679; d. Chester, July, 1717). "The Life of Zoilus," &c. Poems, with miscellaneous Prose Works and Life by Goldsmith (1773).

Parr, Samuel, LL.D. (b. Harrow, Jan. 15th, 1747; d. March 6th, 1825). "Prefatio ad Bellendenum de Statu Prisci Orbis" (1788); "Letter from Irenopolis to the Inhabitants of Eleutheropolis" (1792); "Characters of the Late Right Honourable Charles James Fox, selected and in part written by Philopatris Varvicencis" (1809), &c. "Aphorisms, Opinions, and Reflections of the late Dr. S. Parr" were published in 1826; "Bibliotheca Parriana: a Catalogue of the Library of the Rev. Samuel Parr, LL.D.," in 1827; "Parriana: or, Notices of the Rev. Samuel Parr, LL.D., collected and in part written by E. H. Barker, Esq.," in 1828—29; and "Memoirs of the Rev. Samuel Parr, LL.D.," by the Rev. William Field, in 1828. In the same year appeared an edition of his Works, "with Memoirs of his Life and Writings, and a selection from his Correspondence, by John Johnstone, M.D."

Pater, Walter H. (b. 1839). "Studies in the History of the Renaissance" (1873); "The Renaissance" (1875); "Marius the Epicurean" (1885); "Imaginary Portraits" (1887).

Patmore, Coventry Kearsay Dighton (b. Woodford, Essex, July 2nd, 1823). "Poems" (1844), with additions in 1853, under the title of "Tamerton Church Tower, and other Poems;" "The Angel in the House," in four parts—"The Betrothal" (1854), "The Espousal" (1856), "Faithful for Ever" (1860), and "The Victories of Love" (1862); besides "The Unknown Eros" (1877). A selection from his poems has been published by Richard Garnett, entitled "Florilegium Amantis" (1879).

Payn, James (b. 1830). "The Lost Sir Massingberd" (1864), "A County Family" (1869), "A Perfect Treasure" (1869), "Like Father, Like Son" (1870), "At her Mercy" (1874), "Less Black than we're Painted" (1878), "By Proxy" (1878), "What he Cost Her" (1878), "High Spirits" (1879), "Under One Roof" (1879), "Two Hundred Pounds Reward" (1880), "A Confidential Agent" (1880), "A Grape from a Thorn" (1881), "For Cash Only" (1882) "Some Private

Views" (1882), "Literary Recollections" (1884), &c.

Peacock, Thomas Love (b. Weymouth, 1785; d. 1866). "Headlong Hall" (1815); "Melincourt" (1817); "Rhododaphne" (1818); "Nightmare Abbey" (1818); "Maid Marian" (1822); "The Misfortunes of Elphin" (1829); "Crotchet Castle" (1831); "Gryll Grange" (1860).

Peele, George (b. 1552, d. 1598?). "The Arraignment of Paris" (1584), "The Device of the Pageant" (1585), "An Eclogue Gratulatorie" (1589), "A Farewell" (1589), "Polyhymnia" (1590), "Descensus Astrææ" (1591), "The Hunting of Cupid" (1591), "King Edward the First" (1593), "The Honour of the Garter" (1593), "The Battle of Alcazar" (1594), "The Old Wives' Tale" (1595), "The Love of King David and Fair Bethsabe" (1599), "Historie of Two Valiant Knights" (1599), "Merrie Conceited Jests" (1627), "The Turkish Mahomet and Hyren the Faire Greek." "Life" by Dyce, prefixed to Works, in 1828. For Criticism, *see* Campbell's "Specimens of the English Poets," Lamb's "Dramatic Poets," Collier's "Dramatic Poetry," &c.

Pepys, Samuel (b. Brampton, Huntingdonshire, Feb. 23rd, 1633; d. May 26th, 1703). "Memoirs relating to the State of the Royal Navy of England" (1690). "Diary" edited by Lord Braybrooke in 1825; best edition, 1879. The "Life, Journals, and Correspondence" of Pepys published in 1841.

Percy, Thomas, Bishop of Dromore (b. Bridgnorth, Shropshire, April 13th, 1728; d. Dromore, Ireland, Sept. 30th, 1811). "Reliques of Ancient English Poetry" (1765); translation of Mallet's "Northern Antiquities" (1770); "Five Pieces of Runic Poetry, translated" (1763); "The Songs of Solomon, translated, with a Commentary" (1764); "The Hermit of Warkworth" (1771); "A Key to the New Testament" (1779); and "An Essay on the Origin of the English Stage" (1793). The "Reliques" were edited by Hales and Furnivall in 1868.

Philips, Ambrose (b. Leicestershire, 1671; d. London, June 8th, 1749). "Pastorals" (1708), "A Poetical Letter from Copenhagen" (1709), "Persian Tales" (1709), "The Distrest Mother" (1712), "The Briton" (1722), "Humphrey, Duke of Gloucester" (1722), and "Poems" (1748). Edited *The Freethinker*. "Life" by Dr. Johnson.

Pinkerton, John (b. Edinburgh, Feb. 17th, 1758; d. Paris, March 10th, 1826). "Scottish Tragic Ballads" (1781); "Essay on Medals" (1782); "Rimes" (1782); "Select Scottish Ballads" (1783); "Letters on Literature" (1785); "Ancient Scottish Poems" (1786); "A Dissertation on the Origin and Progress of the Scythians or Goths" (1787); "Vitæ Antiquæ Sanctorum," &c. (1789); "An Enquiry into the History of Scotland" (1789); "The Medallic History of England to the Revolution" (1790); "Scottish Poems" (1792); "Observations on the Antiquities, &c., of Western Scotland" (1793); "Iconographia Scotica" (1797); "The History of Scotland from the Accession of the House of Stuart to that of Mary" (1797); "The Scottish Gallery" (1799); "Walpoliana;" "Modern Geography;" "Recollections of Paris;" "Petralogy;" an edition of Barbour's "Bruce;" and other works. "Literary Correspondence" (1830).

Planché, James Robinson (b. 1796, d. 1880). "Lays and Legends of the Rhine" (1826—27); "Descent of the Danube from Ratisbon to Vienna" (1828); "History of British Costume" (1834); "Regal Records: Coronation of Queens" (1838); "Souvenir of the Bal Costumé" (1842); "Pursuivant at Arms; or, Heraldry Founded upon Facts" (1851); "Corner of Kent; or, some Account of the Parish of Ash-next-Sandwich" (1864). He also contributed largely to periodical literature, and wrote almost 200 extravaganzas and other dramatic pieces.

Plumptre, The Very Rev. Edward Hayes (b. 1821). "Things Old and New" (1844), "Sermons at King's College" (1859), "Lazarus and other Poems" (1864), "Master and Scholar" (1866), "Christ and Christendom" (1867), "The Spirits in Prison" (1884), "The Commedia and Canzoniere of Dante" (1886). Has translated Sophocles (1866) and Æschylus (1870).

Pope, Alexander (b. London, May 21st, 1688; d. Twickenham, May 30th, 1744), "Pastorals" (1709); "An Essay on Criticism" (1711); "The Rape of the Lock" (1711 and 1714); "The Messiah" (1712); "The Temple of Fame" (1712); "Prologue to Cato" (1713); "Windsor Forest" (1713); "Ode for St. Cecilia's Day" (1713); "Narrative of Dr. Robert Norris, concerning the Strange and Deplorable Frenzy of J. D. (John Dennis)" (1713); "Elegy to the Memory of an Unfortunate Lady" (1717); "Epistle from Eloisa to Abelard" (1717); "Three Hours after Marriage;" translation of the "Iliad" (1715–20); edition of Shakespeare (1725); translation of the "Odyssey" (1725—26); "Letters to Cromwell" (1726); "Treatise on the Bathos" (1727); "The Dunciad" (1728); contributions to *The Grub Street Journal* (1730—37); "Epistle on Taste" (1713); "Essay on Man" (1732—34); "Moral Essays" (1732—35); "Epistle to Arbuthnot" (1735); "Correspondence" (1735 and 1736); "Imitations of Horace" (1733–4–7); "Epilogue to the Satires" (1738); "The New Dunciad" (1742—1743). Best edition of Works, Elwin's. *See* also the editions by A. W. Ward (1869), Mark Pattison (1869), Cowden Clarke (1873), and Rossetti (1873), with biographies; "Concordance to Pope's Works," by Abbot (1875); and "Pope" (1880). For Criticism, *see* Johnson's "Lives of the Poets," Hazlitt's "English Poets," De Quincey's "Leaders of Literature," Sainte Beuve's "Causeries," Taine's "English Literature," Stephen's "Hours in a Library," and his "Pope" ("Men of Letters"), a German "Life" by Deetz (Leipzic, 1876), and Lowell's "Study Windows."

Porson, Richard (b. East Ruston, Norfolk, Dec. 25th, 1759; d. London, Sept. 28th, 1808). "Letters to Mr. Archdeacon Travis" (1790); editions of the "Hecuba" (1797); "Orestes" (1798); "Phœnissæ" (1799); "Medea" (1801); and other publications collected by Monk and Bloomfield in the "Adversaria" (1812), by Dobree in the "Notæ in Aristophanem" (1820), by Kidd in the "Tracts and Miscellaneous Criticisms" (1815); the whole forming, with his "Photii Græcum Lexicon" and "An Imperfect Outline of his Life" by Kidd, the six volumes of "Opera Philologica et Critica." *See* also "Porsoniana" (1814); "A Short Account of the late Mr. Richard Porson," by the Rev. Stephen Weston (1808); "A Narrative of the last Illness and Death of Richard Porson," by Dr. Adam Clarke (1808); "A Vindication of the Literary Character of the late Professor Porson," by Crito Cantabrigiensis (Dr. Turton, Bishop of Ely) (1827); "The Life of Richard Porson," by the Rev. J. Selby Watson (1861); and Aiken's "Athenæum."

Porter, Anna Maria (b. 1780; d. Bristol, June 21st, 1832). "Artless Tales" (1793); "Octavia" (1798); "The Lakes of Killarney" (1804); "A Sailor's Friendship and a Soldier's Love" (1805); "The Hungarian Brothers" (1807); "Don Sebastian" (1809); "Ballads, Romances, and other Poems" (1811); "The Recluse of Norway" (1814); "Walsh Colville" (1819); "The Feast of St. Magdalen" (1818); "The Village of Mariendorpt" (1821); "The Knight of St. John" (1821); "Roche Blanche" (1822); "Tales round a Winter Hearth" (in conjunction with her sister, Jane); "Honor O'Hara" (1826); "Barony" (1830); and other works.

Porter, Jane (b. Durham, 1776; d. Bristol, May 24th, 1850). "Thaddeus of Warsaw" (1803); "The Scottish Chiefs" (1810); "The Pastor's Fireside" (1815); "Duke Christian of Luneberg" (1824); "Coming Out," and "The Field of Forty Footsteps" (1828); "Tales round a Winter Hearth" (in conjunction with her sister, Anna Maria), (1826); "Sir Edward Seaward's Narrative;" and other works.

Praed, Winthrop Mackworth (b. London, July 26th, 1802; d. July 15th, 1839). "Poems" (1864), with Memoir by Derwent Coleridge.

Price, Richard, D.D. (b. Llangeinor, Glamorganshire, Feb. 23rd, 1723; d. March 19th, 1791). "Review of the Principal Questions and Difficulties in Morals" (1758); three dissertations on "Prayer," "Miraculous Evidences of Christianity," and "On the Reasons for Expecting that virtuous men shall meet after death in a state of happiness" (1767); and "A Free Discussion of the Doctrines of Materialism" (1778). *See* the "Life" by Morgan (1815).

Priestley, Joseph, LL.D. (b. Fieldhead, near Leeds, March 13th, 1733; d. Feb. 6th, 1804). "The Scripture Doctrine of Remission," "Lectures on the Theory of Language and Universal Grammar" (1762); "Chart of Biography" (1765); "The History and Present State of Electric Science, with Original Observations" (1767); "Rudiments of English Grammar" (1769); "Theological Repository" (1769—88); "The History and Present State of Discoveries relating to Vision, Light, and Colours" (1772); "Institutes of Natural and Revealed Religion" (1772); "Examination of Reid, Beattie, &c." (1774); "Experiments and Observations on Different Kinds of Air" (1774); "The Doctrine of Philosophical Necessity" (1777); "Lectures on Oratory and Criticism" (1777); "Disquisitions relating to Matter and Spirit" (1777); "A Harmony of the Evangelists, in Greek" (1777); "Observations on Education" (1778); "Letters to a Philosophical Unbeliever" (1781—87); "A History of Corruptions of Christianity" (1782); "A History of Early Opinions concerning Jesus Christ" (1786); "Lectures on History and General Policy" (1788); "A General History of the Christian Church to the Fall of the Western Empire" (1790); "Discourses on the Evidences of Revealed Religion" (1794); "An Answer to Mr. Paine's 'Age of Reason'" (1795); "A Comparison of the Institutes of Moses with those of the Hindoos and other Ancient Nations" (1799); "A General History of the Christian Church from the Fall of the Western Empire to the Present Time" (1802); "Notes on all the Books of Scripture" (1803); "The Doctrines of Heathen Philosophy compared with those of Revelation" (1804); and other "Works" included in the 26-volume edition published with a "Life" by J. Towill Rutt, in 1823. *See* also the "Life" by John Corry (1805), which includes "Critical Observations on his Works," and the "Memoirs of Dr. Joseph Priestley, to the year 1795, written by himself, with a continuation to the Time of his Decease," by his son Joseph Priestley, and "Observations on his Writings," by Thomas Cooper and William Christie" (1806—7).

Prior, Matthew (b. July 21st, 1664; d. Wimpole, Sept. 18th, 1721). "The City and Country Mouse" (1687) (with Halifax); "Carmen Seculare" (1700); and other works, a collected edition of which appeared in 1718. "Poems" edited, with biographical and critical introductions, by Dr. Johnson (1822), John Mitford (1835), and George Gilfillan (1857). "Memoirs" and "Supplement" to Poems in 1722.

Proctor, Adelaide Anne (b. London, Oct. 30th, 1825; d. London, Feb. 2nd, 1864). "Legends and Lyrics" (1858). *See* the "Memoir" prefixed to her Poems by Charles Dickens (1866).

Proctor, Bryan Waller (b. Wiltshire or London, Nov. 21st, 1787; d. London, Oct. 4th, 1874). "Dramatic Scenes" (1819), "A Sicilian Story" (1820), "Marcian Colonna" (1820), "Mirandola," a play (1821), "The Flood of Thessaly" (1822), "Effigies Poeticæ," "English Songs" (1832), "Essays and Tales in Prose" (1851), besides "Biographies" of Kean and Lamb. Edited Shakespeare and Ben Jonson. *See* Miss Martineau's "Biographical Sketches" and his "Autobiography" (1877).

Proctor, Richard Anthony (b. March 23rd, 1837; d. 1888). "Saturn and its System" (1865); "Handbook of the Stars, and Gnomonic Star Atlas" (1866); "Constellation Seasons" (1867); "Half-Hours with the Stars" (1869); "Other Worlds than Ours" (1870); "The Borderland of Science" (1870); "Transits of Venus" (1874); "The Universe and Coming Transits" (1874); "Wages and Wants of Science Workers" (1876); "Myths and Marvels of Astronomy" (1877); "Pleasant Ways in Science" (1878); "Rough Ways made Smooth" (1879); "Easy Star Lessons" (1881); "Familiar Science Studies" (1882); "Chance and Luck" (1887). Is the editor of *Knowledge*.

Prynne, William (b. Swainswick, Somersetshire, 1600; d. London, Oct. 24th, 1669). "Histrio-Mastix: the Player's Scourge, or Actor's Tragedie" (1633); "Newes from Ipswich" (1637); "The Antipathie of the English Lordly Legacie both to regall Monarchy and Civill Unity" (1641); "A Pleasant Purge for a Roman Catholic to evacuate his Evill Humours" (1642); "Pride's Purge" (1648); "Records of the Tower;" "Parliamentary Writs," &c. *See* vol.

iii. of Howell's "State Trials and Documents relating to William Prynne," &c. (Camden Society, 1877).

Purchas, Samuel (b. Thaxted, Essex, 1577; d. London, Sept. 30th, 1626). "Purchas, his Pilgrimage: or, Relations of the World, and the Religions observed in all Ages and Places discovered from the Creation to this Present" (1613); "Microcosmus: or, the Historie of Man" (1619); "The King's Tower and Triumphant Arch of London" (1623); "Haklytus Posthumus: or, Purchas his Pilgrimes, contayning a History of the World, in Sea Voyages and Lande Travels, by Englishmen and others" (1625—26).

Pusey, Edward Bouverie, D.D. (b. 1800; d. Sept. 16th, 1882). "The Doctrine of the Real Presence Vindicated" (1855); "A History of the Councils of the Church" (1857); "Sermons Preached before the University of Oxford" (1859 and 1872); "The Minor Prophets, with Commentary" (1862—67); "Daniel the Prophet" (1864); "The Church of England a Portion of Christ's One Holy Catholic Church" (1865); "Un-Science, not Science, Adverse to Faith" (1878); "Advice on Hearing Confession" (1878); "Parochial Sermons;" "What is of Faith as to Everlasting Punishment" (1880); "Sermons for the Church's Seasons" (1883); "Private Prayers" (1883). Edited "Tracts for the Times."

Puttenham, George (b. circa 1530). "Partheniades" (1579), "Arte of English Poesie" (1589); both reprinted, with Memoir of the Author by Hazlewood, in 1811. Facsimile of the "Arte" by Arber (1869).

Pye, Henry James (b. London, 1745; d. 1813). "The Progress of Refinement" (1783); "Shooting" (1784); "A Commentary illustrating the Poetics of Aristotle, by Examples taken chiefly from the Modern Poets" (1792); "Alfred" (1801); and "Comments on the Commentators of Shakespeare" (1807); "Poems" (1810).

Q

Quarles, Francis (b. Romford, Essex, 1592; d. Sept. 8th, 1644). "A Feast for Wormes" (1620); "Pentalogia; or, the Quintessence of Meditation" (1620); "Hadassa: or, the History of Queen Esther" (1621); "Argalus and Parthenia" (1621); "Job Militant, with Meditations Divine and Moral" (1624); "Sion's Elegies wept by Jeremie the Prophet" (1624); "Sion's Sonnets Sung by Solomon the King, and periphras'd" (1625); "Divine Poems" (1630); "Divine Fancies" (1632); "Emblems, Divine and Moral" (1635); "Hieroglyphics of the Life of Man" (1638); "The Shepherd's Oracles" (1644); "The Virgin Widow" (1649); "Enchiridion, containing Institutions Divine, Contemplative, Practicall, Moral, Ethical, Economical, Political" (1652), &c.

Quincey, Thomas de (b. Manchester, Aug. 15th, 1785; d. Edinburgh, Dec. 8th, 1859). "Works" (1853):—i., "Autobiographic Sketches;" ii., "Autobiographic Sketches, with Recollections of the Lakes;" iii., "Miscellanies, chiefly Narrative;" iv., "Miscellanies;" v., "Confessions of an English Opium Eater" (1822); vi., "Sketches, Critical and Biographic;" vii., Studies of Secret Records, Personal and Historic;" viii., "Essays, Sceptical and Anti-Sceptical; or, Problems neglected or misconceived;" ix., "Leaders in Literature, with a Notice of Traditional Errors affecting Them;" x., "Classic Records, Reviewed and Deciphered;" xi., "Critical Suggestions on Style and Rhetoric, with German Tales;" xii., "Speculations, Literary and Philosophic, with German Tales;" xiii., "Speculations, Literary and Philosophic;" and xiv., "Letters to a Young Man whose Education has been Neglected." Much more complete edition by Ticknor and Field, of Boston, U.S., in twenty volumes. For Biography, *see* his "Autobiography," Miss Martineau's "Biographical Sketches," his "Life" by Page (1877), and Prof. Masson in the *English Men of Letters Series*. For Criticism, *see* Stirling's "Essays" and Stephen's "Hours in a Library."

R

Radcliffe, Anne (b. London, July 9th, 1764; d. London, Feb. 7th, 1823). "The Castles of Athlin and Dunbayne" (1789); "The Silician Romance" (1790); "The Romance of the Forest" (1791);

"The Mysteries of Udolpho" (1794); "A Journey through Holland" (1795); "The Italian" (1797); "Gaston de Blondeville" (1826); and "Poems" (1834). For Biography and Criticism, *see* Scott's "Biographies," Dunlop's "History of Fiction," Kavanagh's "Women of Letters," and Jeaffreson's "Novels and Novelists."

Raleigh, Sir Walter (b. Hayes, Devonshire, 1552; d. London, Oct. 29th, 1618). "The Discovery of the Large, Beautiful, and Rich Empire of Guiana" (1596); "A History of the World" (1614); "Advice to his Son," &c. "Works" in 1751 and 1829. For Biography, *see* the "Lives" by Whitehead, Oldys, Birch, Cayley (1805), Thomson (1830), Tytler (1833), Napier (1857), St. John (1868), and Edwards (1870); also, D'Israeli's "Curiosities of Literature" and Kingsley's "Miscellanies." For Criticism, *see The Edinburgh Review*, vol. lxxi., and Hannah's edition of the "Poems" (1875).

Ramsay, Allan (b. Leadhills, Lanarkshire, Oct. 15th, 1686; d. Edinburgh, Jan. 7th, 1758). "Poems" (1721), "Fables and Tales" (1722), "The Monk and the Miller's Wife" (1723), "Health," "Tea-Table Miscellany," and "Evergreen" (1724); "The Gentle Shepherd" (1725); "Thirty Fables" (1730); "Scots Proverbs" (1736). "Works," with "Life" (1877).

Ramsay, Edward Bannerman, LL.D. (b. Aberdeen, Jan. 31st, 1793; d. Edinburgh, Dec. 27th, 1872). "Reminiscences of Scottish Life and Character" (1857). *See* "Memoir" by Professor Cosmo Innes, prefixed to twenty-third edition of "Reminiscences;" and "Memorials and Recollections" by C. Rogers (1873).

Randolph, Thomas (b. Newnham, Northamptonshire, 1605; d. March 17th, 1635). "Aristippus: or, the Jovial Philosopher" (1630); "The Jealous Lovers" (1632); "Cornelianum Dolium" (1638); "Amyntas: or, the Impossible Dowry" (1638); "Hey for Honesty" (1651); and "Poems," published with "The Muses' Looking-Glass" and his other works (1668). "Dramatic Works," edited by W. Carew Hazlitt (1875). *See* Wood's "Athenæ Oxonienses" and *The Retrospective Review*, vi., 61—87.

Rawlinson, The Rev. George (b 1815). "New Version of Herodotus" (1858—62); "The Five Great Monarchies of the Ancient Eastern World" (1862); "Manual of Ancient History" (1869); "The Sixth Great Oriental Monarchy" (1873); "The Seventh Great Oriental Monarchy" (1876); "The History of Ancient Egypt" (1881); "The Religions of the Ancient World" (1882); "Egypt and Babylon" (1885). Has also written expositions of several books of the Old Testament.

Reade, Charles, D.C.L. (b. 1814, d. 1884). "Peg Woffington" (1852); "Christie Johnstone" (1853); "It is never too Late to Mend" (1857); "The Course of True Love never does run Smooth" (1857); "Jack of all Trades" (1858); "Love Me Little, Love Me Long" (1859); "White Lies" (1860); "The Cloister and the Hearth" (1861); "Hard Cash" (1863); "Griffith Gaunt" (1866); "Foul Play," with Dion Boucicault (1869); "Put Yourself in his Place" (1870); "A Terrible Temptation" (1871); "A Simpleton" (1873); "The Wandering Heir" (1875); "A Hero and Martyr" (1876); "A Woman-Hater" (1877); and "A Perilous Secret" (1883); besides the following dramas: "Gold" (1850); "Two Loves and a Life" (1854); "The King's Rivals" (1854); "Masks and Faces" (with Tom Taylor, 1854); "Foul Play" (with Boucicault, 1868); "The Wandering Heir" (1875); "The Scuttled Ship" (1877); "Drink" (1879); and "Love and Money" (1883).

Reeve, Clara (b. Ipswich, 1738; d. Ipswich, Dec. 3rd, 1803). "Poems" (1769); "The Phœnix" (1772); "The Champion of Virtue: or, the Old English Baron" (1777); "The Progress of Romance" (1785); "The Two Monitors;" "The Exile;" "The School for Widows;" "Plans of Education;" and "The Memoirs of Sir Roger de Clarendon." *See* Sir Walter Scott's "Biographies" and Jeaffreson's "Novels and Novelists."

Reid, Mayne (b. Ulster, 1818; d. London, Oct. 22nd, 1883). "The Rifle Rangers" (1849), "The Scalp Hunters" (1850), "The Boy Hunters" (1852), "The Young Voyagers" (1853), "The White Chief" (1855), "The Quadroon" (1856), "The War Trail" (1858), "The Wild Huntress" (1861),

"The Cliff Climbers" (1864), "The Headless Horseman" (1865), "Afloat in the Forest" (1866), "The Guerilla Chief" (1867), "The Child Wife" (1868), "The Castaways" (1870), "The Finger of Fate" (1872), "The Death Shot" (1873), and "The Flag of Distress" (1876), &c.

Reid, Thomas (b. Strachan, Kincardineshire, April 26th, 1710; d. Glasgow, Oct. 7th, 1796). "Essay on Quantity" (1745), "An Inquiry into the Human Mind on the Principles of Common Sense" (1764), "The Logics of Aristotle" appended to Lord Kames's "Sketches of the History of Man" (1773), "Essays on the Intellectual Powers of Man" (1785), and "Essays on the Active Powers of the Human Mind" (1788). "Works," with Dissertation and Notes, by Sir William Hamilton, and with a "Life" by Dugald Stewart, in 1846. For Criticism, *see* Priestley, Dugald Stewart, Brown, Royer Collard, Cousin, Professor Fraser, and McCosh.

Reynolds, Sir Joshua (b Plympton, Devonshire, July 16th, 1723; d. Feb. 23rd, 1792). "Discourses on Painting" (1771); three contributions to "The Idler," some notes to Mason's translation of Du Fresnoy's "Art of Painting," and "Notes" on a tour through Flanders and Holland. "Literary Works" in 1797, with "Life" by Malone. "Life" by Northcote, in 1813; by Farrington, in 1819; by Cotton, in 1856; and by Leslie and Taylor, in 1865. *See* also Stephen's "English Children, as painted by Reynolds" (1856); and Dr. Hamilton's "Catalogue Raisonné" (1875).

Ricardo, David (b. London, April 19th, 1772; d. Gatcomb Park, Gloucestershire, Sept. 11th, 1823). "The High Price of Bullion a proof of the Depreciation of Bank Notes" (1809); "On the Influence of a Low Price of Corn on the Profits of Stock" (1815); "Proposals for an Economical and Secure Currency" (1816); "Principles of Political Economy and Taxation" (1817); "On Protection to Agriculture" (1822); and a "Plan for the Establishment of a National Bank" (1824). "Works," with "Life" by J. R. McCulloch (1846).

Richard of Cirencester (d. 1402). "Historia ab Hengista ad annum 1348;" "De Situ Britanniæ," with Life, in 1809, now one of the "Six Old English Chronicles" in Bohn's Antiquarian Library (1848). *See* Mayor's "Ricardi de Cirencastria Speculum Historiale de Gestis Regum Angliæ" (Public Record Series, 1863, 1869).

Richardson, Samuel (b. Derbyshire, 1689; d. July 4th, 1761). "Negociations of Sir Thomas Roe in his Embassy to the Ottoman Porte" (1740), "Pamela" (1741), "Clarissa Harlowe" (1748), "Sir Charles Grandison" (1754), and No. 97 of Dr. Johnson's "Rambler." Complete Works, with Life (1811), Correspondence (1804). For Criticism, *see* Masson's "Novelists and their Styles," Scott's "Novelists and Dramatists," Hazlitt's "Comic Writers," Taine's "English Literature," and Stephen's "Hours in a Library."

Riddell, Charlotte E. L. (b. 1837). "The Moor and the Fens" (1858); "George Leith" (1864); "Maxwell Drewett" (1865); "The Race for Wealth" (1866); "Far above Rubies" (1867); "Austin Friars" (1870); "Home, Sweet Home" (1873); "The Ruling Passion" (1876); "The Mystery in Palace Gardens" (1880); "A Struggle for Fame" (1883); "Mitre Court" (1885), &c.

Ritson, Joseph (b. Stockton, Oct. 2nd, 1752; d. Sept. 3rd, 1803). "English Songs" (1783), "Ancient Songs" (1790), "Ancient Popular Poetry" (1791), "An English Anthology" (1793—94), "Scottish Songs" (1794), "Robin Hood Poems" (1795), "Minot's Poems" (1795), "Bibliographia Poetica" (1802), "Northern Garlands" (1810), "Gammer Gurton's Garland" (1810), "The Caledonian Muse" (1821), "A Life of King Arthur" (1825), "Memoirs of the Celts or Gauls" (1827), "Annals of the Caledonians" (1828), "Fairy Tales" (1831). "Life and Letters," by Sir Harris Nicolas (1833).

Robertson, Frederick William (b. London, Feb. 3rd, 1816; d. Brighton, Aug. 14th, 1853). "Sermons" (1855—73), "Expository Lectures on St. Paul's Epistles to the Corinthians" (1859), "An Analysis of Mr. Tennyson's 'In Memoriam'" (1862), "Lectures and Addresses on Literary and Social Subjects" (1858), and "Notes on Genesis" (1877). "Life" by Rev. Stopford A. Brooke (1865).

Robertson, William, D.D. (b. Borthwick, Midlothian, Sept. 19th, 1721; d. June 11th, 1793). "The History of Scotland during the Reigns of Queen Mary and of King James VI., till his Accession to the Crown of England" (1759, and, with additions and corrections, 1787); "The History of the Reign of the Emperor Charles V., with a View of the Progress of Society in Europe, from the Subversion of the Roman Empire to the beginning of the Sixteenth Century" (1769); "The History of America" (1777, and, with additions and corrections, 1788); and "An Historical Disquisition concerning the Knowledge which the Ancients had of India, and the Progress of Trade with that Country prior to the Discovery of the Passage to it by the Cape of Good Hope" (1791). Works, with Life, by Bishop Gleig, in 1828. "Account of the Life and Writings of William Robertson, D.D.," by Dugald Stewart (1801). *See* also Brougham's "Men of Letters of the Time of George III."

Robinson, A. Mary F. (b. Leamington, Feb. 27th, 1857). "A Handful of Honeysuckle" (1878); "The Crowned Hippolytus" (1880); "Emily Brontë" (1883); "Arden" (1883); "New Arcadia, and other Poems" (1884).

Robinson, Henry Crabb (b. Bury St. Edmunds, May 13th, 1775; d. London, Feb. 5th, 1867). "Diary, Reminiscences, and Correspondence" (1869).

Rochester, Earl of, John Wilmot (b. Ditchley, Oxfordshire, April 10th, 1647; d. July 26th, 1680). "Poems" (1680), "Valentinian" (1685), "Letters" (1697), "Works" (1709). *See* Burnet's "Passages of the Life and Death of John, Earl of Rochester."

Rogers, Henry (b. about 1814; d. Aug. 20th, 1877). "Essays from *The Edinburgh Review*" (1850, with additions in 1874); "The Eclipse of Faith" (1852); "Life of Thomas Fuller" (1856); "Reason and Faith" (1866); "Essays from *Good Words*" (1868); "Theological Controversies of the Time" (1874); "The Superhuman Origin of the Bible" (1874); and "Selections from the Correspondence of R. E. H. Greyson."

Rogers, Samuel (b. Newington Green, near London, July 30th, 1763; d. London, Dec. 18th, 1855). "The Scribbler" in *The Gentleman's Magazine;* "Ode to Superstition, and other Poems" (1786); "The Pleasures of Memory" (1792); "An Epistle to a Friend" (1798); "Columbus" (1812); "Jacqueline" (1814); "Human Life" (1819); and "Italy" (1822). "Recollections of the Table Talk of Samuel Rogers, Esq., with a Memoir of his Life," in 1856, and further "Recollections," edited by William Sharpe, in 1859. *See* Hayward's "Biographical and Critical Essays," first series; Roscoe's "Essays;" Jeffrey's "Essays;" "Hazlitt's "English Poets;" Lockhart's "Life of Scott," chaps. lxii., lxxvi.; and Martineau's "Biographical Sketches."

Romanes, J. G. (b. 1848). "Mental Evolution" (1878); "Animal Intelligence" (1882); "The Star-fish, Jelly-fish and Sea-Urchins" (1885); "Charles Darwin, his Character and Life" (1882); "The Scientific Evidences of Organic Evolution" (1883); "Mental Evolution in Animals" (1883).

Roscoe, William (b. Liverpool, March 8th, 1753; d. Liverpool, June 30th, 1831). "The Life of Lorenzo di Medici, the Magnificent" (1795), "The Life and Pontificate of Leo the Tenth" (1805), "On the Origin and Vicissitudes of Literature" (1817), &c. "Life" by his son (1833).

Roscommon, The Earl of (b. 1663, d. 1684). "Translation of Horace's Art of Poetry" (1683); "Essay on translated Verse" (1684). His verses were published in Johnson's Collection of the Poets, and a collection of his "Works" was published in 1700.

Rossetti, Christina Georgina (b. London, Dec., 1830). "Goblin Market, and other Poems" (1862); "The Prince's Progress, and other Poems" (1866); "Commonplace and other Short Stories" (1870); "Sing-Song: a Nursery Rhyme-Book" (1872); "Speaking Likenesses" (1874); "Annus Domini: A Prayer for every Day in the Year" (1874); "Seek and Find" (1879); "Short Studies of the Benedicite" (1879); "Called to the Saints" (1881); "Letter and Spirit" (1883); "Time Flies" (1885). Poems collected in 1875.

Rossetti, Dante Gabriel (b. 1828; d. April 9th, 1882). "Poems" (1870); "The Early Italian Poets" (1861) [reproduced in 1873 as "Dante and his Circle"], "Ballads and Sonnets" (1881). Edited *The Germ*. For Biography, *see* William Sharp's "D. G. Rossetti" (1882) and Joseph Knight's "Life" (1887). *See* Stedman's "Victorian Poets," Swinburne's "Essays and Studies," and Forman's "Living Poets."

Rossetti, Maria Francesca (b. London, Feb. 17th, 1827; d. Nov. 24th, 1876). "The Shadow of Dante" (1871), &c.

Rossetti, William Michael (b. London, about 1832). "Dante's Hell, Translated" (1865); "Criticisms on Swinburne's Poems and Ballads" (1866); "Fine Art: chiefly Contemporary Notices" (1867). Has edited Blake's "Poems," with "Memoir" (1866); Walt Whitman's "Poems" (1868); and Moxon's "Poets, with short Biographies."

Rowe, Nicholas (b. Little Barford, Bedfordshire, 1673; d. Dec. 6th, 1718). "The Ambitious Stepmother" (1700), "Tamerlane" (1702), "The Fair Penitent" (1703), "The Biter" (1705), "Ulysses" (1707), "The Royal Convert" (1708), "Jane Shore," (1713), "Lady Jane Grey" (1715), and other works printed with the Plays. His edition of Shakespeare appeared in 1709, his translation of Lucan's "Pharsalia" in 1718.

Rowley, William (of uncertain date). "The Travailes of the English Brothers" (1607); with John Day, "A Fair Quarrel" (1617); with J. Middleton, "A New Wonder, a Woman Never Vext" (1632); "All's Lost by Lust" (1633); "A Match at Midnight" (1633); "A Shoomaker a Gentleman" (1638); "The Birth of Merlin" (1662); "The Fool without Book;" "A Knave in Print: or, One for Another;" "The None-Such;" "The Booke of the Four Honoured Loves;" "The Parliament of Love." The last five plays have never been published. William Rowley also wrote a pamphlet, "A Search for Money" (1609), and collaborated with Massinger, Middleton, &c., in several other plays.

Ruskin, John, LL.D. (b. London, Feb., 1819). "Salsette and Elephanta, a Poem" (1839); "Modern Painters" (1843—1860); "The Seven Lamps of Architecture" (1849); "Præ-Raphaelism" (1850); "Notes on the Academy" (1853—60); "The Stones of Venice" (1851—53); "Notes on the Construction of Sheepfolds" (1851); "The King of Golden River" (1851); "Two Paths" (1854); "Lectures on Architecture and Painting" (1854); "The Opening of the Crystal Palace" (1854); "On the Nature of Gothic Architecture" (1854); "Giotto and his Works" (1855); "The Harbours of England" (1856); "Notes on the Turner Collection" (1857); "The Political Economy of Art" (1858); "The Cambridge School of Art" (1858); "Elements of Perspective" (1859); "Decoration and Manufacture" (1859); "Unto this Last" (1862); "Ethics of the Dust" (1865); "Sesame and Lilies" (1865); "The Study of Architecture in our Schools" (1865); "The Crown of Wild Olive" (1866); "Time and Tide by Wear and Tyne" (1868); "The Queen of the Air; the Greek Myths of Cloud and Storm" (1869); "Lectures on Art" (1870); "Aratra Pentelici; "The Elements of Sculpture" (1872); "The Eagle's Nest" (1872); "Michael Angelo and Tintoret" (1872); "Ariadne Florentina" (1872); "Love's Meinie" (1873); "Val d'Arno" (1874); "Proserpina" (1875—76); "Frondes Agrestes; Readings in Modern Painters" (1875); "Deucalion" (1876); "Mornings in Florence" (1877); "The Laws of Fésole" (1877); edition of Xenophon's "Economics," and "Notes on the Turner Collection" (1878); "Annotated Catalogue of the Works of Hunt and Prout" (1879); "The Lord's Prayer and the Church" (1880); and "Fors Clavigera." "Bibliography of Ruskin," by Shepherd (1878); "Selections from the Writings of Ruskin" (1871); "Elements of English Prosody" (1880); "Arrows of the Chace" (1880); "Fiction Fair and Foul" (1880); "Lectures on the Art of England" (1883); "The Pleasures of England" (1884); "Sir Herbert Edwards" (1885); "Præterita" (1885–87); "Hortus Inclusus" (1887).

S

Sackville, Thomas, Earl of Dorset and Lord Buckhurst (b. Buckhurst, Sussex, 1536; d. London, April 19th,

1608). "The Induction" to "The Mirror for Magistrates" and (with Thomas Norton) "The Tragedy of Gorboduc." *See* Wood's Athenæ Oxoniensis," also Cooper's "Athenæ Cantabrigienses," and Lloyd's "Worthies." Works in 1859. For Criticism, *see* Wharton's "English Poetry," Hazlitt's "Age of Elizabeth," and Schlegel's "Dramatic Literature." *See* also Skeat's "Specimens," and Cooper's "Memoir," prefixed to the Shakespeare Society's edition of "Gorboduc."

Sala, George Augustus (b. London, 1828). "The Seven Sons of Mammon," "Captain Dangerous," "Quite Alone," "The Two Prima Donnas, and other Stories;" "Twice round the Clock" (1859); "Breakfast in Bed," "Gaslight and Daylight," "Under the Sun," and other essays; besides "America in the Midst of the War," "Two Kings and a Kaiser," "A Journey due North," "Dutch Pictures," "From Waterloo to the Peninsula," "Rome and Venice," "William Hogarth," "Paris Herself Again" (1879), "America Revisited" (1882), "A Journey due South" (1885). First editor of *Temple Bar*, and for many years a contributor to the *Daily Telegraph* and *Illustrated London News*, to which latter he contributed the well-known "Echoes of the Week."

Sandys, George (b. 1577, d. 1643). "A Relation of a Journey Begun A.D. 1610" (1615); "The Metamorphoses of Ovid Englished, Mythologiz'd and Represented in Figures" (1621); "A Paraphrase upon the Psalmes of David" (1636); "A Paraphrase upon the Divine Poems" (1638); "A Paraphrase upon the Song of Solomon" (1641); "Christ's Passion" (1640). *See* "Athenæ Oxonienses."

Savage, Richard (b. London, Jan. 10th, 1698; d. Bristol, July 31st, 1743). "Love in a Veil" (1718), "The Bastard" (1728), "The Wanderer" (1729), &c. *See* Johnson's "Lives of the Poets." Works collected in 1775.

Scott, Sir Walter (b. Edinburgh, Aug. 15th, 1771; d. Abbotsford, Sept. 21st, 1832). Translation of Bürger's "Ballads" (1796); a version of Goethe's "Goetz von Berlichingen" (1799); "The Eve of St. John," "Glenfinlas," and "The Grey Brothers" (1800); "The Minstrelsy of the Scottish Border" (1802—3); "The Lay of the Last Minstrel" (1805); "Ballads and Lyrical Pieces" (1806); "Marmion" (1808); "The Lady of the Lake" (1810); "The Vision of Don Roderick" (1811); "Rokeby" (1812); "The Bridal of Triermain" (1813); "Waverley" (1814); "The Lord of the Isles" (1815); "The Field of Waterloo" (1815); "Guy Mannering" (1815); "Paul's Letters to his Kinsfolk" (1815); "The Antiquary" (1816); "Old Mortality" (1816); "The Black Dwarf" (1816); "Harold the Dauntless" (1817); "Rob Roy" (1817); "The Heart of Midlothian" (1818); "The Bride of Lammermoor" (1819); "The Legend of Montrose" (1819); "Ivanhoe" (1819); "The Monastery" (1820); "The Abbot" (1820); "Kenilworth" (1821); "The Pirate" (1821); "The Fortunes of Nigel" (1822); "Halidon Hill" (1822); "Peveril of the Peak" (1822); "Quentin Durward" (1823); "St. Ronan's Well" (1823); "Redgauntlet" (1824); "The Betrothed" (1825); "The Talisman" (1825); "Lives of the Novelists" (1825); "Woodstock" (1826); "The Life of Napoleon" (1827); "The Two Drovers" (1827); "The Highland Widow" (1827); "The Surgeon's Daughter" (1827); "Tales of a Grandfather" (1827—30); "The Fair Maid of Perth" (1828); "Anne of Geierstein" (1829); "Letters on Demonology and Witchcraft" (1830); a "History of Scotland" (1829—30); "The Doom of Devorgoil" (1830); "Auchindrane" (1830); "Count Robert of Paris" (1831); and "Castle Dangerous" (1831); besides editions of Dryden (1808), Swift (1814), Strutt's "Queenhoo Hall" (1808); Carleton's "Memoirs of the War of the Spanish Succession" (1808), "Memoirs of the Earl of Monmouth" (1808), "Original Memoirs written during the Great Civil Wars," "The State Papers and Letters of Sir Ralph Sadler" (1809), "The Somers Tracts" (1809—15), and "Paul's Letters to his Kinsfolk" (1815); "Border Antiquities of Scotland" (1818), "Letters of Malachi Malagrowther" (1826), and "Sir Tristram," a romance (1804). For Biography, *see* Life by Lockhart (1837—39), Gilfillan (1870), Rossetti (1870), Chambers (1871), and Hutton (1878). *See* also Hazlitt's "Spirit of the Age," Jeffrey's "Essays," Keble's "Occasional Papers,"

Carlyle's "Essays," Senior's "Essays on Fiction," Masson's "Novelists and their Styles," Jeaffreson's "Novels and Novelists," Taine's "English Literature," Stephen's "Hours in a Library," Mortimer Collins's introduction to the Miniature Edition of the Poems, and F. T. Palgrave's preface to the Globe Edition. *See* "Scott Dictionary," by Mary Rogers, New York (1879), and Canning's "Philosophy of the Waverley Novels."

Scott, Thomas (b. Braytoft, Spilsby, Lincolnshire, Feb. 16th, 1747; d. Aston Sandford, Buckinghamshire, April 16th, 1821). "The Force of Truth" (1799); "Essays on the Most Important Subjects of Religion" (1793); "Sermons on Select Subjects" (1796); a "Commentary" on the Bible (1796); "Vindication of the Inspiration of Scripture" (1796); "Remarks on the Refutation of Calvinism by G. Tomline, Bishop of Carlisle" (1812); and "A Collection of the Quotations from the Old Testament in the New," in *The Christian Observer* for 1810 and 1811. Works, edited by his son, in 1823–5; Life and his "Letters and Papers, with Observations," in 1824.

Sedley, Sir Charles (b. 1639, d. 1701). "The Mulberry Garden" (1668); "Antony and Cleopatra" (1677); "Bellamira" (1687); "Beauty the Conqueror: or, the Death of Mark Antony" (1702); "The Grumbler" (1702); "The Tyrant King of Crete" (1702). All the above are dramatic. His complete works, including his plays, poems, songs, &c., were published in 1702.

Seeley, John Robert (b. 1834). "Ecce Homo" (1866); "Livy," bk. 1 (1866); "Lectures and Essays" (1870); "Life and Times of Stein" (1879); "Natural Religion" (1882); "The Expansion of England" (1883); "A Short History of Napoleon" (1886).

Selden, John (b. Salvington, Sussex, Sept. 16th, 1584; d. London, Nov. 30th, 1654). "England's Epinomis" (1610); "Jani Anglorum facies altera" (1610); "The Duello: or, Single Combat" (1610); Notes to Drayton's "Polyolbion" (1613); "Titles of Honour" (1614); "Analecton Anglo-Britannicon" (1615); "De Diis Syris" (1617); "The History of Tithes" (1618); "Marmora Arundelliana" (1628); "De Successionibus" (1631); "Mare Clausum" (1635); "De Jure Naturali et Gentium juxta Disciplinam Hebræorum" (1640); "Table Talk" (1689). *See* the Lives by Wilkins (1726), Aikin (1811), and Johnson (1835); also Hannay's "Essays from *The Quarterly*."

Senior, Nassau William (b. 1790, d. 1864). "An Outline of the Science of Political Economy" (1836); "A Journal kept in Turkey and Greece (1859); "Suggestions on Popular Education" (1861); "Biographical Sketches" (1863); "Essays on Fiction" (1864); "Historical and Philosophical Essays" (1865); "Conversations with Thiers, Guizot, and other Distinguished Persons during the Second Empire" (1878).

Shaftesbury, Earl of, Anthony Ashley Cooper (b. London, Feb. 26th, 1671; d. Naples, Feb. 15th, 1713). "Enquiry concerning Virtue" (1699); "A Letter concerning Enthusiasm" (1708); "Sensus Communis" (1709); "Soliloquy: or, Advice to an Author" (1710); "An Inquiry concerning Virtue or Merit" (1699); "Moralists: a Philosophical Rhapsody" (1709); "Miscellaneous Reflections" (1714); and "The Judgment of Hercules" (1713); forming the seven treatises of his "Characteristics of Men, Manners, Opinions, and Times" (1711). He also wrote "Several Letters by a Noble Lord to a Young Man at the University" (1716); and "Letters to Robert Molesworth, Esq., with Two Letters to Sir John Cropley" (1721). *See* Gizycki's "Philosophie Shaftesburys" (Leip. 1876).

Shakespeare, William (b. Stratford-upon-Avon, 1564; d. Stratford, April 26th, 1616). Furnivall's order:—FIRST PERIOD: (? 1588—94): "Love's Labour's Lost" (? 1588–9); "The Comedy of Errors" (? 1589); "A Midsummer Night's Dream" (? 1590–1); "Two Gentlemen of Verona" (? 1590–1); "Romeo and Juliet" (1591–3); "Venus and Adonis" (1593); "The Rape of Lucrece" (1593–4); "The Passionate Pilgrim" (? 1589–99); "Richard II." (? 1593); 1, 2, 3 "Henry VI." (? 1592–4); "Richard III." (? 1594). SECOND PERIOD (? 1595—1601): "King John" (? 1595); "The Merchant of Venice" (? 1596); "The Taming of the Shrew" (? 1596–7); 1 "Henry IV." (1596–7); 2 "Henry IV." (1597–8); "The Merry Wives of Windsor" (1598–9); "Henry

V." (1599); "Much Ado about Nothing" (1599—1600); "As You Like it" (1600); "Twelfth Night" (1601); "All's Well that Ends Well" (1601—2); "Sonnets" (? 1592—1608). THIRD PERIOD (1601—1608): "Julius Cæsar" (1601); "Hamlet" (1602—3); "Measure for Measure" (? 1603); "Othello" (? 1604); "Macbeth" (1605—6); "King Lear" (1605—6); "Troilus and Cressida" (? 1606—7); "Antony and Cleopatra" (? 1606—7); "Coriolanus" (? 1607—8); "Timon of Athens" (? 1607—8). FOURTH PERIOD (1609—1613): "Pericles" (1608—9); "The Tempest" (1609—10); "Cymbeline" (? 1610); "The Winter's Tale" (1611); "Henry VIII." (1612—13). Shakespeare's name has also been more or less connected with "Arden of Feversham" (1592); "The Two Noble Kinsmen" (before 1616); "A Lover's Complaint" (1609); "Sir Thomas More" (written about 1590); "Sir John Oldcastle" (1600); "The Passionate Pilgrim" (1599); "Titus Andronicus" (1594); "Edward III." (1596); and "A Yorkshire Tragedy" (1608). First folio, 1623; third, 1664. The leading editions by Rowe (1709), Pope (1725), Theobald (1733), Hanmer (1744—6), Warburton (1747), Blair (1753), Johnson (1765), Capell (1767—8), Johnson and Steevens (1773), Bell (the Stage Edition, 1774), Ayscough (1784), Nichols (1786—90), Malone (1790), Boydell (1802), Johnson, Steevens, and Reed (1803), Chalmers (1805), Bowdler (the "Family" Edition, 1818), Harness (1825), Singer (1826), Campbell (1838), Knight (1838—43), Proctor (1839—43), Collier (1841), Hazlitt (1851), Halliwell-Phillipps (1851—53), Hudson (1852—57), Collier (1853), Halliwell-Phillipps (1853—61), Lloyd (1856), Dyce (1857), Grant-White (1857—60), Staunton (1858—60), Mary Cowden Clarke (1860), Carruthers and Chambers (1861), Clark and Wright ("Globe" Edition, 1863—6, and Clarendon Press Select Plays), Dyce (1866—8), Keightley (1867), Hunter (separate plays, 1869—73), Moberly (separate plays, 1872—3), Bell (1875), and Delius and Furnivall ("Leopold" Edition, 1877). The Biographies of Shakespeare, besides those contained in the above-mentioned editions, are by:—Gentleman (1774), Wheler (1806), Britton (1814), Drake (1817 and 1828), Skottowe (1824), Wheeler (1824), Moncreiff (1824), Harvey (1825), Symmonds (1826), Neill (1861), Fullom (1861), and Kenney (1864). For foreign Biography, *see* Guizot, "Shakespeare" (1841), Delius, "Der Mythus von William Shakespeare" (Bonn, 1851) and Grant-White (Boston, U.S., 1865). For Criticism, *see*, in addition to the above editions and biographies, Abbot's "Shakespearian Grammar," Bathurst's "Shakespeare's Versification," Brown's "Sonnets of Shakespeare," Bucknill's "Mad Folk of Shakespeare," S. T. Coleridge's "Literary Remains" and "Biographia Literaria," Hartley Coleridge's "Notes and Marginalia," Cohn's "Shakespeare in Germany," Courtenay's "Commentaries on Shakespeare," Craik's "English of Shakespeare," De Quincey's "Essays," Douce's "Illustrations of Shakespeare," Dowden's "Mind and Art of Shakspere," Farmer's "Learning of Shakespeare," Fletcher's "Studies of Shakespeare," Hallam's "Literary History," Hazlitt's "Characters of Shakespear's Plays," "English Poets," and "Comic Writers," Heraud's "Inner Life of Shakspere," Leigh Hunt's "Imagination and Fancy," Hudson's "Art and Characters of Shakespeare," Ingleby's "Complete View of the Shakespearian Controversy" (1861), Ingram (in "Dublin Afternoon Lectures," 1863), Jameson's "Characteristics of Shakespeare's Women," Lamb's "Works," Langbaine's "Dramatick Poets," Lowell's "Among my Books," Maginn's "Shakespeare Papers," Massey's "Shakspeare's Sonnets and his Private Friends," Mrs. Montagu's "Genius of Shakespeare," Richardson's "Essays on Shakespeare's Characters," Reed's "Lectures," Rushton's "Shakspeare's Euphuism" and "Shakspeare a Lawyer," Ruskin (in "Dublin Afternoon Lectures," 1869), Simpson's "Philosophy of Shakespeare's Sonnets," Walker's "Versification of Shakespeare," and Wordsworth's "Shakespeare's Knowledge and Use of the Bible." *See* also French's "Shakespeareana Genealogica" (1869), Friswell's "Life Portraits of Shakespeare," Green's "Shakespere and the Emblem Writers," Ingleby's "Shakspere Allusion Books," and his "Shakspere, the Man and the Book" (1877), W. C. Hazlitt's "Shakespeare Jest Books" and "Shakespeare's Library," Mrs. Cowden Clarke's "Concordance to Shakespeare," and Schmidt's "Shakespeare Lexicon," and

the various publications of the Shakespeare and New Shakspere Societies. Among foreign authorities on Shakespeare may be mentioned the biographies by Moratin (Spanish, 1795), and Buchon (Dutch, 1824). France has yielded, besides the Lives by Hugo, Guizot (1821), Villemain (1840), Pichot (1841), and Chasles (1851), Taine's "History of English Literature," Mezière's "Shakespeare, ses Œuvres et ses Critiques," Lacroix's "Influence de Shakspeare sur le Théâtre Français," and Reymond's "Corneille, Shakespeare, et Goethe." From Germany we have Goethe's "Shakespeare und Kein Ende," the "Shakespeare Jahrbuch," Gervinus's "Commentaries," Schlegel's "Dramatic Art and Literature," Ulrici's "Dramatic Art of Shakespeare," Friesen's "Altengland und William Shakspere," Hebler's "Aufsätze über Shakespeare," Tschischwitz' "Shakspere-Forschungen," Benedix's "Die Shakespearomanie," Ludwig's "Shakespeare-Studien," Rötscher's "Shakespeare in seinen höchsten Charaktergebilden," Rümelin's "Shakespeare-Studien," Kreyssig's "Shakspeare-Fragen," Hertzberg's "Shakespeare's Dramatische Werke," Vehse's "Shakespeare als Protestant, Politiker, Psycholog, und Dichter," Flathe's "Shakspeare in seiner Wirklichkeit," Delius's "Der Mythus von W. Shakespeare," Simrock's "Die Quellen des Shakespeare," and the "Jahrbuch der Deutschen Shakespeare Gesellschaft."

Shelley, Mrs. Mary (b. 1797, d. 1851). "Frankenstein" (1818), "Valperga" (1823), "The Last Man" (1824), "Perkin Warbeck" (1830), "Lodore" (1835), "Falkner" (1837), and "Rambles in Germany and Italy" (1844). Edited her husband's "Poems," with biographical notes, in 1839.

Shelley, Percy Bysshe (b. Field Place, Sussex, Aug. 4th, 1792; d. Gulf of Spezzia, July 8th, 1822). "Zastrozzi" (1809); "St. Irvyne" (1818); the greater part of "Original Poetry by Victor and Cazire" (1810); part of "Posthumous Fragments of Margaret Nicholson;" "The Necessity of Atheism;" "Queen Mab" (1813); "Alastor: or, the Spirit of Solitude" (1816); "The Revolt of Islam" (1818); "Rosalind and Helen" (1818); "Julian and Maddalo" (1818); "The Cenci" (1819); "Peter Bell the Third" (1819); "Œdipus Tyrannus; or, Swellfoot the Tyrant" (1820); "The Witch of Atlas" (1820); "Epipsychidion" (1821); "Adonais" (1821); "Prometheus Unbound" (1821); "Hellas" (1821). *See* also "The Shelley Papers" (about 1815); "Remarks on Mandeville and Mr. Godwin" (1816); "The Coliseum" (about 1819); and a translation of Spinoza's "Tractatus Theologico-Politicus" (1820); "Essays, Letters from Abroad, Translations, and Fragments," edited by Mrs. Shelley; "The Shelley Memorials," edited by Lady Shelley; and R. Garnett's "Relics of Shelley." For Biography, *see* Hogg's "Life of Shelley;" Trelawney's "Recollections of the Last Days of Shelley and Byron;" Medwin's "Life of Shelley;" articles by T. L. Peacock in *Fraser's Magazine* for 1858 and 1860; Leigh Hunt's "Autobiography," "Correspondence," and "Lord Byron and some of his Contemporaries;" "Shelley, by One who knew him" (Thornton Hunt), in *The Atlantic Monthly* for February, 1863; R. Garnett in *Macmillan's Magazine* for June, 1860; "Shelley and his Writings," by C. S. Middleton; Moore's "Life of Lord Byron;" and the Memoirs by W. M. Rossetti, J. Addington Symonds (1878), and Barnett Smith (1877), "The Real Shelley," by J. C. Jeaffreson (1880); Rossetti's "Memoir of Shelley" (1886); Dowden's "Life of P. B. Shelley" (1886). *See* the Criticism by A. C. Swinburne, in "Essays and Studies;" by De Quincey, in his "Essays," vol. v.; by Professor Masson, in "Wordsworth, Shelley, Keats, and other Essays;" by H. R. Hutton, in his "Essays;" and Leigh Hunt's "Imagination and Fancy." Best editions of "Poems," Buxton Forman's (1876—77), and Rossetti's (1878). Prose Works, edited by Forman (1880). *See* also the publications of the "Shelley Society."

Shenstone, William (b. Hales Owen, Shropshire, Nov. 18th, 1714; d. Feb. 11th, 1763). "Poems upon Several Occasions" (1737); "The Schoolmistress" (1737 and 1742); "Essays on Men and Manners." "Works" in 1764—69. "Recollections of some Particulars in his Life," by William Seward, in 1788. *See* Gilfillan's edition of "Poems," with "Memoir" (1854).

Sheridan, Richard Brinsley (b. Dublin, Dec. 30th, 1751; d. London, July 7th, 1816). "The Rivals" (1775); "St. Patrick's Day: or, the Scheming Lieutenant" (1775); "The Duenna" (1775); "The School for Scandal" (1777); "A Trip to Scarborough" (1777); "The Stranger" (1798); "The Critic: or, a Tragedy Rehearsed" (1779); and "Pizarro" (1799). His Dramatic "Works," with a critical essay by Leigh Hunt, in 1846, in Bohn's Library in 1848, and by Browne (1873). "Life," by Thomas Moore (1825), Watkins (1817), and Browne (1873). *See* 8th of Hazlitt's "Lectures on the Comic Writers," and "Sheridan and his Times" (1859).

Sherlock, Thomas, Bishop of London (b. London, 1678; d. Fulham, July 18th, 1761). "The Use and Intent of Prophecy in the Several Ages of the World" (1725); "The Trial of the Witnesses of the Resurrection of Jesus" (1729); "Discourses at the Temple Church" (1754). "Works," in 1830.

Shirley, James (b. London, Sept. 13th, 1596; d. London, Oct. 29th, 1666). "The Wedding" (1629); "The Grateful Servant" (1630); "The Schoole of Complement" (1631); "The Changes" (1632); "A Contention for Honour and Riches" (1633); "The Wittie Faire One" (1633); "The Triumph of Peace" (1633); "The Bird in a Cage" (1633); "The Night Walkers" (corrected from Fletcher, 1633); "The Traytor" (1635); "The Lady of Pleasure" (1637); "The Young Admirall" (1637); "The Example" (1637); "Hide Parke" (1637); "The Gamester" (1637); "The Royal Master" (1638); "The Duke's Mistris" (1638); "The Maides Revenge" (1639); "The Tragedie of Chabot, Admiral of France" (1639); "The Ball" (1639); "The Arcadia" (1640); "The Humorous Courtier" (1640); "The Opportunitie" (1640); "St. Patrick for Ireland" (1640); "Loves Crueltie" (1640); "The Constant Maid" (1640); "The Coronation (?)" (1640); "The Triumph of Beautie" (1646); "The Brothers" (1652); "The Sisters" (1652); "The Doubtful Heir" (1652); "The Imposture" (1652); "The Cardinal" (1652); "The Court Secret" (1653); "Cupid and Death" (1653); "The General" (1653); "Love's Victory" (1653); "The Politician" (1655); "The Gentleman of Venice" (1655); "The Contention of Ajax and Achilles" (1659); "Honoria and Mammon" (1659); and "Andromana" (attributed to Shirley, 1660). Also, "Eccho: or, the Infortunate Lovers" (1618); "Narcissus, or the Self Lover" (1646); "Via ad Latinam Linguam Complanata" (1649); "Grammatica Anglo-Latina" (1651); "The Rudiments of Grammar" (1656); and "An Essay towards an Universal and Rational Grammar" (1726). "Dramatic Works and Poems," with Notes by Gifford, and "Life" by Dyce, in 1833.

Shorthouse, Joseph Henry (b. 1834). "John Inglesant" (1880), "The Platonism of Wordsworth" (1881), "Golden Thoughts of Molinos" (1883), "The Little Schoolmaster Mark" (1883), "Sir Percival" (1886).

Sidney, Sir Philip (b. Penshurst, Kent, Nov. 29th, 1554; d. Zutphen, Oct. 7th, 1586). "The Countess of Pembroke's Arcadia" (1590); "Astrophel and Stella" (1591); "An Apologie for Poetrie" (1595). "Works" edited by Gray (1829), and Grosart (1877). His "Correspondence with Hubert Languet" was translated from the Latin by Pears in 1845. *See* the Biographies by Fulke Greville (1652), Zouch (1808), Lloyd (1862), and H. R. Fox-Bourne (1862). *See* also Collins's "Sidney Papers," Walpole's "Royal and Noble Authors," Lamb's prose "Works," Hallam's "Literary History," Hazlitt's "Age of Elizabeth," Masson's "English Novelists," and "Cambridge Essays" (1858).

Skelton, John (b. Norfolk, about 1460; d. Westminster, June 21st, 1529). "On the Death of King Edward IV." (1484); "An Elegy on the Death of the Earl of Northumberland" (1489); "The Niguamansir" (1504); "A Goodly Garland or Chapelet of Laurell" (1523); "Merie Tales" (1575); "Magnyfycence;" "The Bouge of Courte;" "Collyn Clout;" "Phyllyp Sparowe;" "Why come ye not to Courte?" "Speake Parot;" "Ware the Hawke;" "The Tunning of Elynour Rummyng;" "The Maner of the World Nowadays;" "Mannerly Mistress Margery;" "Speculum Principis;" "Agaynste a comely Coystrowne." "Works," edited by Dyce (1843). *See* Wood's "Athenæ Oxonienses," Tanner's "Bibliotheca Britannica," Warton's "History of English Poetry," Rit-

son's "Bibliographia Poetica," Brydges' "Censura Literaria," and *The Retrospective Review*.

Smart, Christopher (b. 1722, d. 1770). "Poems on Several Occasions" (1752); "The Hilliad" (1753); "The Works of Horace, in English" (1756); "A Song to David" (1763); "Poetical Translation of the Poems of Phædrus" (1765), &c., besides many contributions to periodical literature, and a mass of religious poetry.

Smiles, Samuel (b. Haddington, 1816). "Physical Education" (1837); "Railway Property" (1849); "Life of George Stephenson (1859); "Self-Help" (1860); "Lives of the Engineers" (1862); "Industrial Biography" (1863); "Lives of Boulton and Watt" (1865); "The Huguenots in England and Ireland" (1867); "Character" (1871); "The Huguenots in France" (1874); "Thrift" (1875); "Scotch Naturalist" (1876); "The Baker of Thurso" (1878); "George Moore" (1878); "Duty" (1880). Edited the "Autobiography of James Nasmyth" (1883).

Smith, Adam, LL.D. (b. Kirkcaldy, June 5th, 1723; d. Edinburgh, July 17th, 1790). "The Theory of Moral Sentiments" (1759); "An Inquiry into the Nature and Causes of the Wealth of Nations" (1776); "The Rights of Great Britain asserted against the Claims of America" (1776); "Letter to Mr. Strahan on the Last Illness of David Hume" (1777); and "Essays on Philosophical Subjects" (1795). *See* the "Life" by Brougham in "Men of Letters and Science," by Playfair (1805), by Smellie (1800), that prefixed by Dugald Stewart to Smith's Works (1812), and Farrer's (1881). Best editions of the "Wealth of Nations," McCulloch's (1839), and Rogers's (1870). *See* the French translation, with notes by Buchanan, Garnier, McCulloch, Malthus, Mill, Ricardo, Sismondi, Say, Blanqui; Von Inama-Sternegg's "Adam Smith und die Bedeutung seines 'Wealth of Nations' für die Moderne Nationalsökonomie" (Innsbruck, 1876); and Oncken's "Adam Smith und Immanuel Kant" (Leipzig, 1877).

Smith, Alexander (b. Kilmarnock, Dec. 31st, 1830; d. Wardie, near Edinburgh, Jan. 8th, 1867). "A Life-Drama, and other Poems" (1853); "Sonnets on the Crimean War" (with Sydney Dobell, 1855); "City Poems" (1857); "Edwin of Deira" (1861); "Dreamthorpe" (1863); "A Summer in Skye" (1865); "Alfred's Hagart's Household," a novel (1866); "Last Leaves" (1868). "Life" by P. P. Alexander (1869), prefixed to "Last Leaves." *See* also Brisbane's "Early Years of Alexander Smith" (1869).

Smith, Goldwin, LL.D. (b. Reading, Aug. 13th, 1823). "Irish History and Irish Character" (1861); "The Foundation of the American Colonies" (1861); "Irish History and Irish Characteristics" (1861); "The Empire" (1863); "Three English Statesmen: Pym, Cromwell, and Pitt" (1867); "Lectures on Modern History;" "Short History of England down to the Reformation" (1869); "Cowper," in the *English Men of Letters* series; "The Conduct of England to Ireland" (1882).

Smith, Horace (b. London, Dec. 31st, 1779; d. Tunbridge Wells, July 12th, 1849). "Horatio: or, Memoirs of the Davenport Family" (1807); "Rejected Addresses" (with his brother James, 1812); "Horace in London" (1813); "First Impressions" (1813); "Trevanion: or, Matrimonial Errors" (1813); "The Runaway" (1813); "Gaieties and Gravities" (1825); "Brambletye House" (1826); "Reuben Apsley" (1827); "The Tor Hill" (1827); "Zillah: a Tale of the Holy City" (1828); "The New Forest" (1829); "Walter Colyton: a Tale of 1688" (1830); "Midsummer Medley" (1830); "Festivals, Games, and Amusements of all Nations" (1831); "Tales of the Early Ages" (1832); "Gale Middleton" (1833); "The Involuntary Prophet" (1835); "The Tin Trumpet" (1836); "Jane Lomax: or, a Mother's Crime" (1837); "Oliver Cromwell" (1840); "The Moneyed Man, and the Lesson of a Life" (1841); "Adam Brown, the Merchant" (1843); "Arthur Arundel" (1844); "Love's Mesmerism" (1845); and "Poetical Works" (collected, 1846).

Smith, Sydney (b. Woodford, Essex, June 3rd, 1768; d. London, Feb. 22nd, 1845). "Six Sermons preached at Charlotte Chapel, Edinburgh" (1800);

"Letters on the Catholics from Peter Plymley to his Brother Abraham" (1808); "Sermons" (1809); "The Judge that smites contrary to the Law" (1824); "A Letter to the Electors on the Catholic Question" (1826); "Three Letters to Archdeacon Singleton on the Ecclesiastical Commission" (1837—9); "The Ballot" (1837); "Letter to Lord John Russell on the Church Bills" (1838); "Letters on American Debts" (1844); "Fragment on the Irish Roman Catholic Church" (1845); "Sermons" (1846); and "Elementary Sketches of Moral Philosophy" (1849). A "Selection from his Writings" appeared in 1855; his "Wit and Wisdom" in 1861. His "Works, including his contributions to the *Edinburgh Review*," were published in 1839—40. *See* the "Life" by Lady Holland, with the "Letters," edited by Mrs. Austen (1858), Hayward's "Biographical and Critical Essays" (1858, vol. i.); *The Edinburgh Review*, No. cii., and *Fraser's Magazine*, No. xvii.

Smollett, Tobias George, M.D. (b. Dalquhurn House, Dumbartonshire, March, 1721; d. Leghorn, Oct. 16th, 1771). "The Tears of Caledonia" (1746); "The Advice: a Satire" (1746); "The Reproof: a Satire" (1747); "The Adventures of Roderick Random" (1748); "The Regicide: a Tragedy" (1749); "An Essay on the External Use of Water, with particular Remarks on the Mineral Waters of Bath" (1752); "The Adventures of Peregrine Pickle" (1751); "The Adventures of Ferdinand, Count Fathom" (1753); a translation of "Don Quixote" (1755); "The Reprisals: or, Tars of Old England" (1757); "A Compleat History of England" (1757); "A Compendium of Voyages and Travels" (1757); "The Adventures of Sir Launcelot Greaves" (1762); "The Present State of all Nations" (1764); "Travels through France and Italy" (1766); "The History and Adventures of an Atom" 1769); "The Expedition of Humphrey Clinker" (1771); "Ode to Independence" (1773); and miscellaneous poems and essays contributed to *The Critical Review*. "Plays and Poems, with Memoirs of the Life and Writings of the Author," in 1777; his "Miscellaneous Works" in 1790, 1796, 1797, and 1845; the second and last of these editions including notices of his "Life" by Dr. Anderson and W. Roscoe respectively. "Works" in 1872, with "Memoir" by J. Moore. *See* also the "Biographies" by Sir Walter Scott and Robert Chambers. For Criticism, *see* Hazlitt's "Comic Writers," Thackeray's "English Humourists," Forsyth's "Novelists of the Eighteenth Century," Masson's "Novelists and their Styles."

Somerville, Mrs. Mary (b. Roxburghshire, Dec. 26th, 1780; d. Naples, Nov. 29th, 1872). "The Mechanism of the Heavens" (1831); "The Connection of the Physical Sciences" (1834); "Physical Geography" (1848); "Molecular and Microscopic Science," &c. "Personal Recollections and Correspondence" in 1873.

South, Robert, D.D. (b. Hackney, 1633; d. July 8th, 1716). "Musica Incantans" (1655), "The Laitie Instructed" (1660), "Animadversions on Dr. Sherlock's Vindication of the Doctrine of the Trinity" (1693), &c. "Opera Posthuma" (1717), "Sermons" (1823), new edition (1842).

Southern, Thomas (b. Dublin, 1660; d. Westminster, May 26th, 1746). "The Persian Prince: or, the Loyal Brother" (1682); "The Disappointment: or, the Mother in Fashion" (1684); "The Wife's Excuse" (1692); "The Spartan Dame" (1721); "Isabella: or, the Fatal Marriage;" "Oronooko;" "The Rambling Lady;" "Cleomenes." "Works with Life" (1774).

Southesk, The Earl of (b. 1827). "Jonas Fisher" (1875), "Saskatchewan and the Rocky Mountains" (1875), "Greenwood's Farewell and other Poems" (1876), and "The Meda Maiden and other Poems" (1877).

Southey, Mrs. Caroline Anne Bowles (b. 1786, d. 1854). "Ellen Fitzarthur" (1820), "The Widow's Tale," "Solitary Hours," &c.

Southey, Robert, LL.D. (b. Bristol, Aug. 12th, 1774; d. Keswick, March 21st, 1843). "Wat Tyler" (1794); "Poems" (1795, 1797, 1801); "Joan of Arc" (1796); "Thalaba the Destroyer" (1801); "Madoc" (1805); "Metrical Tales and other Poems" (1805); "The Curse of Kehama" (1810); "Roderick" (1814); "Odes" (1814); "Minor Poems" (1815); "Carmen Triumphale"

(1815); "The Poet's Pilgrimage to Waterloo" (1816); "The Lay of the Laureate" (1816); "A Vision of Judgment" (1821); "The Expedition of Orsua and the Crimes of Aguirre" (1821); "A Tale of Paraguay" (1825); "All for Love" and "The Pilgrim to Compostella" (1829); "Oliver Newman, and other Poetical Remains" (1845); and "Robin Hood: a Fragment" (1847). His prose works are as follow:—"Letters written during a short Residence in Spain and Portugal, with some account of Spanish and Portuguese Poetry" (1797); "Letters from England, by Don Manuel Alvarez Espriella" (1807); "Chronicle of the Cid Rodrigo Diaz de Bivar, from the Spanish" (1808); a "History of Brazil" (1810); "Omniana: or, the Horæ Otiosiores" (1812); a "Life of Nelson" (1813); a "Life of Wesley" (1820); a "History of the Peninsular War" (1823); "The Book of the Church" (1824); "Sir Thomas More: or, Colloquies on the Progress and Prospects of Society" (1824); "Vindiciæ Ecclesiæ Anglicanæ" (1826); "Essays, Moral and Political" (1832); "Lives of English Admirals" (1833—40); "The Doctor" (1834—38); "Lives of Cromwell and Bunyan" (1844); and a "Life of Doctor Andrew Bell" (1844). Southey also edited the "English Anthology" for 1799—1800; "Specimens of the Late English Poets, with Preliminary Notices" (1807); "Attempts at Verse, by J. Jones," with an "Essay on Uneducated Poets" (1831); and "Select Works of the Early British Poets, with Biographical Notices" (1831). His "Commonplace Book," edited by J. W. Warter, appeared in 1849–51; selections from his prose works in 1832, and from his poetical works in 1831. "Life" and Correspondence published by his son in 1849–50; and a Selection from his Letters by his son-in-law, Warter, in 1856. *See* the "Life" by Browne (1854), and the Monograph by Dowden (1880).

Southwell, Robert (b. St. Faith's, Norfolk, 1560; d. London, Feb. 20th, 1595). "A Supplication to Queen Elizabeth" (1593); "Marie Magdalen's Funerall Teares" (1594); St. Peter's Complaynt, with other Poems" (1595); "Mæoniæ" (1595); "The Triumphs over Death" (1595); "Epistle of Comfort to the reverend priests and others of the lay sort restrained in durance for the Catholike Fayth" (1605); and "A Short Rule of Good Life." Prose "Works" edited by Walter in 1828; poetical Works by Turnbull in 1856. For "Biography," *see The Gentleman's Magazine* for 1798, Brydges' "Censura Literaria," Ellis's "Specimens," Campbell's "English Poets," and Challoner's "Martyrs to the Catholic Faith." For Criticism, *see* MacDonald's "England's Antiphon."

Spedding, James (b. 1810, d. 1881). "Publishers and Authors" (1867); "Reviews and Discussions not relating to Bacon" (1869); "Life and Letters of Bacon" (1876); "Evenings with a Reviewer; or Macaulay and Bacon" (1882). His important edition of Bacon's Works began to appear in 1857.

Spence, Joseph (b. 1698, d. 1678) "An Essay on Pope's Translation of Homer's Odyssey" (1727); "Polymetis" (1747); "Moralities: or, Essays, Letters, Fables, and Translations" (1753); an "Account of the Life, Character, and Poems of Mr. Blacklock" (1754); "A Parallel, in the manner of Plutarch, between a most celebrated Man of Florence [Signor Magliabecchi], and one scarce ever heard of in England [Robert Hill]" (1758); and "Observations, Anecdotes, and Characters of Books and Men" (1820). *See The Quarterly Review*, vol. xxiii.; also, the "Life" by Singer (1820).

Spencer, Herbert (b. Derby, April 27th, 1820). "The Proper Sphere of Government" (1842); "Social Statics" (1851); "Principles of Psychology" (1855); "Essays: Scientific, Political, and Speculative" (1858–63); "Education" (1861); "First Principles" (1862); "Classification of the Sciences" (1864); "Principles of Biology" (1864); "Spontaneous Generation" (1870); "Recent Discussions in Science, Philosophy, and Morals" (1871); "The Study of Sociology" (1872); "Descriptive Sociology" (1873); "Sins of Trade and Commerce" (1875); "Ceremonial Institutions" (1879); "Data of Ethics" (1879); "The Coming Slavery" (1884); and "Man versus the State" (1885). *See* Ribot's "Contemporary English Psychology."

Spenser, Edmund (b. London, 1552; d. Westminster, Jan. 16th, 1599).

"The Shepherd's Calendar" (1579); "The Faerie Queene" (1590—96); "Complaints" (1591); "Prosopopoia: or, Mother Hubbard's Tale" (1591); "Tears of the Muses" (1591); "Daphnaida" (1591); "Colin Clout's Come Home Againe" (1595); "Amoretti" (1595); "Fowre Hymns" (1596); "Prothalamion" (1596); "Britain's Ida (?)" (1628); also, with Gabriel Harvey (1545—1630), "Three proper and wittie familiar Letters, lately passed between two University Men, touching the Earthquake in Aprill last, and our English Refourmed Versifying" (1580); and "Two other very Commendable Letters of the same Men's Writing, both touching the foresaid artificiall Versifying, and certain other Particulars" (1580), both of which are reprinted in vol. ii. of Haslewood's "Ancient Critical Essays upon English Poets and Poesy;" besides "A View of the State of Ireland" (1633). Spenser's Poetical "Works" have been edited, with Notes and "Memoirs," by Hughes (1715 and 1750), Birch (1751), Church (1758), Upton (1758), Todd (1805 and 1840), Aikin (1806 and 1842), Robinson (1825), Mitford (1829), Hillard (1839), Masterton (1848), Child (1855), Gilfillan (1859), and Morris (1869). Kitchen edits the first two Books, with notes. *See* Warton's "English Poetry;" Hazlitt's "English Poets;" "Spenser and his Poetry," by G. L. Craik (1845); Morley's "Library of English Literature."

Stanhope, Earl, Philip Henry (b. Walmer, Jan. 31st, 1805; d. Bournemouth, Dec. 22nd, 1875). "A Life of Belisarius" (1829); "A History of the War of the Succession in Spain" (1832); "A History of England from the Peace of Utrecht to the Peace of Aix-la-Chapelle" (1836—52); "The Court of Spain under Charles II." (1844); "A Life of the Great Condé" (1845); "Historical Essays" (1848); "A History of the Rise of our Indian Empire" (1858); "A History of the Reign of Queen Anne to the Peace of Utrecht" (1870); an edition of the "Letters" of Lord Chesterfield (1845); "Memoirs of Sir Robert Peel;" a "Life of William Pitt."

Stanley, Arthur Penrhyn, D.D. (b. Alderley, Dec. 13th, 1815; d. July 18th, 1881). "Life of Dr. Arnold" (1844); "Sermons and Essays on the Apostolic Age" (1846); "A Memoir of Bishop Stanley" (1850); "The Epistles to the Corinthians" (1854); "Historical Memorials of Canterbury" (1854); "Sinai and Palestine" (1855); "The Unity of Evangelical and Apostolical Teaching" (1859); "Sermons preached before the University of Oxford" (1860); "The History of the Eastern Church" (1861); "Sermons preached in the East" (1862); "The History of the Jewish Church" (1863—65); "Historical Memorials of Westminster Abbey" (1867); "The Three Irish Churches" (1869); "Essays on Church and State" (1870); "The Athanasian Creed" (1871); "Lectures on the Church of Scotland" (1872); "Edward and Catherine Stanley" (1879).

Steele, Sir Richard (b. Dublin 1671; d. Llangunnor, Sept. 1st, 1729). "The Christian Hero" (1701); "The Funeral: or, Grief à la Mode" (1702); "The Tender Husband" (1703); "The Lying Lover" (1704); "The Crisis" (1714); "The Conscious Lovers" (1722); edited *The Tatler*, and wrote for *Guardian* and *Spectator*. "Life" of Steele in Forster's "Biographical and Critical Essays," and "Memoir" by Montgomery (1865). *See* also Thackeray's "English Humourists" and Dennis's "Studies in English Literature."

Stephen, Leslie (b. 1832). "The Playground of Europe" (1871), "Essays on Free Thinking and Plain Speaking" (1873), "Hours in a Library" (1874—79), "History of English Thought in the Eighteenth Century" (1876), "Samuel Johnson" (1878), "The Science of Ethics" (1882), "Life of Henry Fawcett" (1885), and "Pope" and "Swift" in the *English Men of Letters* series. Edited *Cornhill*, and is the editor of the *Dictionary of National Biography*.

Stephen, Sir James (b. Lambeth, Jan. 3rd, 1789; d. Coblentz, Sept. 15th, 1859). "Essays in Ecclesiastical Biography" (1849), and "Lectures on the History of France" (1851). "Life" by his son, in 1860.

Stephen, Sir James Fitzjames (b. London, March, 1829). "Essays by a Barrister" (1862); "General View of the Criminal Law of England" (1863); "Liberty, Equality, and Fraternity" (1873); "Digest of the Law of Evi-

dence" (1876); "The Story of Nunamar" (1885).

Sterling, John (b. 1806, d. 1844). "Arthur Coningsby" (1830), "Poems" (1839), "The Election" (1841), and "Strafford," a tragedy (1843). "Works" in 1848. Lives by Hare (1848) and Carlyle (1851).

Sterne, Lawrence (b. Clonmel, Nov. 24th, 1713; d. London, March 18th, 1768). "The Life and Opinions of Tristram Shandy, Gent." (1759—67); "Sermons" (1760); "A Sentimental Journey through France and Italy" (1768); and "The History of a Warm Watchcoat" (1769). "Letters to his most Intimate Friends" published by his daughter in 1775; "Letters to Eliza" [Mrs. Draper] same year; other portions of his correspondence, in 1788 and 1844. For Biography, *see The Quarterly Review*, vol. xlix., Sir Walter Scott's "Lives of the Novelists," and Fitzgerald's "Life of Laurence Sterne" (1864), and Stapfer's "Vie" (Paris, 1878). For Criticism, *see* Thackeray's "Lectures on the Humourists," Taine's "English Literature," Masson's "English Novelists," and Ferriar's "Illustrations of Sterne."

Stevenson, Robert Louis Balfour (b. 1850). "An Inland Voyage" (1878), "Edinburgh Picturesque Notes" (1879), "Travels with a Donkey" (1879), "Virginibus Puerisque" (1881), "Familiar Studies of Men and Books" (1882), "New Arabian Nights" (1882), "Treasure Island" (1883), "The Silverado Squatters" (1883), "A Child's Garden of Verse" (1885), "The Dynamiter" (1885), "Prince Otto" (1885), "Strange Case of Dr. Jekyll and Mr. Hyde" (1885), "Kidnapped" (1886), "Merry Men" (1887), "Underwoods" (1887).

Stewart Dugald (b. Edinburgh, Nov. 22nd, 1753; d. near Bo'ness, June 11th, 1828). "Elements of the Philosophy of the Human Mind" (1792, 1814, and 1827); "Outlines of Moral Philosophy" (1793); "Account of the Life and Writings of William Robertson, D.D." (1801); "Account of the Life and Writings of Thomas Reid, D.D." (1803); "Philosophical Essays" (1810); "Account of the Life and Writings of Adam Smith" (1811); "Dissertation exhibiting the Progress of Metaphysical, Ethical, and Political Philosophy since the Revival of Letters in Europe" (1815 and 1821); "The Philosophy of the Active and Moral Powers" (1828); and "Lectures on Political Economy," published in 1855, with the remainder of Stewart's "Works," and an account of his "Life" and "Writings," edited by Sir William Hamilton. *See The Edinburgh Review*, vols. xxvii. and xxxvi.; *The Quarterly Review*, vols. xvii. and xxvi.; and McCosh's "The Scottish Philosophy."

Stillingfleet, Edward (b. Cranbourne, Dorsetshire, April 17th, 1635; d. Westminster, March 27th, 1699). "Irenicum;" "Origines Sacræ" (1662); "Rational Account of the Grounds of the Protestant Religion" (1665); "The Reason of Christ's Suffering for Us" (1678); "Origines Britannicæ" (1685); "Sermons Preached on several Occasions" (1696—98); "A Vindication of the Doctrine of the Trinity" (1697); "Directions for the Conversations of the Clergy" (1710); "Miscellaneous Discourses on several Occasions" (1735); "Discourses on the Church of Rome," &c. "The Life and Character of Bishop Stillingfleet, together with some account of his Works," by Timothy Goodwin, in 1710; same year, "Works" in ten volumes. *See* Tulloch's "Rational Theology in England."

Strutt, Joseph (b. Springfield, Essex, Oct. 27th, 1742; d. Oct. 16th, 1802). "The Regal and Ecclesiastical Antiquities of England" (1773); "Horda Angel-Cynnan: or, a Complete View of the Manners, Customs, Arms, Habits, &c., of the Inhabitants of England, from the Arrival of the Saxons till the Reign of Henry VIII." (1774—6); "The Chronicle of England, from the Arrival of Julius Cæsar to the Norman Conquest" (1777—8); "A Biographical History of Engravers" (1785—6); "A Complete View of the Dress and Habits of the People of England, from the Establishment of the Saxons in Britain to the Present Time" (1796—9); "The Sports and Pastimes of the People of England" (1801); "Queenhoo Hall," and "Ancient Times" (1808); "The Test of Guilt" (1808); and "Bumpkin's Disaster" (1808).

Stubbs, William (b. Knaresborough, June 21st, 1825). "The Constitutional History of England" (1874—78), besides editing "Hymnale Secundum

usum Ecclesiæ Sarisburiensis" (1850); "Tractatus de Santa Cruce de Waltham" (1860); Mosheim's "Institutes of Church History" (1863); "Chronicles and Memorials of Richard I." (1864—5); Benedict of Peterborough's "Chronicle" (1867); the "Chronicle" of Roger de Hoveden" (1868—71); "Select Charters and other Illustrations of English Constitutional History" (1870); "Memorials of St. Dunstan" (1874); "Lectures on Mediæval and Modern History" (1886).

Suckling, Sir John (b. Whitton, near Twickenham, 1609, d. Paris, May 7th, 1641). "Works," 1770. A selection, with Life, by the Rev. Alfred Suckling, in 1836. *See* Hazlitt's edition of Works (complete), 1875. *See* also Leigh Hunt's "Companion."

Swift, Jonathan (b. Dublin, Nov. 30th, 1667; d. Dublin, Oct. 19th, 1745), wrote "The Battle of the Books" (1704); "Tale of a Tub" (1704); "Sentiments of a Church of England Man in Respect to Religion and Government" (1708); "An Argument against the Abolition of Christianity" (1708); "The Conduct of the Allies" (1712); "The Public Spirit of the Whigs" (1714); "Letters by M. B. Drapier" (1724); "Travels of Lemuel Gulliver" (1726); a "History of the Four Last Years of Queen Anne;" "Polite Conversation;" "Directions to Servants;" "A Journal to Stella," &c. Works edited, with a Memoir, by Sir Walter Scott, in 1814. *See* also the Biographies by Dean Swift, Hawkesworth, Sheridan, Johnson, Forster, and Leslie Stephen. For criticism, *see* Hazlitt's "Comic Writers," Thackeray's "English Humourists," Jeaffreson's "Novels and Novelists," Masson's "Novelists and their Styles," Taine's "English Literature," and other writers.

Swinburne, Algernon Charles (b. London, April 5th, 1837). "The Queen Mother" and "Rosamond" (1861); "Atalanta in Calydon" (1864); "Chastelard" (1865); "Poems and Ballads" (1866); "Notes on Poems and Reviews" (1866); "A Song of Italy" (1867); "William Blake," a critical essay (1867); "Notes on the Royal Academy Exhibition" (1868); "Ode on the Proclamation of the French Republic" (1870); "Songs before Sunrise" (1871); "Under the Microscope" (1872); "Bothwell," a tragedy, (1874); "Essays and Studies" (1875); "George Chapman," an essay (1875); "Erectheus," a tragedy (1876); "A Note on Charlotte Brontë," (1877); "Poems and Ballads" (second series, 1878); "A Study of Shakespeare" (1880); "Songs of the Springtides" (1880); "The Seven against Sense" (1880); "Mary Stuart, a Tragedy" (1881); "Tristram of Lyonesse" (1882); "A Century of Roundels" (1883); "A Midsummer Holiday" (1884); "Marino Faliero" (1885); "A Study of Victor Hugo" (1886); "Miscellanies" (1886); "Selections" from his Works (1887). For Criticism, *see* Forman's "Living Poets," and Stedman's "Victorian Poets."

Symonds, John Addington (b. 1840). "Introduction to the Study of Dante" (1873); "Studies of the Greek Poets" (1873—76); "Sketches in Italy and Greece" (1874); "The Renaissance in Italy" (1875—86); "The Sonnets of Michael Angelo, Bevonarotti, and Campanella" (1878); "Animi Figuræ" (1882); "Italian Byways" (1883); "Vagabunduli Libellus" (1884); "Shakespeare's Predecessors in the English Drama" (1884); "Wine, Women, and Song" (1884); "Ben Jonson" (1887).

T

Talfourd, Sir Thomas Noon (b. Doxey, near Stafford, Jan. 26th, 1795, d. Stafford, March 13th, 1854). "Ion" (1835); "The Athenian Captive," a tragedy (1838); "A proposed New Law of Copyright of the highest Importance to Authors" (1838); Glencoe, or the State of the MacDonalds," a tragedy (1839); "Three Speeches delivered in the House of Commons in favour of an extension of Copyright" (1840); "Speech for the Defendant in the Prosecution, the Queen *v.* Moxon, for the publication of Shelley's Poetical Works" (1841); "Recollections of a First Visit to the Alps" (1841); "Vacation Rambles and Thoughts" (1844); "Final Memorials of Charles Lamb" (1849—50); "The Castilian" (1853); besides the "History of Greek Literature" in *The Encyclopædia Metropolitana*. *See* his "Collected Essays"

(Philadelphia, 1842), and "Memoir" by a member of the Oxford Circuit (1854).

Taylor Sir Henry, D.C.L. (b. 1800, d. 1886). "Isaac Comnenus" (1827), "Philip Van Artevelde" (1834), "The Statesman" (1836), "Edwin the Fair" (1842), "The Eve of the Conquest and other Poems" (1847), "A Sicilian Summer" (1850), "St. Clement's Eve" (1862), "Notes from Life" (1847), and "Notes from Books" (1849). Works (1877). *See* his "Autobiography" (1885), and the Criticism by Anthony Trollope, in vol. i. of *The Fortnightly Review*.

Taylor, Isaac (b. Lavenham, Aug. 17th, 1787; d. Stamford Rivers, Essex, June 28th, 1865). "The Elements of Thought" (1822); "Memoir of his Sister Jane" (1825); "History of the Transmission of Ancient Books to Modern Times" (1827); "The Process of Historical Proof Exemplified and Explained" (1829); a "Translation of Herodotus" (1829); "The Natural History of Enthusiasm" (1829); "A New Model of Christian Mission" (1829); "The Temple of Melekartha" (1831); "Saturday Evening" (1832); "Fanaticism" (1833); "Spiritual Despotism" (1835); "The Physical Theory of Another Life" (1836); "Home Education" (1838); "Ancient Christianity and the Doctrines of the Tracts for the Times" (1839); "Man Responsible for his Dispositions" (1840); "Lectures on Spiritual Christianity" (1841); "Loyola and Jesuitism in its Rudiments" (1849); "Wesley and Methodism" (1851); "The Restoration of Belief" (1855); "The World of Mind" (1857); "Logic in Theology, and other Essays" (1859); "Ultimate Civilisation, and other Essays" (1860); and the Spirit of Hebrew Poetry" (1860). *See* his son's "Memorials of the Taylor Family" (1867).

Taylor, Jeremy, Bishop of Down and Connor and of Dromore (b. Cambridge, Aug. 15th, 1613; d. Lisburn, Aug. 13th, 1667). "Sermon on the Gunpowder Treason" (1638); "Of the Sacred Order and Offices of Episcopacy by Divine Institution asserted" (1642); "Psalter of David, with Titles and Collects, according to the Matter of each Psalm" (1644); "Discourse concerning Prayer extempore" (1646); "A Dissuasive from Popery" (1647); "New and Easy Institution of Grammar" (1647); "A Discourse of the Liberty of Prophesying" (1647); "The Martyrdom of King Charles" (1649); "The Great Exemplar" (1649); "Holy Living and Dying" (1650); "Prayers before and after Sermon" (1651); "Clerus Domini" (1651); "A Course of Sermons for all the Sundaies in the Year" (1651—3); "A Short Catechism, with an Explication of the Apostles' Creed" (1652); "Discourse of Baptism, its Institution and Efficacy" (1652); "The Real Presence and Spiritual of Christ in the Blessed Sacrament proved against the Doctrine of Transubstantiation" (1654); "The Golden Grove" (1655); "Unum Necessarium: or, the Doctrine and Practice of Repentance" (1655); "Deus Justificatus, Two Discourses on Original Sin" (1656); "A Collection of Polemical and Moral Discourses" (1657); "Discourse on the Measures and Offices of Friendship" (1657); "The Worthy Communicant" (1660); "Ductor Dubitantium" (1660); "Rules and Advices given to the Clergy of the Diocese of Down and Connor" (1661), &c. "Works" in 1819, 1822 (with Life of the Author, and a Critical Examination of his Works, by Bishop Heber); 1825 (edited by Bradley); 1831 (edited, with a Life, by Hughes); 1834 (edited, with a Life, by Croly and Stebbing); 1841 (with a Memoir); 1847 (Heber's edition, revised by Eden); and 1851 (with an Essay, biographical and critical, by Henry Rogers). Other biographies of Jeremy Taylor are by Wheeldon (1793), Bonney (1815), Wilmott (1847), and Duychinck (1860). *See* also Principal Tulloch's "Rational Theology in England," and "Masters of English Theology" (1877).

Taylor, John, "The Water Poet" (b. Gloucester, about 1580; d. 1654). "Travels in Germany" (1617); "The Praise of Hempseed, with the Voyage of Mr. Roger Bird and the Writer in a Boat of Brown Paper" (1623); "Penniless Pilgrimage" (1618), &c. Publication of Complete Works begun by Spenser Society in 1867.

Taylor, Thomas (b. London, May 15th, 1758; d. Walworth, Nov. 1st, 1835). "Elements of a New Method of Reasoning in Geometry" (1780), "A Dissertation on the Eleusinian and Bacchic Mysteries" (1791), "Disserta-

tion on Nullities and Diverging Series" (1801), "The Elements of the True Arithmetic of Infinities" (1809), "The Arguments of the Emperor Julian against the Christians" (1809), "A Dissertation on the Philosophy of Aristotle" (1812), "The Elements of a New Arithmetical Notation" (1823), "History of the Restoration of Platonic Theology," "Theoretic Arithmetic," and various Translations of Apuleius, Aristotle, Hierocles, Iamblicus, Julian, Maximus Tyrius, Pausanias, Plato, Plotinus, Porphyry, Sallust, and other classic authors. For Biography, *see The Athenæum* (1835), Knight's "Penny Cyclopædia," Barker's "Literary Anecdotes," and "Public Characters" (1788—9).

Taylor, Tom (b. 1817; d. July 12th, 1880). "Diogenes and his Lantern" (1849), "The Vicar of Wakefield" (1850), "The Philosopher's Stone" (1850), "Prince Dorus" (1850), "Sir Roger de Coverley" (1851), "Our Clerks" (1852), "Plot and Passion" (1852), "Wittikind and his Brothers" (1852), "To Oblige Benson" (1854), "A Blighted Being" (1854), "Still Waters Run Deep" (1855), "Helping Hands" (1855), "Retribution" (1856), "Victims" (1856), "Going to the Bad" (1858), "Our American Cousin" (1858), "Nine Points of the Law" (1859), "The House and the Home" (1859), "The Contested Election" (1859), "The Fool's Revenge" (1859), "A Tale of Two Cities" (from Dickens) (1860), "The Overland Route" (1860), "The Babes in the Wood" (1860), "The Ticket-of-Leave Man" (1863), "Twixt Axe and Crown" (1870), "Joan of Arc" (1870), "Clancarty" (1873), "Anne Boleyn" (1876), "An Unequal Match," besides being the part author of "New Men and Old Acres," "Masks and Faces," "Slave Life," and several other dramas. "Historical Plays" in 1877. He has also published "The Life and Times of Sir Joshua Reynolds," "Leicester Square," and "Songs and Ballads of Brittany;" has edited the autobiographies of B. R. Haydon and C. R. Leslie, and Mortimer Collins's posthumous "Pen Sketches."

Temple, Sir William (b. London, 1628; d. Moor Park, Surrey, Jan. 27th, 1699). "Observations upon the United Provinces of the Netherlands" (1673); "Miscellanea on Various Subjects" (1680—90); "Memoirs of what passed in Christendom from 1672 to 1679" (1693); "Letters" (edited by Dean Swift, 1700); "Letters to King Charles II., &c." (1703); and "Miscellanea, containing 'Four Essays upon Ancient and Modern Learning,' 'The Gardens of Epicurus,' 'Heroick Vertue,' and 'Poetry'" (1705). "Memoirs of his Life and Negotiations" appeared in 1715; his Memoirs, by the Rt. Hon. T. P. Courtenay, in 1836. Works, with Life, in 1814. *See* also Emmerton's "Sir William Temple und die Tripleallianz" (Berlin, 1877).

Tennyson, Alfred, Baron (b. Somersby, Lincolnshire, 1809). "Poems by Two Brothers" (with his brother Charles Tennyson, 1827); "Timbuctoo" (1829); "Poems, chiefly lyrical" (1830); "No More," "Anacreontics," and "A Fragment," in *The Gem* (1831); a "Sonnet" in *The Englishman's Magazine* (1831); a "Sonnet," in *Yorkshire Literary Annual* (1832); a "Sonnet," in *Friendship's Offering* (1832); "Poems" (1832); "St. Agnes," in *The Keepsake* (1837); "Stanzas," in *The Tribute* (1837); "Poems" (1842); "The New Timon and the Poets," in *Punch* (1846); "The Princess" (1847 and 1850); "Stanzas," in *The Examiner* (1849); "Lines," in *The Manchester Athenæum Album* (1850); "In Memoriam" (1850); "Stanzas," in *The Keepsake* (1851); "Sonnet to W. C. Macready," in *The Household Narrative* (1851); "Ode on the Death of the Duke of Wellington" (1852); "The Third of February," in *The Examiner* (1852); "The Charge of the Light Brigade," in *The Examiner* (1854); "Maud, and other Poems" (1855); "Idylls of the King" (Enid, Vivien, Elaine, Guinevere) (1859); "The Grandmother's Apology," in *Once a Week* (1859); "Sea Dreams," in *Macmillan's Magazine* (1860); "Tithonus," in *The Cornhill Magazine* (1860); "The Sailor Boy," in *The Victoria Regia* (1861); "Ode: May the First" (1862); "A Welcome" (1863); "Attempts at Classic Metres in Quantity," in *The Cornhill Magazine* (1863); "Epitaph on the Duchess of Kent" (1864); "Enoch Arden" (1864); "The Holy Grail, and other Poems" (1867); "The Victim," in *Good Words* (1868); "1865—6," in *Good Words* (1868); "A Spiteful Letter," in *Once a Week* (1868); "Wages," in *Macmillan's Magazine* (1868); "Lucretius,"

in *Macmillan's Magazine* (1868); "The Window: or, Songs of the Wrens" (1870); "The Last Tournament," in *The Contemporary Review* (1871); "Gareth and Lynette, and other Poems" (1872); "A Welcome to Marie Alexandrovna" (1874); "Queen Mary" (1875); "Harold" (1877); three sonnets, a translation, "Sir Richard Grenville," and "The Relief of Lucknow," in the *Nineteenth Century* (1877–9); "The Lover's Tale" (1879); a sonnet; and "De Profundis," in the *Nineteenth Century* (1880); "Poems and Ballads" (1881); "The Falcon" (1879); "The Cup" (1881); "The Promise of May" (1882); "Becket" (1884); Teiresias" (1886); "Locksley Hall, Sixty Years After" (1886). The following have been attributed to him:—"Britons, guard your own," in *The Examiner* (1852); "Hands all Round," in *The Examiner* (1852); and "Riflemen, form!" in *The Times* (1859). "A Selection from the Works" in 1865; "Songs" in 1871; "Concordance to the Works" in 1869. *See* "Tennysoniana" (1879), and T. H. Smith's "Notes and Marginalia on Alfred Tennyson" (1873). Analyses of "In Memoriam" by Tainsh and Frederick Robertson. For Criticism, *see* Brimley's "Essays," Tuckerman's "Essays," Elsdale's "Studies in the Idylls" (1878), A. H. Hallam's "Remains," W. C. Roscoe's "Essays," Kingsley's "Miscellanies," Hutton's "Essays," Tainsh's "Studies in Tennyson," Bayne's "Essays," Austin's "Poetry of the Period," J. H. Stirling's "Essays," J. H. Ingram in "The Dublin Afternoon Lectures," A. H. Japp's "Three Great Teachers" (1865), Forman's "Living Poets," Buchanan's "Master Spirits," Stedman's "Victorian Poets," and Lord Tennyson, a Biographical Sketch by H. J. Jennings (1884).

Thackeray, Anne Isabella (b. about 1839). "The Story of Elizabeth" (1863); "The Village on the Cliff" (1866); "Five Old Friends, and a Young Prince" (1868); "To Esther, and other Sketches" (1869); "Old Kensington" (1872); "Toilers and Spinsters, and other Essays" (1873); "Bluebeard's Keys, and other Stories" (1874); and "Miss Angel" (1875); "Madame de Sévigné" (1881); "A Book of Sibyls" (1883); "Miss Dymond" (1885). Works in 1875–6.

Thackeray, William Makepeace (b. Calcutta, Aug. 12th, 1811; d. Kensington, Dec. 24th, 1863). "Flore et Zephyr" (London and Paris, 1836); "The Paris Sketch Book" (1840); "The Second Funeral of Napoleon," and "The Chronicle of the Drum" (1841); "The Irish Sketch Book" (1843); "Notes of a Journey from Cornhill to Grand Cairo" (1845); "Vanity Fair" (1847); "Mrs. Perkins's Ball" (1847); "Our Street" (1848); "Dr. Birch and his Young Friends" (1849); "The History of Pendennis" (1849–50); "Rebecca and Rowena" (1850); "The Kickleburys on the Rhine" (1851); "Esmond" (1852); "The Newcomes" (1855); and "The Virginians" (1857); besides the following, contributed to *The Cornhill Magazine, Fraser's Magazine*, and *Punch*:—"The Hoggarty Diamond," "Catherine," "Barry Lyndon," "Jeames's Diary," "The Book of Snobs," "Roundabout Papers," "Lovel the Widower," "The Adventures of Philip," "Denis Duval," and "Novels by Eminent Hands." *See* also his lectures on "The Four Georges," "The English Humourists of the Eighteenth Century," and "The Orphan of Pimlico." For Biography, *see* "Thackerayana" (1875); "Thackeray, the Humourist and Man of Letters" (1864); Trollope's "Thackeray" (1879); and a Selection from his Letters which appeared in *Scribner's Magazine* in 1887, and afterwards published in volume form. For Criticism, *see* Roscoe's "Essays," Senior's "Essays on Fiction," and Hannay's "Characters and Sketches," and "Studies on Thackeray."

Thirlwall, Right Rev. Connop (b. 1797, d. 1875). "Essay on St. Luke," translated from Schleiermacher (1825); "History of Greece" (1834–47); "The Tractarian Controversy" (1842); "Dr. Newman on Development" (1848); "The Gorham Case" (1851); "Essays and Reviews" (1863); "The Vatican Council" (1872). The last five treatises were republished in his "Remains, Literary and Theological" (1877). *See* "Letters of Bishop Thirlwall," edited by Dean Perowne and Rev. L. Stokes (1881); and "Letters of Bishop Thirlwall," edited by Dean Stanley (1881).

Thomas, Annie (b. 1838). "The Cross of Honour" (1863); "False Colours" (1869); "'He Cometh Not,'

She Said" (1873); "No Alternative" (1874); "Blotted Out" (1876); "A London Season" (1879); "Eyre of Blendon" (1881); "Society's Puppets" (1882); "Friends and Lovers" (1883); "Tenifer" (1883); "Kate Valiant" (1844); "No Medium" (1885).

Thompson, Sir Henry (b. 1820). "Practical Lithotomy and Lithotrity" (1863); "A Catalogue of Blue and White Nankin Porcelain" (1878); "Charley Kirgston's Aunt" (1885); "All But" (1886).

Thomson, James (b. Ednam, Roxburghshire, Sept. 11th, 1700; d. Richmond, Aug. 22nd, 1748). "Winter" (1726), "Summer" (1727), "Britannia" (1727), "Spring" (1728), "Sophonisba" (1729), "Autumn" (1730), "Liberty," (1734 and 1736), "Agamemnon" (1738), "Edward and Leonora" (1739), "Alfred" (with Mallet, 1740), "Tancred and Sigismunda" (1745), "The Castle of Indolence" (1748), and "Coriolanus" (1749). Works and Life by Murdoch, in 1762; with Memoir and Notes by Sir Harris Nicolas, in 1830; with a Life, critical dissertation, and notes, by Gilfillan, in 1853; and by Robert Bell, in 1855. *See* also the Life by Buchan (1792); the Miscellanies of the Philobiblion Society (1857—58); and an Essay by Barante, in his "Etudes" (Paris, 1857).

Thomson, Sir William (b. 1824). "The Linear Motion of Heat" (1842). "Secular Coating of the Earth" (1852); "Electrodynamics of Qualities of Metals" (1855); "Papers on Electrostatics and Magnetism" (1872); "Treatise on Natural Philosophy" (1867); "Tables for Facilitating the Use of Sumner's Method at Sea" (1876); "Mathematical and Physical Papers" (1882).

Thornbury, George Walter (b. London, 1828; d. June 11th, 1876). "Lays and Legends of the New World" (1851), "Monarchs of the Main" (1855), "Shakespeare's England" (1856), "Art and Nature at Home and Abroad" (1856), "Songs of Cavaliers and Roundheads" (1857), "Every Man his own Trumpeter" (1858), a "Life of J. M. W. Turner, R.A." (1862), "True as Steel" (1863), "Wildfire" (1864), "Haunted London" (1865), "Tales for the Mariner" (1865), "Greatheart" (1866), "The Vicar's Courtship" (1869), "Old Stories Retold" (1869), "A Tour Round England" (1870), "Criss Cross Journeys" (1873), "Old and New London" (vols. i. and ii.), and "Historical and Legendary Ballads and Songs" (1875).

Tickell, Thomas (b. Bridekirk, Cumberland, 1686, d. 1740). "The Prospect of Peace;" "The Royal Progress;" a translation of the first book of "The Iliad;" "A Letter to Avignon;" "Kensington Gardens;" "Thoughts on a Picture of Charles I.;" "To the Earl of Warwick, on the Death of Mr. Addison;" and other pieces. *See* the "Life," by Dr. Johnson, and *The Spectator*.

Tillotson, John, Archbishop of Canterbury (b. Sowerby, near Halifax, 1630; d. Nov. 20th, 1694). "The Rule of Faith" (1666), "Sermons" (1671), &c. Works (1752), with Birch's "Life."

Tindal, Matthew, LL.D. (b. Devonshire, 1657, d. Aug. 16th, 1733). "Concerning Obedience to the Supreme Powers, and the Duty of Subjects in all Revolutions" (1694); an "Essay Concerning the Laws of Nations and the Rights of Sovereigns" (1695); "The Rights of the Christian Church asserted against the Romish, with a Preface Concerning the Government of the Church of England as by Law Established" (1706); a "Defence of the Rights of the Church against W. Wotton (1707); "A Second Defence" (1708); "The Jacobitism, Perjury, and Popery of the High Church Priests" (1710); "Christianity as Old as the Creation" (1730). *See* Lechler's "Geschichte des Englischen Deismus" (Stuttg., 1841); Hunt's "Religious Thought in England" (vol. ii., 1871); and Stephens's "English Thought" (vol. i., 1876).

Toland, Janus Junius, afterwards John (b. Redcastle, Ireland, Nov. 30th, 1670; d. Putney, March 11th, 1722). "Christianity not Mysterious" (1696), "Socinianism Truly Stated" (1705), "Pantheisticon" (1750), &c. "Memoir" (1726). *See* references in preceding article.

Tooke, John Horne (b. London, June 25th, 1736, d. Wimbledon, March 19th, 1812). "The Diversions of Purley" (1786—1805), "The Petition of an Englishman" (1765), "Letter to Mr. Dunning" (1778), "Letter on the Re-

ported Marriage of the Prince of Wales" (1787). Memoir by Hamilton in 1812, and by Stephens in 1813. *See* the "Life" by Reid.

Tourneur, Cyril (circa 1600). "The Transformed Metamorphosis" (1600); "The Revenger's Tragedie" (1607); "A Funerall Poem upon the Death of Sir Francis Vere, knight" (1609); "The Atheist's Tragedy: or, the Honest Man's Revenge" (1611); and "A Griefe on the Death of Prince Henrie, expressed in a broken Elegie, according to the Nature of such a Sorrow" (1613). Works (1878). *See The Retrospective Review*, vol. vii.

Trench, Richard Chenevix, D.D., Archbishop of Dublin (b. Dublin, Sept. 9th, 1807; d. 1886). "Sabbation, Honor Neale, and other Poems;" "The Story of Justin Martyr;" "Genoveva;" "Elegiac Poems;" and "Poems from Eastern Sources." Also, "Notes on the Parables" (1841); "Notes on the Miracles" (1846); "The Lessons in Proverbs" (1853); "The Sermon on the Mount, as illustrated from St. Augustine;" "Sacred Latin Poetry;" "St. Augustine as an Interpreter of Scripture;" "Synonyms of the New Testament" (1854); "The Epistles to the Seven Churches of Asia Minor;" "An Essay on the Life and Genius of Calderon;" "Deficiencies in Sixty English Dictionaries;" "A Glossary of English Words used in Different Senses;" "The Authorised Version of the New Testament, with Thoughts on its Revision;" "The Study of Words;" "English Past and Present" (1855); "Gustavus Adolphus;" "Social Aspects of the Thirty Years' War;" "A Household Book of English Poetry;" "Notes on the Greek of the New Testament;" "The Salt of the Earth;" "Shipwrecks of Faith;" "Studies in the Gospels;" "The Subjection of the Creature to Vanity;" "Synonyms of the New Testament;" "Plutarch" (1874); "Mediæval Church History" (1878); Collected Poems (1865).

Trevelyan, Sir George Otto (b. 1838). "Horace at the University of Athens" (1861); "Letters of a Competition Wallah" (1864); "Cawnpore" (1865); "Speeches on Army Reform" (1870); "The Life and Letters of Lord Macaulay" (1876); "The Early Times of Charles James Fox" (1880).

Trollope, Anthony (b. April 24th, 1815; d. Dec. 6th, 1882). "The Macdermots of Ballycloran" (1847), "The Kellys and the O'Kellys" (1848), "La Vendée" (1850), "The Warden" (1855), "The Three Clerks" (1857), "Barchester Towers" (1857), "Doctor Thorne" (1858), "The Bertrams" (1859), "Castle Richmond" (1860), "Framley Parsonage" (1861), "Tales of All Countries" (1861), "Orley Farm" (1862), "Rachel Ray" (1863), "The Small House at Allington" (1864), "Can You Forgive Her?" (1864), "The Belton Estate" (1865), "Miss Mackenzie" (1865), "The Last Chronicles of Barset" (1867), "The Claverings" (1867), "Lotta Schmidt and other Stories" (1867), "He Knew He was Right" (1869), "Phineas Phinn" (1869), "An Editor's Tales" (1870), "Sir Harry Hotspur" (1870), "The Vicar of Bullhampton" (1870), "Ralph the Heir" (1871), "The Eustace Diamonds" (1872), "The Golden Lion of Grandpère" (1872), "Phineas Redux" (1873), "Harry Heathcote" (1874), "Lady Anna" (1874), "The Prime Minister" (1875), "The Way We Live Now" (1875), "The American Senator" (1877), "Is he Popenjoy?" (1878), "Cousin Henry" (1879), and other novels; besides "The West Indies and the Spanish Main" (1859), "North America" (1862), "Hunting Sketches" (1865), "Clergymen of the Church of England" (1866), "Travelling Sketches" (1866), "Australia and New Zealand" (1873), "New South Wales and Queensland" (1874), "South Australia and Western Australia" (1874), "Victoria and Tasmania" (1874), "South Africa" (1878), "Thackeray" (1879), "Ayala's Angel" (1881), Autobiography (1883).

Trollope, Mrs. Frances (b. Heckfield, 1779; d. Florence, Oct. 6th, 1863), wrote "Domestic Manners of the Americans" (1832); "The Refuge in America" (1832); "The Abbess" (1833); "The Adventures of Jonathan Jefferson Whitlaw" (1836); "The Vicar of Wrexhill" (1837); "A Romance of Vienna" (1838); "Tremordyn Cliff" (1838); "Widow Barnaby" (1838); "Michael Armstrong: or, the Factory Boy" (1839); "One Fault" (1839); "The Widow Married"

(1840); "The Blue Belles of England" (1841); "Charles Chesterfield" (1841); "The Ward of Thorpe Combe" (1842); "Hargrave" (1843); "Jessie Phillips" (1843); "The Laurringtons" (1843); "Young Love" (1844); "Petticoat Government," "Father Eustace," and "Uncle Walter" (1852); and "The Life and Adventures of a Clever Woman."

Trollope, Thomas Adolphus (b. April 29th, 1810). "A Decade of Italian Women" (1849), "Impressions of a Wanderer in Italy" (1850), "Catherine de Medici" (1859), "Filippo Strozzi" (1860), "Paul the Pope and Paul the Friar" (1860), "La Beata" (1861), "Marietta" (1862), "Giulio Malatesta" (1863), "Beppo the Conscript" (1864), "Lindisfarn Chase" (1864), "History of the Commonwealth of Florence" (1865), "Gemma" (1866), "The Dream Numbers" (1868), "Diamond Cut Diamond" (1875), "The Papal Conclaves" (1876), "A Family Party at the Piazza of St. Peter's" (1877), a "Life of Pope Pius IX." (1877), "A Peep behind the Scenes at Rome" (1877), and other works. Edited "Italy: from the Alps to Mount Ætna" (1876).

Tupper, Martin Farquhar, D.C.L. (b. London, July 17th, 1810). "Geraldine and other Poems" (1838); "Proverbial Philosophy" (1838, 1842, 1867); "The Modern Pyramid" (1839); "An Author's Mind" (1841); "The Twins" (1841); "The Crock of Gold" (1844); "Hactenus, a Budget of Lyrics" (1848); "Surrey: a Rapid Review of its Principal Persons and Places" (1849); "King Alfred's Poems in English Metre" (1850); "Hymns of all Nations, in Thirty Languages" (1851); "Ballads for the Times, and other Poems" (1852); "Heart," a tale (1853); "Probabilities: an Aid to Faith" (1854); "Lyrics" (1855); "Stephen Langton; or, the Days of King John" (1858); "Rides and Reveries of Mr. Æsop Smith" (1858); "Three Hundred Sonnets" (1860); "Cithara: Lyrics" (1863); "Twenty-one Protestant Ballads" (1868); "A Creed and Hymns" (1870); "Fifty Protestant Ballads" (1874); and "Washington" (1877). Illustrated edition of "Proverbial Philosophy" (4 series) (1881); "My Life as an Author" (1886).

Turner, Charles Tennyson. "Sonnets" (1864); "Small Tableaux" (1868); and "Sonnets, Lyrics, and Translations" (1873). *See Nineteenth Century*, Sept., 1879.

Turner, Sharon (b. London, Sept. 24th, 1768); d. London, Feb. 13th, 1847). "History of the Anglo-Saxons (1799—1805); "A Vindication of the Genuineness of the Antient British Poems of Aneurin, Taliesin, Llywarch Hen, and Merdhin, with Specimens of the Poems" (1803); "A History of England from the Norman Conquest to 1509" (1814—23); "Prolusions on the Present Greatness of Britain, on Modern Poetry, and on the Present Aspect of the World" (1819); a "History of the Reign of Henry VIII." (1826); a "History of the Reigns of Edward VI., Mary, and Elizabeth" (1829); "The Sacred History of the World" (1832); and "Richard III.," a poem (1845).

Tylor, Edward Burnett (b. 1832). "Anahuac, or Mexico and the Mexicans" (1861); "Researches into the Early History of Mankind" (1865); "Primitive Culture" (1871); "Anthropology" (1881); "Life of Dr. Rolleston" (1884).

Tyndale, William (b. Hurst, near Slimbridge, 1477 (?); d. Vilvorde, Oct. 6th, 1536). "The Obedyence of a Christen Man, and how Christen Rulers ought to Governe" (1528); "The Parable of the Wicked Mammon" (1528); "Exposition on 1 Cor. vii., with a Prologue, wherein all Christians are exhorted to read the Scriptures" (1529); "The Practyse of Prelates: whether the Kynges Grace may be separated from hys Quene, because she was hys Brothers Wyfe" (1530); "A Compendious Introduccion, Prologue, or Preface unto the Pistle of St. Paul to the Romayns" (1530); a translation of "The Fyrst Boke of Moses called Genesis [with a preface and prologue shewinge the use of the Scripture]" (1530); "The Exposition of the Fyrst Epistle of Seynt John, with a Prologge before it by W. T." (1531); "The Supper of the Lorde after the true Meanying of the Sixte of John and the xi. of the fyrst Epistle to the Corinthias, whereunto is added an Epistle to the Reader, and incidently in the Exposition of the Supper is confuted the Letter of Master More against John Fyrth" (1533); "A Briefe Declaration of the

Sacraments expressing the fyrst Originall, how they come up and were institute," &c. (1538); "An Exposicion upon the v., vi., vii. Chapters of Mathew, whych three chapiters are the Keye and the Dore of the Scripture, and the restoring again of Moses Lawe, corrupt by the Scribes and Pharisees, etc." (1548); "An Answer unto Sir Thomas More's Dialogue;" "Tyndale's Pathway to Scripture;" and revision of the New Testament (1534). A Life of Tyndale, and Selections from his Writings, in vol. i. of Richmond's "Fathers of the Church." *See* also the "Life" by Offor (1836), and that by Demaus (1871). The Works were published (with those of Frith and Barnes) in 1573, (with those of Frith (1831), and edited, by Walter, in 1848–50. Consult Eadie's "History of the English Bible."

Tyndall, John, LL.D. (b. Leighton Bridge, near Carlow, Ireland, Aug. 21st, 1820). "The Glaciers of the Alps" (1860); "Mountaineering" (1861); "A Vacation Tour" (1862); "Heat considered as a Mode of Motion" (1863); "On Radiation" (1865); "Sound" (1867); "Faraday as a Discoverer" (1868); "Lectures on Light" (1869); "The Imagination in Science" (1870); "Fragments of Science for Unscientific People" (1871), "Hours of Exercise in the Alps" (1871); "Contributions to Molecular Physics" (1872); "The Forms of Water in Clouds and Rivers, Ice and Glaciers" (1872); "Lectures on Light" (1873); "Address delivered before the British Association" (1874); "On the Transmission of Sound by the Atmosphere" (1874); "Lessons in Electricity" (1876); "Fermentation" (1877); "Essays on the Floating Matter of the Air" (1881).

Tytler, Patrick Fraser (b. Edinburgh, Aug. 30th, 1791; d. Great Malvern, Worcestershire, Dec. 24th, 1849). "Life of the Admirable Crichton" (1819), "Sir Thomas Craig of Riccarton" (1823), "The Scottish Worthies" (1832), "Sir Walter Raleigh" (1833); and "King Henry VIII. and his Contemporaries" (1837); besides his "History of Scotland" (1828–1843), "England under the Reigns of Edward VI. and Mary" (1839), "Historical View of the Progress of Discovery on the Northern Coasts of America." *See* Burgon's "Memoir of P. F. T." (1859), and the sketch prefixed by Small to the last edition of the "History of Scotland."

U

Udall, Nicholas (b. Hampshire, about 1506; d. 1556). "Ralph Roister Doister" (about 1553). *See* Arber's Reprint (1869).

V

Vanbrugh, Sir John (b. 1666); d. March 26th, 1726). "The Relapse" (1697), "The Provoked Wife" (1698), "Æsop" (1698), "The Pilgrims" (1700), "The Confederacy" (1705). *See* Leigh Hunt's Biographical and Critical notice; *The Athenæum*, Jan. 19th, 1861; and *Notes and Queries*, 2nd Series, iii., iv., xi.

Vaughan, Henry (b. Newton, near Brecon, 1621; d. April 23rd, 1695). "Poems, with the Tenth Satyre of Juvenal Englished" (1646); "Olor Iscanus" (1651); "Silex Scintillans" (1650–55); "The Mount of Olives" (1652); "Flores Solitudinis" (1654); and "Thalia Rediviva" (1678). Poems (1847). Complete Works, edited by Grosart (1871). *See* the Biography by Lyte.

W

Wace, Maistre (b. Jersey, about 1112; d. about 1174). "Le Roman de Brut" (1836–38); "Le Roman de Rou" (1827, new ed. 1876, English translation 1837); "Chroniques des Ducs de Normandie" (1825); "Vie de Saint Nicolas" (1850); "Vies de la Vierge Marie et de S. George" (1859). *See The Retrospective Review* (Nov., 1853); Wright's "Biographia Literaria;" and Pluquet's "Notice sur la vie et les écrits de Robert Wace."

Wakefield, Gilbert (b. Nottingham, Feb. 22nd, 1756; d. London, Sept. 9th, 1801). "Poemata Latine partim scripta, partim reddita" (1776); "An Essay on Inspiration" (1781); "A Plain and Short Account of the Nature of Baptism" (1781); "An Enquiry into the Opinions of the Christian Writers of the Three First Centuries concerning the Person of Jesus Christ" (1784); "Remarks on the Internal Evidence of the Christian Religion" (1789); "Silva Cri-

tica" (1789—95); "An Enquiry into the Expediency and Propriety of Public or Social Worship" (1792); "Evidences of Christianity" (1793); "An Examination of the 'Age of Reason,' by Thomas Paine" (1794); "A Reply to Thomas Paine's Second Part of the 'Age of Reason'" (1795); "Observations on Pope" (1796); and "A Reply to some Parts of the Bishop of Llandaff's Address to the People of Great Britain" (1798). His Memoirs, written by himself, in 1792, new ed. 1804); his "Correspondence with Charles James Fox," in 1813.

Wallace, Alfred Russell (b. Usk, Monmouthshire, January 8th, 1822). "Travels in the Amazon and Rio Negro" (1853); "Contributions to the Theory of Natural Selection" (1870); "The Geographical Distribution of Animals" (1876); "Tropical Nature" (1878); "Australasia" (1878); "The Psycho-Physiological Sciences and their Assailants" (1878); "Island Life" (1880); "Land Nationalisation" (1882); "Forty-Five Years of Registration Statistics" (1884).

Waller, Edmund (b. Coleshill, Hertfordshire, March 2nd, 1605; d. Beaconsfield, Oct., 1687). "Poems" (1645, last ed., with "Life," by Bell, 1871). Works in prose and verse, 1729. *See* Johnson's "Lives."

Walpole, Horace, fourth Earl of Orford (b. Oct. 5th, 1717; d. March 2nd, 1797). "Ædes Walpolianæ; or, a Description of the Pictures at Houghton Hall, the Seat of Sir Robert Walpole, Earl of Orford" (1752); "Catalogue of the Royal and Noble Authors of England, with Lists of their Works" (1758); "Fugitive Pieces in Prose and Verse" (1758); "Catalogue of the Collections of Pictures of the Duke of Devonshire" (1760); "Anecdotes of Painting in England" (1762—71); "Catalogue of Engravers who have been born or resided in England" (1763); "The Castle of Otranto" (1765); "Historic Doubts on the Life and Reign of King Richard III." (1768); "The Mysterious Mother" (1768); "Miscellaneous Antiquities" (1772); "Description of the Villa of Horace Walpole at Strawberry Hill" (1772); "Letter to the Editor of the Miscellanies of Thomas Chatterton" (1779); "Hieroglyphick Tales" (1785); "Essay on Modern Gardening" (1785); "Hasty Productions" (1791); "Memoirs of the Last Ten Years (1751—60) of the Reign of George II." (1812); "Reminiscences" (1818); "Memoirs of the Reign of King George III., from his Accession to 1771" (1845); "Journal of the Reign of George III., from 1771 to 1783" (1859); "The Letters of Horace Walpole, Earl of Orford" (edited by Peter Cunningham, in 1857); and several minor publications. "Memoirs," edited by Eliot Warburton, in 1851. *See* Macaulay's "Essays," Scott's "Biographies," and "Lettres de la Marquise du Deffand à Horace Walpole" (Paris, 1864).

Walton, Izaak (b. Stafford, Aug. 9th, 1593; d. Winchester, Dec. 15th, 1683). Lives of Donne (1640), Wotton (1651), Hooker (1665), Herbert (1670), and Sanderson (1678), the first four published together in 1671; "The Compleat Angler: or, the Contemplative Man's Recreation" (1653). Life by Dr. Zouch in 1814. *See* also the Lives by Hawkins, Nicholas, and Dowling, and Shepherd's "Waltoniana" (1879).

Warburton, William, Bishop of Gloucester (b. Newark, Dec. 24th, 1698; d. Gloucester, June 7th, 1779). "Miscellaneous Translations, in Prose and Verse, from Roman Poets, Orators, and Historians" (1714); "A Critical and Philosophical Inquiry into the Causes of Prodigies and Miracles, as related by Historians, &c." (1727); "The Alliance between Church and State" (1736); "The Divine Legation of Moses Demonstrated" (1737—41); "A Vindication of Pope's 'Essay on Man'" (1740); a Commentary on the same work (1742); "Julian" (1750); "The Principles of Natural and Revealed Religion, occasionally opened and explained" (1753—54); "A View of Lord Bolingbroke's Philosophy" (1756); "The Doctrine of Grace" (1762), and some minor publications. Works edited by Bishop Hurd in 1788. Literary Remains in 1841. His "Letters to the Hon. Charles Yorke from 1752 to 1770," privately printed in 1812. Dr. Parr edited in 1789 "Tracts by Warburton and a Warburtonian," and in 1808, "Letters from a late eminent Prelate to one of his Friends" (Hurd). Works (1811). Life by Rev. J. S. Watson in 1863. *See* also "Bibliotheca Parriana," *The Quarterly Review* for June, 1812,

Disraeli's "Quarrels of Authors," Hunt's "Religious Thought in England," and Leslie Stephen's "English Thought in the Eighteenth Century."

Warner, William (b. 1558, d. 1608). "Pan, his Syrinx or Pipe" (1584); "Albion's England" (1586); "Menæchmi," from Plautus (1595).

Warren, Samuel, D.C.L. (b. Denbighshire, May 23rd, 1807; d. July 29th, 1877). "Passages from the Diary of a Late Physician" (1832); "Ten Thousand a Year" (1841); "Now and Then" (1847); "The Lily and the Bee" (1851); "Miscellanies, Critical and Imaginative" (1854); "The Moral and Intellectual Development of the Age" (1854); and several legal works. "Works" (1853, 1854).

Warton, Thomas (b. Basingstoke, 1728; d. Oxford, May 21st, 1790). "Five Pastoral Eclogues" (1745); "The Pleasures of Melancholy" (1745); "The Triumph of Isis" (1749); "An Ode for Music" (1751); "The Union; or, Select Scots and English Poems" (1753); "Observations on the Faëry Queene of Spenser" (1753); "The Observer Observed" (1756); "The Life of Sir Thomas Pope" (1772); "The Life and Literary Remains of Ralph Bathurst, M.D., Dean of Wells" (1761); contributions to the Oxford Collection of Verses (1761); "A Companion to the Guide and a Guide to the Companion" (1762); "The Oxford Sausage" (1764); an edition of Theocritus (1770); "A History of Kiddington Parish" (1781); "An Inquiry into the Poems attributed to Thomas Rowley" (1782); an edition of Milton (1785); "The Progress of Discontent;" and "Newmarket, a Satire;" "A Panegyric on Ale;" "A Description of the City, College, and Cathedral of Winchester;" "History of English Poetry" (1774, 1781, new edition 1870). "Poetical Works," with Memoirs and Notes, by Richard Mant, in 1802. *See* Dennis's "Studies in English Literature," and *Cornhill Magazine*, 1865, vol. xi.

Waterland, Daniel (b. Lincolnshire, Feb. 14th, 1683; d. Dec. 23rd, 1740). "Queries in Vindication of Christ's Divinity" (1719); "Sermons in Defence of Christ's Divinity" (1720); "Case of Arian Subscription Considered" (1721); "A Second Vindication" (1723); "A Further Vindication" (1724); "A Critical History of the Athanasian Creed" (1724); "The Nature, Obligation, and Efficacy of the Christian Sacraments Considered" (1730); "The Importance of the Doctrine of the Trinity Asserted" (1734); "Review of the Eucharist" (1737); "Scripture Vindicated against Tindal." "Works" in 1823, with "A Review of his Life and Writings."

Watson, Richard, Bishop of Llandaff (b. Heversham, Westmoreland, Aug., 1737; d. Calgarth Park, Westmoreland, July 4th, 1816). "Institutiones Metallurgicæ" (1768); "An Apology for Christianity" (1776); "Letter to Archbishop Cornwallis on the Church Revenues;" "Chemical Essays" (1781—87); "Theological Tracts" (1785); "Sermons on Public Occasions and Tracts on Religious Subjects" (1788); "An Apology for the Bible" (1796); "Principles of the Revolution Vindicated," &c. "Anecdotes of the Life of Richard Watson, Bishop of Llandaff, written by Himself," in 1817.

Watson, Thomas (b. 1560, d. 1592). "The Hecatompathia; or, Passionate Centurie of Love, divided into two parts" (1582); "Amyntas" (1585); "Melibœus" (1590); "An Eclogue upon the Death of the Right Hon. Sir Francis Walsingham" (1590); "The First Set of Italian Madrigals Englished" (1590); "Amintæ Gaudia" (1592); "The Tears of Fancie; or, Love Disdained" (1593); "Compendium Memoriæ Localis;" and a translation of the "Antigone" of Sophocles. *See* Arber's "English Reprints."

Watts, Isaac, D.D. (b. Southampton, July 17th, 1674; d. Nov. 25th, 1748). "Horæ Lyricæ" (1706); "Hymns" (1707); "Guide to Prayer" (1715); "Psalms and Hymns" (1719); "Divine and Moral Songs for Children" (1720); "Sermons on Various Subjects" (1721—23); "Logic" (1725); "The Christian Doctrine of the Trinity" (1726); "On the Love of God," and "On the Use and Abuse of the Passions" (1729); "Catechisms for Children and Youth" (1730); "Short View of Scripture History" (1730); "Humble Attempt towards the Revival of Practical Religion" (1731); "Philosophical Essays" (1734); "Reliquiæ Juveniles"

(1734); "Essay on the Strength and Weakness of Human Reason" (1737); "The World to Come" (1738); "The Ruin and Recovery of Mankind" (1740); "Improvement of the Mind" (1741); "Orthodoxy and Charity United" (1745); "Glory of Christ as God-Man Unveiled" (1746); "Evangelical Discourses" (1747); "Nine Sermons preached in 1718—19" (1812); "Christian Theology and Ethics," with a "Life" by Mills, in 1839. Works (1810—12). "Life" by Milner, including the Correspondence, 1834; also by Southey, Palmer, Gibbons, and Hood (1875).

Webster, John (b. late in 16th century; d. about 1654). (With Dekker) "The Famous History of Sir Thomas, Wyat" (1607); "The White Devil" (1612); "A Monumental Columne Erected to the Loving Memory of Henry, late Prince of Wales" (1613); "The Devil's Law Case" (1623); "The Duchess of Malfy" (1623); "The Monument of Honour" (1624); "Appius and Virginia" (1654); "The Thracian Wonder" (1661); and (with Rowley) "A Cure for a Cuckold" (1661). "Works," with Life, by Dyce, in 1830; and by W. Hazlitt, in 1857.

Webster, Mrs. Augusta. "A Woman Sold, and other Poems" (1866); "Dramatic Studies" (1866); "The Auspicious Day" (1872); "Disguises" (1880), &c.

Wesley, Charles W. (b. 1708, d. 1788). "Hymns and Sacred Poems" (1749); "Hymns for the Nativity" (1750); "Gloria Patri" (1753); and many other volumes of sacred poetry. Sermons, with Memoir (1816). Works (1829—31). *See* Lives by Southey (1820), Wedgwood (1870), Tyerman (1870).

Westcott, Brooke Foss, D.D. (b. near Birmingham, Jan., 1825). "The Elements of Gospel Harmony" (1851), "The History of the Canon of the New Testament" (1855), "Characteristics of the Gospel Miracles" (1859), "Introduction to the Study of the Gospels" (1860), "The Bible and the Church" (1864), "The Gospel of the Resurrection" (1866), "The History of the English Bible" (1869), "On the Religious Office of the Universities" (1873), "The Revisers and the Greek Text of the New Testament" (1882), "The Historic Faith" (1883), "The Revelation of the Father" (1884), "The New Testament in Greek (1885), &c.

Whatley, Richard, Archbishop of Dublin (b. London, Feb. 1st, 1787; d. Dublin, Oct. 8th, 1863). "Historic Doubts relative to Napoleon" (1819); "The Use and Abuse of Party-feeling in Matters of Religion" (1822); "On Some of the Peculiarities of the Christian Religion" (1825); "On Some Difficulties in the Writings of St. Paul and on other parts of the New Testament" (1828); "The Elements of Logic" (1827); "Elements of Rhetoric" (1828); "A View of the Scriptural Revelations Concerning a Future State" (1829); "Introductory Lectures on Political Economy" (1831); "Thoughts on the Sabbath" (1832); "Thoughts on Secondary Punishment" (1832); "Essays on Some of the Dangers to the Christian Faith" (1839); "The History of Religious Worship" (1847); and "A Collection of English Synonyms" (1852), &c. Life and Correspondence by his daughter (1866). *See* also Fitzpatrick's "Memoirs of Whately" (1864).

Whetstone, George (temp. Elizabeth). "The Rocke of Regard" (1576); "The right excellent and famous Historye of Promos and Cassandra" (1578); "An Heptameron of Civill Discourses" (1582); "A Mirur for Magestrates of Cyties" (1584); "An Addition; or, Touchstone of the Time" (1584); "The Honourable Reputation of a Souldier" (1586); "The English Myrror" (1586); "The Enemie to Unthriftynesse" (1586); "Amelia" (1593); Remembrances of Sir Philip Sidney, Sir Nicholas Bacon, George Gascoigne, &c. For Biography and Criticism, *see* Warton's "English Poetry," Ritson's "Bibliographia Poetica," Beloe's "Anecdotes of Literature," Brydges' "Censura Literaria," and Collier's "Poetical Decameron."

Whewell, William, D.D. (b. Lancashire, May 24th, 1794; d. March 6th, 1866). "Elementary Treatise on Mechanics" (1819), "Analytical Statics" (1833), "Astronomy and General Physics considered with reference to Natural Theology" (1833), "A History of the Inductive Sciences" (1837), "The Philosophy of the Inductive Sciences" (1840), "The Mechanics of Engineering" (1841), "Elements of Morality" (1845), "The

History of Moral Philosophy in England" (1852), &c. "An Account of his Writings, with Selections from his Correspondence," by I. Todhunter, in 1876.

White, Henry Kirke (b. Nottingham, Aug. 21st, 1785; d. Cambridge, Oct. 19th, 1806), was the author of "Clifton Grove" and other poems, published in 1803. Remains were edited, with a "Life," by Southey. See also the Biography by Sir Harris Nicolas.

White, Joseph Blanco (b. 1775), d. 1841); "Letters from Spain by Don Leucadio Dollado (1821); "Practical and Internal Evidence against Catholicism" (1826); "Second Travels of an Irish Gentleman in Search of a Religion" (1833). He was also the editor of the *London Review*, as well as of two Spanish journals. His sonnet, "To Night," was called by Coleridge the finest in the language. *See* "Life of Rev. Joseph Blanco White, Written by Himself, with portions of his Correspondence;" edited by John Hamilton Thom (1848).

Whitehead, Charles (b. 1804, d. 1862); "Autobiography of Jack Ketch" (1834); "Richard Savage" (1842); "Earl of Essex" (1843); "Smiles and Tears" (1847); "Life of Sir Walter Raleigh" (1854). *See* "A Forgotten Genius," by H. T. Mackenzie Bell (1884).

Wilkes, John (b. Clerkenwell, Oct. 17th, 1727; d. London, Dec. 27th, 1797). "An Essay on Woman" (1763), "Speeches" (1777—9 and 1786), and "Letters" (1767, 1768, 1769, and 1804). "Life" by Baskerville in 1769, by Watson, 1870, by Craddock in 1772, by Almon in 1805, and by W. F. Rae in 1873.

William of Malmesbury (b. 1095; d. about 1142). "Gesta Regum Anglorum," "Historia Novella," "Gesta Pontificum," &c., in the "Scriptores post Bedam," edited by Sir Henry Saville. Of the first two, there is an edition by Sir Duffus Hardy, published in 1840 for the Historical Society. An English translation by the Rev. John Sharpe, issued in 1815, formed the basis of that made by Dr. Giles, which is included in Bohn's "Antiquarian Library" (1847).

Wilson, Daniel, LL.D. (b. Edinburgh, 1816). "Memorials of Edinburgh in the Olden Time" (1846—48); "Oliver Cromwell and the Protectorate" (1848); "The Archæology and Prehistoric Annals of Scotland" (1851); "Prehistoric Man: Researches into the Origin of Civilisation in the Old and New Worlds" (1863); "Chatterton: a Biographical Study" (1869); "Caliban" (1873); and "Spring Wild Flowers."

Wilson, George (b. Edinburgh, Feb. 21st, 1818; d. Nov. 22nd, 1859). "Life of Cavendish" (1851); "Life of Reid" (1852); "The Five Gate-Ways of Knowledge" (1856); "Paper, Pen, and Ink;" various scientific treatises; "Life of Professor Edward Forbes" (1861). Memoir by his sister (1866).

Wilson, John ("Christopher North") (b. Paisley, May 18th, 1785; d. Edinburgh, April 3rd, 1854). "The Isle of Palms" (1812), "The City of the Plague" (1816), "Lights and Shadows of Scottish Life" (1822), "The Trials of Margaret Lindsay" (1823), "The Foresters" (1824), "Essay on the Life and Genius of Robert Burns" (1841), and "Recreations of Christopher North" (1842). Poems and Dramatic Works collectively in 1825. His complete Works, edited by Professor Ferrier, in 1855—8. "Life" by his daughter, Mrs. Gordon (1863).

Wither, George (b. Brentworth, near Alton, Hampshire, June 11th, 1588; d. May 2nd, 1667). "Prince Henry's Obsequies; or, Mournefull Elegies upon his Death" (1612); "Abuses Stript and Whipt; or, Satiricall Essayes" (1613); "Epithalamia" (1613); "A Satyre written to the King's most excellent Majestye" (1614); "The Shepheard's Pipe" (1614, written with Browne); "The Shepheards Hunting" (1615); "Fidelia" (1617); "Wither's Motto" (1618); "A Preparation to the Psalter" (1619); "Exercises upon the First Psalmes, both in Verse and Prose" (1620); "The Songs of the Old Testament, translated into English Measures" (1621); "Juvenilia" (1622); "The Mistress of Philarete" (poems, 1622); "The Hymnes and Songs of the Church" (1623); "The Scholler's Purgatory, discovered in the Stationer's Commonwealth, and described in a Discourse Apologeticall" (1625—26); "Britain's Remembrancer, containing a Narrative

of the Plague lately past" (1628); "The Psalmes of David translated into Lyrick Verse" (1632); "Collection of Emblemes" (1635); "Nature of Man" (1636); "Read and Wonder" (1641); "A Prophesie" (1641); "Hallelujah" (1641); "Campo Musæ" (1643); "Se Defendendo" (1643); "Mercurius Rusticus" (1643); "The Speech without Doore" (1644); "Letters of Advice touching the Choice of Knights and Burgesses for the Parliament" (1644); &c. *See* Wood's "Athenæ Oxoniensis," "Brydges's "Censura Literaria," "British Bibliographer," and "Restituta," an essay on Wither's Works by Charles Lamb, Willmott's "Lives of the Sacred Poets," and Farr's Introduction to his edition of the "Hallelujah."

Wolcot, John, M.D. ("Peter Pindar"), (b. Dodbrooke, Devonshire, May, 1738; d. Jan. 13th, 1819). "The Louisad" (1786). Works 1794—1801. A Life of him is included in the "Annual Biography and Obituary" for 1820.

Wollstonecraft, Mary (Mrs. Godwin) (b. 1759, d. 1797). "Thoughts on the Education of Daughters" (1787); "Female Reader; or, Miscellaneous Pieces" (1789); "Moral and Historical Relation of the French Revolution" (1790); "Original Stories from Real Life" (1791); "A Vindication of the Rights of Women, with Strictures on Political and Moral Subjects" (1792); "Origin and Progress of the French Revolution, and its Effects on Europe" (1795); and "Letters Written during a Short Residence in Sweden, Norway, and Denmark" (1796). Posthumous Works, with a Memoir, by William Godwin, in 1798. A "Defence of their Character and Conduct" in 1803. Her Letters edited, with Memoir, by Kegan Paul (1878).

Wood, Anthony à (b. Oxford, Dec. 17th, 1632); d. Nov. 29th, 1695). "Historia et Antiquitates Universitatis Oxoniensis" (1674); "Athenæ Oxonienses" (1691—92); "Fasti; or Annals of the said University;" and "A Vindication of the Historiographer of the University of Oxford and his Works from the reproaches of the Bishop of Salisbury" [Burnet] in 1693. A Life of Wood in 1711, another in 1772. *See* also that by Rawlinson (1811), and Bliss (1848), and *Macmillan's Magazine* for July and August of 1875.

Wood, Mrs. Henry (b. 1820, d. 1887). "East Lynne" (1861), "The Channings" (1862), "Mrs. Halliburton's Troubles" (1862), "The Shadow of Ashlydyat" (1863), "The Foggy Night at Offord" (1863), "St. Martin's Eve" (1865), "A Life's Secret" (1867), "Roland Yorke" (1869), "Dene Hollow" (1871), "Johnny Ludlow" (1874—85), "Edina" (1876), "Pomeroy Abbey" (1878), "Court Netherleigh" (1881), "About Ourselves" (1883), and "Lady Grace," a posthumous work.

Wordsworth, Charles, D.D., Bishop of St. Andrews (b. Bocking, Essex, 1806). "Shakespeare's Knowledge and Use of the Bible" (1851); "The Outlines of the Christian Ministry Delineated and Brought to the Test of Reason, Holy Scripture, History, and Experience" (1872); "Catechesis; or Christian Instruction;" "A Greek Primer," &c.

Wordsworth, Christopher, D.D., Bishop of Lincoln (b. 1807, d. 1885). "Memoirs of William Wordsworth;" "Theophilus Anglicus;" an edition of the Greek Testament, with notes; an edition of the Old Testament in the Authorised Version, with Notes and Introduction; "The Holy Year;" "Original Hymns;" "Greece, Historical, Pictorial, and Descriptive;" "Sermons on the Church of Ireland;" and the "Correspondence of Richard Bentley."

Wordsworth, Christopher, D.D. (b. Cockermouth, June 4th, 1774; d. Buxted, Sussex, 1846). "Ecclesiastical Biography; or the Lives of Eminent Men connected with the History of Religion in England from the Reformation to the Revolution" (1809); "Sermons on Various Occasions" (1815), &c.

Wordsworth, Dorothy (d. 1855). "Recollections of a Tour made in Scotland in 1803" (1874).

Wordsworth, William (b. Cockermouth, April 7th, 1770; d. Rydal Mount, April 23rd, 1850). "An Evening Walk" (printed 1793); "Descriptive Sketches" (1793); "Lyrical Ballads" [with Coleridge] (1798); "The Excursion" (1814); "The White Doe of Rylstone" (1815); "The Waggoner" (1819); "Peter Bell"

(1819); "Yarrow Revisited, and other Poems" (1835); "The Borderers" (1842); and other works, including "Ecclesiastical Sketches," and "Sonnets on the River Duddon." For Biography *see* the Lives by Dr. Wordsworth, G. S. Phillips, Paxton Hood, and Myers (1881); article by Lockhart in *The Quarterly Review* (vol. xcii.), Crabb Robinson's "Diary," Julian Young's "Reminiscences," and Dorothy Wordsworth's "Tour in Scotland." For Criticism, *see* Shairp's "Studies in Poetry and Philosophy," Hutton's Essays, Brimley's Essays, Jeffrey's Essays, Hazlitt's "English Poets" and "Spirit of the Age," Masson's Essays, F. W. Robertson's "Lectures and Addresses," De Quincey's Miscellaneous Works, Gillfillan's "Gallery of Portraits," Brooke's "Theology in the English Poets," Sir Francis Doyle's "Lectures on Poetry," and Knight's "The English Lake District," as interpreted by Wordsworth (1878). A complete edition of Wordsworth's Prose Works, edited by the Rev. A. B. Grosart, appeared in 1875. Selected Poems, by Arnold (1879).

Wotton, Sir Henry (b. Boughton, Malherbe, Kent, March 30th, 1568; d. Dec., 1639). "The Elements of Architecture" (1624); "Ad Regem e Scotia reducem Henrici Wottonii Plausus et Vota" (1633); "A Parallel between Robert late Earl of Essex and George late Duke of Buckingham" (1641); "A Short View of the Life and Death of George Villiers, Duke of Buckingham" (1642); "The State of Christendom" (1657); and Panegyrick of King Charles, being Observations upon the Inclination, Life and Government of our Sovereign Lord the King." "The Reliquiæ Wottonianæ," containing Lives, Letters, Poems, with Characters of Sundry Personages, and other incomparable pieces of Language and Art by Sir Henry Wotton, Kt., appeared in 1651. The Poems were edited by Dyce for the Percy Society, and by Dr. Hannah in 1845. *See* the Life by Izaak Walton, Wood's "Athenæ Oxonienses," and Brydges' "British Bibliographer."

Wright, Thomas (b. Ludlow, Shropshire, April 21st, 1810; d. Chelsea, Dec. 23rd, 1877). "Queen Elizabeth and her Times" (1838); "England under the House of Hanover" (1848); "The Celt, the Roman, and the Saxon" (1852); "Domestic Manners in England during the Middle Ages" (1861); "Essays on Archæological Subjects" (1861); "A History of Caricature and the Grotesque in Literature and Art" (1865); "Womankind in Western Europe" (1869); &c., besides editions of "The Canterbury Tales," "The Vision of Piers Plowman," &c.

Wyatt, Sir Thomas (b. Allington, Castle, Kent, 1503; d. Shelbourne, Oct. 11th, 1542). Poems, with Memoir, in 1831. *See* Nott's "Life of Wyatt," and Minto's "Characteristics of English Poets."

Wycherley, William (b. Clive, near Shrewsbury, 1640; d. London, Jan. 1st, 1715). "Love in a Wood" (1672), "The Gentleman Dancing Master" (1673), "The Country Wife" (1675), and "The Plain Dealer" (1677). "Works in Prose and Verse" in 1728, and his Plays, with those of Congreve, Vanbrugh, and Farquhar, in 1842. "Miscellany Poems" in 1704.

Wycliffe, John (b. Spresswall, near Old Richmond, Yorkshire, 1324; d. Lutterworth, Dec. 31st, 1384). "Wyclyffe's Wycket" (1546); "The True Copye of a Prolog written about two C Years past by John Wycliffe, the original whereof is founde in an old English Bible, betwixt the Olde Testament and the Newe" (1550); "Two Short Treatises against the Orders of the Begging Friars," edited, with a Glossary, by Dr. James (1608); "The Last Age of the Church, now first printed from a Manuscript in the University Library, Dublin," edited, with notes, by Dr. Todd (1840); "An Apology for Lollard Doctrines, attributed to Wickliffe, now first printed from a MS., with an Introduction and Notes," by Dr. Todd (1842); "Tracts and Treatises of John de Wycliffe, D.D., with selections and translations from his Manuscripts and Latin Works, with an introductory memoir by Robert Vaughan, D.D." (1845). *See* the publications of the Wycliffe Society; "Fasciculi Zizaniorum Magistri Johannis Wycliff," edited by W. W. Shirley (1858); the Life by P. F. Tytler (1826); the Life by Le Bas (1823); the Life in Foxe's "Acts and Monuments," which is also given in vol. i. of Wordsworth's "Ecclesiastical Biography;" and Lechler's, translated with

Educational Works and Students' Manuals.

Alphabet, Cassell's Pictorial. Size, 35 inches by 42½ inches. Mounted on Linen, with rollers. 3s. 6d.

Arithmetics, The Modern School. By GEORGE RICKS, B.Sc. Lond. With Test Cards. (*List on application.*)

Book-Keeping. By THEODORE JONES. FOR SCHOOLS, 2s.; or cloth, 3s. FOR THE MILLION, 2s.; or cloth, 3s. Books for Jones's System, Ruled Sets of, 2s.

Chemistry, The Public School. By J. H. ANDERSON, M.A. 2s. 6d.

Commentary, The New Testament. Edited by Bishop ELLICOTT. Handy Volume Edition. Suitable for School and general use.

St. Matthew. 3s. 6d.
St. Mark. 3s.
St. Luke. 3s. 6d.
St. John. 3s. 6d.
The Acts of the Apostles. 3s. 6d.
Romans. 2s. 6d.
Corinthians I. and II. 3s.
Galatians, Ephesians, and Philippians. 3s.
Colossians, Thessalonians, and Timothy. 3s.
Titus, Philemon, Hebrews, and James. 3s.
Peter, Jude, and John. 3s.
The Revelation. 3s.
An Introduction to the New Testament. 2s. 6d.

Commentary, The Old Testament. Edited by Bishop ELLICOTT. Handy Volume Edition. Suitable for School and general use.

Genesis. 3s. 6d.
Exodus. 3s.
Leviticus. 3s.
Numbers. 2s. 6d.
Deuteronomy. 2s. 6d.

Copy-Books, Cassell's Graduated. Complete in 18 Books. 2d. each.

Copy-Books, The Modern School. Complete in 12 Books. 2d. each.

Drawing Copies, Cassell's "New Standard." Fourteen Books:—

Books A to F, for Standards I. to IV. .. .. 2d. each.
„ G, H, K, L, M, O, for Standards V. to VII. .. .. .. 3d. each.
„ N, P, ... 4d. each.

Drawing Copies, Cassell's Modern School Freehand. First Grade, 1s.; Second Grade, 2s.

Electricity, Practical. By Prof. W. E. AYRTON. 7s. 6d.

Energy and Motion: A Text-Book of Elementary Mechanics. By WILLIAM PAICE, M.A. Illustrated. 1s. 6d.

English Literature, A First Sketch of, from the Earliest Period to the Present Time. By Prof. HENRY MORLEY. 7s. 6d.

Euclid, Cassell's. Edited by Prof. WALLACE, M.A. 1s.

Euclid, The First Four Books of. In paper, 6d.; cloth, 9d.

French, Cassell's Lessons in. *New and Revised Edition.* Parts I. and II., each 2s. 6d.; complete, 4s. 6d. Key, 1s. 6d.

French-English and English-French Dictionary. *Entirely New and Enlarged Edition.* 1,150 pages, 8vo, cloth, 3s. 6d.

French Reader, Cassell's Public School. By GUILLAUME S. CONRAD. 2s. 6d.

Galbraith and Haughton's Scientific Manuals. By the Rev. Prof. GALBRAITH, M.A., and the Rev. Prof. HAUGHTON, M.D., D.C.L.

Plane Trigonometry. 2s. 6d.
Euclid. Books I., II., III. 2s. 6d. Books IV., V., VI. 2s. 6d.
Mathematical Tables. 3s. 6d.
Mechanics. 3s. 6d.
Natural Philosophy. 3s. 6d.
Optics. 2s. 6d.
Hydrostatics. 3s. 6d.
Astronomy. 5s.
Steam Engine. 3s. 6d.
Algebra. Part I., cloth, 2s. 6d. Complete, 7s. 6d.
Tides and Tidal Currents, with Tidal Cards, 3s.

Geometry, First Elements of Experimental. By PAUL BERT. Fully Illustrated. 1s. 6d.

Geometry, Practical Solid. By Major ROSS, R.E. 2s.

German-English and English-German Dictionary. *New & Enlarged Edition.* 7s. 6d.

German of To-Day. By Dr. HEINEMANN. 1s. 6d.

German Reading, First Lessons in. By A. JAGST. Illustrated. 1s.

Hand and Eye Training. By G. RICKS, B.Sc. Two Vols., with 16 Coloured Plates in each Vol. Crown 4to, 6s. each.

Handbook of New Code of Regulations. By JOHN F. MOSS. 1s.; cloth, 2s.

Historical Cartoons, Cassell's Coloured. Size 45 in. × 35 in. 2s. each. Mounted on canvas and varnished, with rollers, 5s. each. (Descriptive pamphlet, 16 pp., 1d.)

Historical Course for Schools, Cassell's. Illustrated throughout. I.—Stories from English History, 1s. II.—The Simple Outline of English History, 1s. 3d. III.—The Class History of England, 2s. 6d.

[illegible]in-English Dictionary, Cassell's. Thoroughly revised and corrected, and in part re-written by J. R. V. MARCHANT, M.A. 3s. 6d.